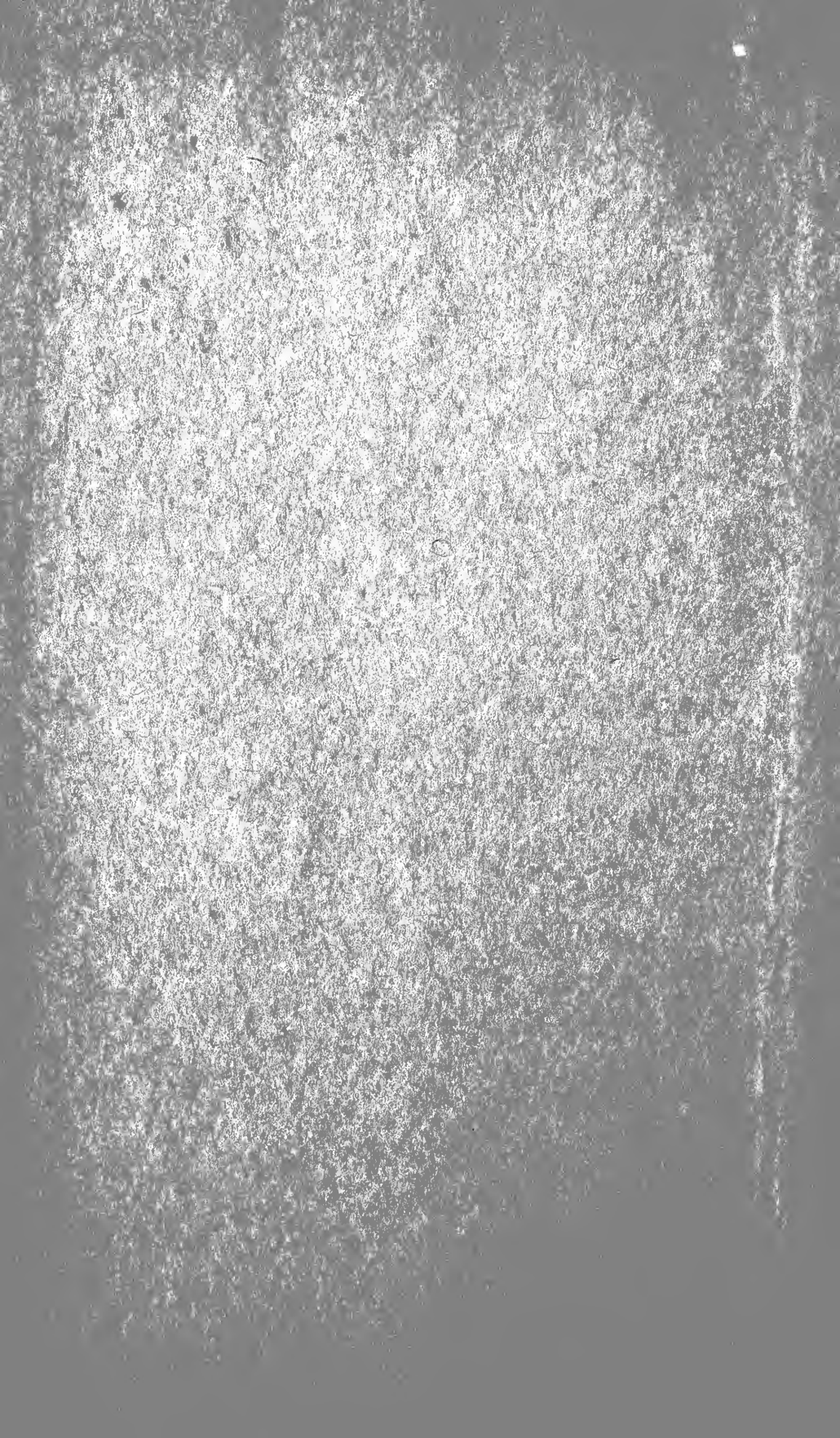




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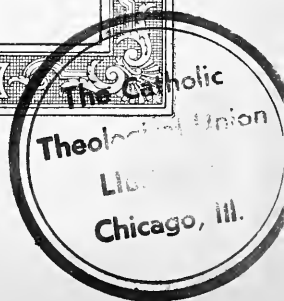
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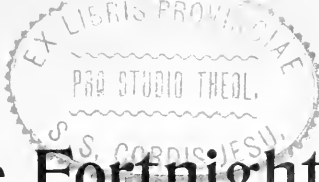
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The Fortnightly Review

VOL. XXXIII, No. 1

ST. LOUIS, MISSOURI

January 1st, 1926

CHRONICLE AND COMMENT

A New Internationalism

We love to think of the Middle Ages as *par excellence* the time when men went about from land to land to pursue their studies. Individual students today may not wander about in as many different countries. The passing of Latin as a spoken tongue—the *lingua franca* of educated men—has made international study much harder. But since the World War America has been sharing in the exchange of students as never before. And it may be that we have begun in a tiny way to revive the international journeyman. A Baltimore machinist, William Ross, is going to Renskin, the labor college at Oxford, this winter, and a Danzig wood turner, Horst Berenz, is coming to Brookwood, the labor college at Katonah, N. Y. The colleges will give these students free tuition and living. Their own trade organizations will supply the money for their journeys. Every new scheme of the sort puts us a little farther along the road to a friendlier world.

Variety in Unity

The notion still lingers that Rome, the guardian of unity, is a stickler for uniformity. Yet the truth is that nowhere else in Christendom can so much variety of ritual and devotional practice be found as in the Eternal City. Even in St. Peter's, where the Vicar of Christ proclaims articles of faith which the whole Church is bound to accept in their plain sense, without the smallest shred of private interpretation, there is immense latitude in non-essentials. A liturgiologist in search of a full and precise norm for the collection of practices which we conveniently call the Roman Rite would not find it in the Vatican Basilica. That great church

has its own, very ancient version of the Psalter, and when the Sovereign Pontiff sings Mass over the tomb of St. Peter on a high feast day, many things are said and done which are abnormal. While in ordinary Masses according to the Roman rite no Greek words have survived except *Kyrie eleison* and some archaic phrases on Good Friday, the Pope's Mass requires the solemn declamation of the Epistle and Gospel in Greek as well as in Latin. And there are many other special items in the St. Peter's use.

Mithraism and Christianity

The Rev. A. S. Gelden, D. D., an Anglican minister, has translated "Select Passages Illustrating Mithraism" (S. P. C. K.), ranging from extracts from the Vedas to Armenian writers of the fifth century and historians of the later Byzantine Empire.

Mithra seems to have started as an Elamite God of light. His worship spread by about 1,000 B. C. both into the Hittite empire and to northern India. Apart from the scattered notices in Herodotus and one or two other early Greek writers, the cult of Mithra does not seem to have been known by, and certainly had not penetrated to, the Western World until after the establishment of the Roman Empire. Then Mithra came in, and along with other Oriental deities, filled the places left by the discredited Greek and Roman gods. In his passage from east to west Mithra underwent many changes and took on the character of a saviour god approached through secret mysteries. His worship seems to have been affected by the cult of the Phrygian Attis and Cybele. In the third century he became involved in the uni-

versal sun-worship of dying paganism. His mysteries were spread by soldiers and merchants through the ancient world, and at one time Mithra seems to have competed with Christ for the Empire; but an exclusive cult (men only could be initiates) the origin of whose god was lost in legend and vagueness, could not withstand the universal religion of the historical Christ.

A large number of the notices collected by Dr. Gelden are drawn from enemies of Mithra, but in spite of the charges brought against his cult, Mithraism does seem to have taught a highly ethical personal religion. It offered to men what they most crave for, salvation from sin, eternal life, and union with God. It need not surprise us, therefore to find certain parallels between the initiatory rites of Mithraism and the Christian Sacraments, and we need not go so far as some Christian writers do who assert that these rites were diabolic imitations. We can see in Mithraism a certain light before the dawn. What men sought for dimly in Mithraism, they have found completely in Catholic Christianity.

The Present Task of Historical Scholarship

We are indebted to the Catholic Historical Association for a reprint, in pamphlet form, of the presidential address delivered by the late Henry Jones Ford at the fifth annual meeting of that organization in Philadelphia.

Under the somewhat vague title, "A Change in Climate," Dr. Ford shows how the quest for historic truth has grown more and more eager and honest among historians since Gibbon and Robertson and Macaulay made a breach in the wall of post-Reformation prejudice, and how the principles laid down by Leo XIII in his famous letter to Cardinal Hergenröther *et al.* are now almost universally applied. Meanwhile, however, the task confronting historical scholarship has become truly formidable, and "for a long time to come the principal occupation of students will be what Mr. Belloc has aptly characterized as 'spade work.' There

is a vast deposit of error to be removed. There is a vast amount of new material to be dug up and brought to light. It is work of this kind, rather than the preparation of large-scale history, which must for the present occupy the time and effort of scholars. I think the editors of the 'Cambridge Modern History' are right in saying that 'ultimate history cannot be obtained in this generation.' The work of greatest importance is the collection and verification of historical material."

It is consoling to know that Catholics are beginning to do their share of this important work.

The Rule of the Third Order

The National Organization of the Third Order of St. Francis in the United States, which has its headquarters at 1615 Vine Str., Cincinnati, O., informs us that "a project of great moment to Tertiaries, the production of a standard English translation of the Rule of the Third Order Secular, has been heartily endorsed by the provincial superiors of the country. They have appointed Fathers to select or prepare translations, from which a special committee will make a selection."

We fear this special committee will have a bigger job on its hands than its members anticipate. Father Pidentius Van den Borne, O. F. M., has but recently shown, in his book, "Die Anfänge des franziskanischen Dritten Ordens" (Franziskanische Studien, Beiheft 8, Münster i. W., 1925) that the text of the rule of the Third Order is in a bad way. It cannot be traced beyond the year 1221, and the present versions are nothing but more or less successful attempts at reconstructing the original, which is lost. Wyngaert (Arch. Franc. Hist., XIII, 1920, 3 ff.) doubts whether chapters VI to XII of the reconstructed versions formed a part of the original rule at all.

Before the genuine text has been restored, it seems somewhat premature to attempt a standard English version of this important document.

EVOLUTION IN THE LIGHT OF GEOLOGY

With Special Reference to Dr. Barry O'Toole's "The Case Against Evolution"

By the Rev. Stephen Richarz, S. V. D., Professor of Geology,
St. Mary's Mission House, Techny, Illinois

III (Conclusion)

The record of fossils in the history of the earth strongly suggests the hypothesis of an evolution in the organic world. There seems to be no other way to account for the continuous appearance and disappearance of plants and animals. Therefore, "there is at present hardly a single anthropologist or paleontologist of any standing, Catholic or non-Catholic, who is opposed to evolution," says Fr. Wilh. Schmidt, S. V. D. ("Die Uroffenbarung als Anfang der Offenbarungen Gottes," p. 51, in "Religion und Christentum," Kempten und Munich, 1912). Father Schmidt is recognized as one of our foremost authorities and is well acquainted with the entire literature on this question. He includes in his statement the application of evolution to the body of man, a problem with which we are, at present, not concerned and which can be separated from a discussion of evolution in general.

If thus the acceptance of evolution in the organic world seems to be unavoidable,—at least, until a better and more convincing explanation of the facts can be given,—it does *not* follow that we are able to understand the process of evolution, its causes and conditions. On the contrary, we are very far from such an understanding, and the difficulties become insurmountable as soon as we enter into details. The field is open for speculation and lofty hypotheses. And thus it happens that many who are not acquainted with the foundation of the evolutionary theory, partly on account of these difficulties, partly on account of current exaggerations, and partly because of the materialistic tendency of so many adherents of evolution, condemn and reject the theory altogether. Nothing could be more unscientific and illogical.

If the foundation is solid, no difficulty can destroy the edifice.

Dr. O'Toole deals with some of the "flaws" of the evolution theory. On page 76 of his book, for instance, he speaks of a "descendant" turning out to be older than his "ancestor." This only shows that the interpretation as to who was the ancestor and who the descendant, was wrong; the theory itself is not affected. The occurrence of convergence (p. 77) is indeed embarrassing to speculative evolutionists and has more than once caused wrong interpretations of phylogeny. It is a warning against far-reaching speculations, but, again, it does not discredit evolution as such. The discontinuity of the geological record (pp. 80 ff.) is another crux rendering many deductions of paleontologists uncertain. But, on the other hand, gradational series are known in nearly all groups of the animal kingdom, and they show relations which can hardly be explained in any other way than by evolution. Even though it can not always be shown that the members of such a series are related by immediate descentance, still the gradual changes in subsequent formations strongly point to a process of transmutation. The so-called pedigree of the horse, a famous instance of such a series, proved to be no genuine pedigree, but it contains parallel members,—cousins as it were,—and the development of the toes and teeth excludes any other explanation except that given by evolution. Also the strength of the arguments from mutation in the proper sense, that is from small variations from horizon to horizon of a period, can not be discredited by the exceptions which undeniably occur. It would be dangerous to reconstruct the whole series of evolution from such variations. But in connection with stratigraphy,

such observations, if applied with discretion, are very valuable. By the way, Ceratites can not be opposed to Ammonites, because they form a distinct genus of this large family. Therefore, it is meaningless to assert that "the fossil Ceratites have no genetic connection with Ammonites" (O'Toole, p. 86); they are themselves Ammonites.

The imperfect state of preservation of fossils (p. 89) is another handicap for speculative evolutionists. But it does not call in question evolution itself. There are plenty of known fossil organisms, as everyone studying our large museums will find, and their preservation is, as a whole, sufficient to base on them the theory of evolution. On the other hand, the imperfect state of preservation as well as the sterility of extensive sedimentary deposits very often prohibits a going into details. That in such cases some scientists have "reconstructed," with more fancy than knowledge, is a fact deplored by their soberer colleagues. But that again cannot discredit evolution, although it is the source of much confusion and opposition to the theory. Once in a while even true savants reconstruct fossils, but they are very particular to point out what they have observed and what they have added.

Dr. O'Toole deals at some length (p. 112 ff.) with the geographical distribution of fossils, from which, in fact, very valuable arguments are drawn by paleontologists in favor of evolution. These arguments can not be minimized by pointing out the difficulties experienced in bringing together the continents in which similar fossils are found. The quotation from Coleman (O'Toole, p. 114) is certainly not the last word on this intricate problem. There are many causes which could account for a former connection of the continents in question. One explanation, *e. g.*, assumes that America drifted away from Europe and Africa, India from Africa and Australia. Another view supposes a wandering of the earth's crust as a whole, so that the poles would be located in various continents at various periods, and the equator would describe

a greater circle around the earth than it does to-day. This theory was proposed and worked out with much acumen by Father Damian Kreichgauer, S. V. D. Such a wandering of the earth's crust would seriously disturb the isostasy of that crust and, as a necessary consequence, continents would be submerged and large stretches of sea changed into dry land.

As to the size of extinct animals, Carl Diener writes: "Gaudry and Déperet have shown by many examples, mostly mammals, that the development of a series starts with small forms, . . . whereas at the end of the series we find the largest representatives." "Paläontologie und Abstammungslehre," 2nd. ed., 1920, p. 114). The same learned scientist (he is professor of paleontology at the University of Vienna) says that the rule in question is not an unrestricted one, as a decrease of dimensions has been observed, *e. g.*, in elephants, the pleistocene mammoth being smaller than the late Tertiary Southern elephant. But Diener finds in this fact no argument against evolution, as O'Toole (p. 116) does. There is certainly no intrinsic reason why the oldest forms should be smaller; if paleontologists state that it often so happens, they merely acknowledge the fact, without basing the theory of evolution on it.

The last "discrepancy between fossil fact and evolutionary assumption is the indubitable persistence of unchanged organic types from the earliest geological epochs to the present time" (O'Toole, p. 116). That the occurrence of persistent types is indubitable merely illustrates how little we know about the process of evolution, but it proves no discrepancy between facts and theory. The evolution of organisms does not imply an equal transformation of the whole organic life. Some species may change rapidly, some very slowly, some not at all. Evolution is certainly no mechanical process regulated solely by surrounding conditions, but also, and perhaps much more, by the interior disposition of the organism (the vital principle of the

Scholastics), and as we can not understand the mysteries of this vital principle, we are far from fathoming the mysteries of evolution. In this regard a Canon evolutionist is far removed from materialism, since he is strongly opposed to all purely mechanistic explanations and sees teleology everywhere, even though he can not understand in what it may consist in detail.

It is a misunderstanding which leads Dr. O'Toole to assert that the geologist "uses the absence of modern types as an express criterion of age" (p. 116). Some such rule was followed by Lyell for the Tertiary period, but every geologist knows that it admits of many exceptions, and no one would think of applying it indiscriminately.

Another mistake of Dr. O'Toole's is this. The first organisms we know in some detail already show a high state of development. "For this reason," writes O'Toole (page 117), "geologists are beginning to relegate the evolutionary process to unknown depths, below the explored portion of the 'geological column.'" No, not for that reason alone; there are many other reasons which point to life in "these unfathomed profundities." A short time ago fossil algae were described from the Archean of the Lake Superior region. These are separated by the Proterozoic or better Algonkian systems from the first well preserved fossils which appear abruptly in the Cambrian period. The Algonkian formations are of an enormous thickness and probably of a longer duration than all the Paleozoic formations put together. Here again Dr. O'Toole is using unreliable data. Not "all the great invertebrate types" are found in rocks of the Proterozoic group. What is known of invertebrates is restricted to *trails* of burrowing worms and to fragments of small (not large) crustaceans. No brachiopods, no protozoa, nor any other remains of invertebrates have ever been found. Therefore, we do not know anything of the development of life in these long periods, either positively or negatively. This is a handicap for evo-

lution, but it would be illogical to construe it into an argument against the theory. Even though the beginnings of life and the earlier stages of its development are unknown to us, yet the higher stages are there, and there is clearly visible a progress which can not be explained away.

The chapter on Fossil Pedigrees is the most important in Dr. O'Toole's book, because it deals with the very foundations of the evolution theory. From another chapter, which also touches geological questions, the Origin of the Human Body, only a few trifles may be mentioned. One who cites from Ranke and Bumüller should indicate whether the first or second edition is used, because both authors completely changed their opinion on Pleistocene man in consequence of important new finds. Bumüller's second edition contains views which are in many important points diametrically opposed to those expressed in the first edition. For the same reason one should not cite sayings by Virchow which date back to the time previous to these discoveries. A quotation from Obermaier dating back to 1905 (O'Toole, p. 342) certainly gives a false impression of that scholar's present position, which is strongly in favor of evolution.

On pages 289 and 290, Dr. O'Toole speaks of the absolute age of man. Here we find several mistakes on one page. Gerard de Geer nowhere gives 20,000 years for the commencement of recent or postglacial time; he deals only with the time which has elapsed since the ice left Southern Sweden. According to de Geer, the postglacial time, properly speaking, started 7,000 years ago. The cutting of the Niagara Gorge, according to later and more careful researches, required a longer time than seven thousand years, as calculated by C. F. Wright. It is not scientific to quote the lowest figures which are found in literature without mentioning their unreliability. Dr. O'Toole does not tell us whence he has the information that Father Obermaier dates the first appearance of man on

earth 30,000 years back. In his monumental work "Der Mensch der Vorzeit" (Berlin, 1912) Dr. Obermaier says: "The fossil from Mauer . . . forces us to assume at least *one hundred thousand years* from the first appearance of man in Europe. Personally I am convinced that we have to reckon with even higher numbers" (p. 337).

* * *

From the foregoing exceptions it is to be seen that Dr. O'Toole is not reliable when he deals with geologic questions. The weakest feature of his book is that he reproduces the views of a man who misinterprets the geological and paleontological facts on which all evolutionary theories must needs be based,—the sequence of fossils in the geologic record and their value as time-markers, as agreed upon by all geologists the world over. Dr. O'Toole offers to support all citations from "The New Geology" by collateral testimony from other authors of recognized standing. As a matter of fact, the authors cited do not endorse the views of Price. One single quotation seems to be favorable, but only because the decisive parts of the report of the geologist in question are left out. Dr. O'Toole's other objections are partly based on a misinterpretation of facts, partly he construes the difficulties encountered in the explanation of the evolutionary process into arguments against evolution itself.

Nobody can expect that one should master three entirely different subjects, each requiring a special training: philosophy, biology, and geology. But why not separate the subject matter and have it treated by three separate specialists, who could exchange views and co-operate in writing a really authoritative book on evolution? Such a book is urgently needed. Evolution is an important question which can not be pushed aside by remarks like this: "Evolution, as the man in the street understands it, is materialistic, therefore, it must be rejected." That is not logical. Evolution does not imply ma-

terialism, although it is often taught with a materialistic tendency. The question is: Is the evolutionary theory wrong, or is it a probable hypothesis? And this question cannot be decided by pointing to difficulties which evolutionists experience in accounting for the whole process of evolution, nor by decrying the mistakes and overhasty conclusions of some scientists. Above all there is needed a clear insight into the arguments and an unbiased mind searching for the truth. This is all the more required in a country where even the fundamentals of geology are banished from the general education of clergy and laity. Evolution is above all a geologic question; it is from geology that evolutionists draw their main arguments, and without the discovery of the fossil world no biologist would probably ever have thought of evolution.

* * *

In the mean time I received from the Geological Survey of Canada geologic maps concerning the famous overthrusts, mentioned in No. 23, F. R., p. 488. These maps bring out with great clearness the inconformity of the formations below and above the thrust plane. The fault lines—there are two, at some places three, running parallel to one another—are visible for a distance of about 60 miles, cutting through various formations, bringing practically all these formations somewhere along this line in contact. The cross sections added to the maps and taken at various places reveal the inconformity, if possible, with even greater evidence. The overthrust took place along planes inclined 70° and more. The bedding of the older layers above and of the younger ones below these planes is very far from being parallel, nor is this bedding parallel to the overthrust planes. In the five sections given they deviate considerably from parallelity, although one of them was taken three to four miles north of the Bow River Gap mentioned by Mr. McCready Price and Dr. O'Toole. In the light of these

facts it is sheer folly to speak of a conformity and, ignoring the facts, discredit the entire chronology of the organic world of the past.

Notes and Cleanings

Certain Roman newspapers are waging a lively campaign for the adoption of Latin as an auxiliary world language. The *Messagero* lately even published a patent medicine advertisement in Latin. Part of it reads: "*Medicamentum nostris paratum officinis. Longa scientiæ pervestigatione acquisitum. Certa suavique sua efficacia contra acutas longasque intestinales obstructions potissimum. Nihil detrimenti aliis corporis membris affert, etc. . . .*"

Since writing our recent note on Negro Catholics and higher education (F. R., Vol. XXXII, No. 19), we have learned, what we did not know at the time, that two Colored boys are studying at St. Ignatius College (John Carroll University) and one Colored boy at St. Mary's Seminary, Cleveland, O., which was thrown open to Negroes not long ago by Bishop Schrembs. We have furthermore learned, to our genuine gratification, that the preparatory seminary of the Archdiocese of New York last year accepted its first Colored student for the priesthood. So that, in spite of everything, we are making some progress towards the solution of the Negro problem in its relation to the Catholic Church.

The Bishop of Poitiers, France, apparently shares some of the misgivings of our esteemed collaborator, Fr. Bede Maler, O. S. B. (F. R., XXXII, 21, pp. 450 sq.). In a recent pastoral letter he calls attention to the fact that "the veneration which we give to the saints implies a certain hierarchical order indicated by reason and confirmed by the spirit of the Church. There are general devotions, which hold first place, such as the devotion to the Sacred Heart, to the Blessed Virgin Mary, to St. Joseph. Next come national, diocesan, and local

devotions . . . These rank before all others in the parishes, and we ask the pastors to awaken, encourage, and increase these devotions among the faithful." To avoid the return of certain abuses, the Bishop announces that he will henceforth not authorize the erection in churches and chapels of any statues of saints in response to private devotion, no matter how popular and legitimate they may be, until the general devotions mentioned in his pastoral letter are properly taken care of.

Miss Josephine Brownson, a granddaughter of the late Dr. Orestes A. Brownson, says in a letter to *America* that five of the twenty volumes of her grandfather's writings are now out of print and the remaining copies, together with the plates, are at 1440 Seyburn Ave., Detroit, Mich., awaiting intending purchasers. It is a pity that a good selection from Dr. Brownson's writings cannot be published in, say, five or six volumes, at a reasonable price. That eminent convert's best works do not deserve the oblivion into which they have fallen.

The *Month* (No. 737), in a review of Mrs. Monteith Erskine's book, "Sex at Choice" (cfr. F. R., XXXII, 21, p. 447), praises the author for her outspoken condemnation of artificial birth control, but thinks her method of determining the sex of offspring is an example of "the fallacy of the even chance." Mrs. Erskine, the critic says, "does not realize that even if in twenty consecutive cases, eighteen boys and two girls are born, the chance of a boy or girl under identical circumstances may not be nine to one in favor of a boy, but an even chance of either. To establish the existence of a bias of nine to one in favor of a boy, it would be necessary to tabulate 10,000 series of twenty cases, and to show that the number occurring most frequently, in the series of 10,000, was eighteen boys and two girls. That in itself is a mystery, recognized by students of the Binomial Theorem."

THE NEW YEAR

By P. E. Arensburg

A new-born year
 Again is here;
 With happy hearts we hail it,
 What will it bear—
 Content or care?
 Could we but now unveil it!

Sweet peace we trace
 On its fair face,
 And hours of mirth and gladness;
 And days of glee—
 Fond reverie—
 Nor one grim line of sadness.

But come more near:
 A vision dream—
 Its smiles give way to weeping;
 Yes, tears must flow
 When loved ones go—
 Death ceases not his reaping.

Thus smiles and tears
 And hopes and fears,
 The year to all shall tender.
 If grief—we'll bless,
 If joy—confess
 The Wisdom of the Sender.

Correspondence

Religion in the Schools

To the Editor:—

In the F. R. for Dec. 1st there was an article on "Religious Schools the Only Solution." The author blames the Tennessee law against evolution. Is that law wrong? The public schools of to-day claim to be neutral in religious matters. But they are not and never have been neutral. Religious instruction is and was forbidden. *Instruction must be religious or it will be anti-religious.* The representatives of the people of Tennessee made a law forbidding the teaching of materialistic evolution. If the State has the right to conduct schools, it has a right to say what shall be taught therein.

As a matter of fact the State has no right to conduct schools. That right has been given by the highest authority, Our Divine Saviour, to the Church, to whom He promised His assistance to the end of time. If the State conducts religious schools, the courts must decide Bible questions. It had to come to that to show people that there must be an authority competent to render decisions in matters of religion, and that that authority must be infallible.

The State has exceeded its functions by establishing a system of schools. And now it

is no longer able to protect the life and property of its citizens. Some papers are calling for religious instruction in the public schools to stem the tide of crime and corruption. Teaching without a religious background is impossible. The background of the public State school is atheism. We have had several generations educated in these schools and are now beginning to reap the fruits. The public State schools are manifestly all wrong; religious schools must take their place. But how is this momentous and all important reform to be effected?

C. Meurer

Little Rock, Ark.

Daily Communion and Frequent Confession
To the Editor:—

The recent statement of one of your contributors (F. R., XXXII, 22, p. 473) that "the shortest and most practical way [to obtain as many communions as possible from the people] would be to do away with devotional confession, must be accepted with a large grain of salt. It is true that devotional confession was practically unknown at a time when daily and frequent Communion held sway in the Church; but we must not on that account try to get rid of it too easily. The modern Catholic mind no doubt has a clearer perception of the various kinds of venial sin and their impeding effect on close union with God, and it is for removing this obstacle that devotional confession is expressly fostered by the Church. The Council of Trent (Sess. XIV, ch. 5) declares that "venial sins may be confessed with profit to the soul." Therefore, *festina ante*. I think we shall do best to follow the Canon Law in this matter. The Code directs those who communicate frequently, but not daily, to go to confession every two weeks if they wish to gain the various indulgences. Daily communicants, on the other hand, do not need to confess at any stated intervals because the Holy Eucharist itself remits sin and because the general run of daily communicants is supposed to have arrived at a higher degree of spiritual perfection. If they have not, they generally will not remain daily communicants for any length of time. It would be disastrous to deprive our people of that reverent awe which now makes them seek the confessional after they have incurred a more deliberate breach of God's law, however venial, before presenting themselves at the Holy Table.

In my opinion the main obstacle to daily Communion, especially in country parishes, is the Eucharistic fast. Whenever that is mitigated—it will probably never be abolished entirely—we shall see a more decided return to the early practice of receiving the Eucharistic Victim at every sacrifice of the Mass that the faithful attend.

Fr. R., O. S. B.

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Catholic Literary Criticism

To the Editor:—

May I raise a weary voice against such lamentations as the recent one of the Rev. Dr. A. E. Breen in your No. 23? The gentleman bemoans that England, with a Catholic population only one-fifteenth as large as ours, has produced more Catholic writers of note. As though statistics had anything to do with the inspiration and talent that sire literature! Especially incensed is he that "no Catholic book, no matter how incorrect or worthless it may be, fails of a fulsome reception":—seemingly unconscious that no book, insofar as it is truly Catholic, can be quite incorrect and worthless.

Strange as it may seem to an intelligent man who finds time to lament the fewness of Catholic writers, Catholic publications are praiseworthy in encouraging the few there are; the courageous few, whose remuneration, in most cases, is nothing at all, beyond a little harmless praise that never costs anything, and the consciousness of trying to do some good. Dr. Breen evidently believes in stepping on the flowers that bloom in spring, because, in his strange opinion, they have nothing to do with the case. He wants full-blown Catholic masterpieces. So do we all; but since when has patience ceased to be a

virtue, and the parable of the wheat and the cockle become third-rate?

A critic that admits he could "never write as (*sic*) temperately" as a certain hysterical fellow-slasher who accuses Fathers Lord and Egan of reaching in their booklet on the Little Flower "the lowest depths of artistic depravity yet achieved in the Catholic Church" is to be regarded with one's tongue in one's cheek. Such intemperance is, if not sad, at any rate amusing. Piously platitudinizing that criticism should never be unmerciful but true, Dr. Breen succeeds in condemning himself: he is merciless on the Lord pamphlet, and naturally therefore unjust. Father Lord was not writing a scientific treatise. He sought to bring a beautiful subject to the people, and he chose a popular approach. He is to be congratulated for revealing the Little Flower in such a human light, and not keeping her a stone statue in a niche to chill our hearts. With such a theme, who would not become lyrical? I was out of the question. Roses were in keeping. And we wonder what Dr. Breen thinks of Ruskin?

May one suggest that Dr. Breen write a ritual or a text-book on algebra? As a critic, he should prove an excellent authority on rubrics, or on the value of "X," the missing term.
James Murphy
Salem, Mass.

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Dr. O'Toole and His Critics

To the Editor:—

As I was one who protested against the anonymous criticism of Dr. O'Toole's book in your issue of Oct. 1, you will perhaps allow me space for a few remarks anent the article of Father Richarz in your current number. Your statement that the criticism objected to was not written for publication relieves the critic of the odium attaching to an anonymous attack in print.

Your readers must be grateful to you for having elicited and published the interesting article of Father Richarz, and it is to be hoped that the present contribution will be followed up, as you intimate, by others from the same competent authority.

As to the criticism of Dr. O'Toole's book, not presuming to follow Father Richarz on his geological ground, I beg to call attention to a few considerations which may show that the criticism is not so damaging as might at first appear.

The scope of Dr. O'Toole's work is not to disprove evolution, which he acknowledges would be "a feat beyond our power to accomplish" (p. 124). He does not hesitate to put the arguments of evolutionists in a strong light, as in the passages quoted in Father Richarz' article. If he has been misinformed on any point, he would, I dare

say, welcome correction from a competent specialist.

The point especially criticized by Father Richarz is only a secondary consideration in the chapter on the bearing of paleontological evidence in favor of or against evolution. Before introducing the point criticized, he discusses the paleontological question through some thirty pages, up to the paragraph beginning (p. 95): "In setting forth the foregoing difficulties, we have purposely refrained from challenging the cardinal dogma of orthodox paleontology concerning the unimpeachable time-value of index fossils as age-markers." He then proceeds to devote considerable space to Price's line of argumentation, in which there are brought against the theory of evolution not a few difficulties which are independent of the particular question of "overthrusts."

If Father Richarz states that all the "overthrusts" are *bona fide* discoveries, that is, that they were recognized as cases of unconformity and thrusts independently of the fossils; and that orthodox geologists are sure of their paleontological chronology, that is, that the successive order of fossils in time is satisfactorily established independently of the exigencies of the evolutionary theory, such information will be welcome and the statement noted as that of an accomplished geologist at this date. Opponents of transformism

might then refrain from using that particular argument, or perhaps would introduce it as a secondary consideration, as does Dr. O'Toole.

William L. Hornsby, S. J.

Mundelein, Ill., Dec. 5.

The Peace Policy of the Holy See

To the Editor:—

In Vol. XXXII, No. 21 of the F. R., you revert to the papal peace offer of 1917 in connection with my book, "Papst und Kurie" (Martinusbuchhandlung: Illertissen, Bavaria) and mention the recent attempt made by the former German Chancellor, Dr. G. Michaelis, to justify his conduct in the matter before the Brandenburg Provincial Synod. As all attacks are directed against my book, you will perhaps give me a chance to make a few remarks.

Dr. Michaelis in his speech before the Brandenburg Synod merely repeated the stale argument that the willingness of the Allies to make peace with the Central Powers was destroyed by Erzberger's publication of the famous Czernin memorandum. This memorandum was revealed confidentially to the national committee of the Centre Party after each member of the committee had pledged his word of honor to keep it secret. This, according to Erzberger himself ("Erlebnisse des Weltkrieges") occurred "towards the end of July, 1917." The British government asked the Vatican to sound the German government on the 20th of August. Consequently, England's will to make peace was not destroyed by the alleged "publication" of the Czernin memorandum.

Dr. Michaelis was driven to such straight talk by my book and its inexorable logic that

he had recourse to a new lie. He asserted at the Brandenburg Synod that the basis of the "alleged" British Government's peace proposal was merely a "personal letter from a well-meaning private gentleman in London." A press communication which bears the earmarks of the Berlin nunciature has since called attention to the fact that the letter in question has been printed in an English Blue Book in 1922 (No. 261, dated Aug. 12, 1919), and bears the signature of Lord Balfour, at that time foreign secretary of His Imperial Britannic Majesty!

It might possibly be objected that Balfour's letter, or rather despatch, was not published before 1922. For this reason I have reminded Dr. Michaelis of his own answer so Msgr. Pacelli, the papal nuncio, dated Sept. 24, 1917, in which he (Michaelis) refused to reply to the preliminary questions put by France and England, upon the answer to which the reception of the peace proposal depended. He wrote: "Your Excellency will please permit me to observe regarding the copy, kindly communicated to me, of a telegram from the Royal Britannic Government to its minister to the Holy See. . . ."

It is worthy of note that the Evangelischer Bund, instead of refuting my book, mobilized against it the entire Provincial Synod of Brandenburg and now asks the Catholic press of Germany to close its columns to me, its author, whom it denounces as "a dangerous disturber of the religious peace." I have disproved at least a dozen of the lies which that organization has circulated with regard to the policy of the Holy See in Germany. When the tenth and final installment of my book is published, the Bund will grow even more violent, since I make no unproved as-

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sertions, but adduce documentary evidence for everything I say.

To avoid misunderstanding permit me to observe that my book deals with the policy of the Apostolic See not only in Germany, but throughout the world. Heft 5, which is nearly ready, will show that the enarthy dispensed by the Holy See has nothing to do with politics, and treats mainly of Poland. The sixth installment will deal with Czechoslovakia, Rumania, and Jugo Slavia, the seventh with Soviet Russia, Lithuania, Latvia and Esthonia. America and Eastern Asia will be dealt with later.

Friederich Ritter von Lana
Füssen, Bavaria

A Problem in Connection with Holy Orders

To the Editor:—

It is an article of faith that all bishops, and they alone, have the ordinary power to ordain priests. The actual use of this power is, of course, dependent upon various circumstances, but the power is unquestioned. It is *de iure divino*, not merely *ecclesiastico*. The Council of Trent has settled this question for all time. Now, this fact would seem to settle also the second question, whether a simple priest could, under certain conditions, confer the Sacrament of Holy Orders. For if bishops alone have this power, how can a priest validly use the power that is not his? Yet the question is not so easily settled. There is a very important fact to be considered, namely, the supreme power of Christ's Vicar on earth, which no one but the Pope himself can communicate.

The question, then, reduces itself to these terms: Can a simple priest validly ordain a priest by delegation of the Sovereign Pontiff? There was a school of Catholic theologians and canonists that held that "priests can ordain priests by delegation of the Supreme Pontiff." What were their reasons? That great Father of the Church, St. Jerome, had written: "*Idem est presbyter, qui est episcopus, et antequam diaboli instinetu studia in religione fierent, . . . communi presbyterorum consilio gubernabantur, Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi, in toto orbe decretum est, ut unus de presbyteris electus superponeretur ceteris, ad quem omnis Eccl'esi cura pertineret.*" Whilst this pronouncement of a writer who must certainly be regarded as a witness to tradition cannot be interpreted as denying a difference between bishop and priest, it was interpreted by Durandus, Soto, and Vasquez as declaring that the difference was introduced by ecclesiastical law. This interpretation, however, is no longer tenable after the plain language of the Tridentine Council (Sess. XXVII, c. 7). Yet it plainly exerted an influence on theological

opinion. The "priesthood" and the "fulness of the priesthood" were not always subjected to so clear-cut a distinction as they are today. As Natalis Alexander says, "it did not appear improbable to certain learned men that simple priests might, by delegation of the Supreme Pontiff, ordain others."

St. Thomas, as usual, favors the general tradition, saying: "No priest can confer the major orders, which have an immediate relation to the Body of Christ, over which the Pope has no greater power than the simple priest." (Comment, in Sent., IV, dist. 25, qu. 1, art. 1, resp. ad 3).

Besides this clinching argument theologians adduce two others: (1) There is no practice to the contrary, that is, no permission was ever given by the Holy See to a simple priest to ordain another; (2) The inferior Orders must be given by one who is in higher Orders. This second argument would prove too much, namely, that a bishop cannot consecrate a bishop, as his Order is not higher than that he intends to confer. The first argument, too, appears rather doubtful in the light of several documents which prove that the Holy See has, in matter of fact, delegated simple priests to ordain others. There are, *e. g.*, as the F. R. has but lately reminded us (Vol. XXXII, No. 22, p. 460), the two bulls of Boniface IX recently discovered by D. Frederico Fofi. The first of these, issued in 1400, gave to the abbot of St. Osith in Chilh, Essex, who was not a bishop, the privilege of conferring on his own subjects not merely the diaconate, but also the priesthood. The second, dated Feb. 6, 1403, revoked this privilege at the instance of the bishop of London, who claimed that his predecessors had founded the monastery of St. Osith and enjoyed the right of patronage. Both bulls seem indisputably authentic, and neither shows any trace of dogmatic difficulty in regard to the concession.

In addition to this we would refer to Innocent IV quoting with approval the words of the canonist Sylvester: "*quod ex delegatione Domini Papae et adminiculo sacramenti habiti, quilibet clericus potest, quidquid habet ipse, conferre.*" (Cfr. Perrone, II, p. 485; ed. Migne; also Frassen, *Scotus Academicus*, XII, 112).

Of course, all this does not prove that priests have the ordinary power to ordain priests; the question can only be in regard to *delegated* power from the Holy See. In view of the constant practice of the Church such a delegation would seem to be impossible, yet, as the power of the Pope is circumscribed only by his divine commission, it would not behoove us either to deny or to affirm its possibility. We could not, however, imagine a case so urgent as to move the Sovereign Pontiff actually to grant such delegation.

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BOOK REVIEWS

**A Textbook Published at the Behest of
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The Pontifical Biblical Institute has begun the publication of a new Introduction to Holy Scripture, to be used especially in ecclesiastical seminaries. The work is to consist of four volumes, to correspond with the four-year curriculum in the seminaries subject to the S. Congregation of Seminaries and Universities. The first volume is to contain the General Introduction, the second will contain the Special Introduction to the works of the Old Testament, the third volume the Gospels and Acts of the Apostles, and the fourth the Epistles and the Apocalypse. The Special Introduction is to be very full. Besides the introductory matter it is to contain an exegesis of the more important and famous passages. Many historical, archeological, and geographical subjects will be treated which are omitted in other Introductions. The chapter on inspiration, however, is left out as belonging to fundamental theology. The different parts are to be written by different authors, all specialists in their line. The editor is Fr. Albert Vaecari, S. J.

The first book of the first volume is out; it is entitled "De Canone" and is written by Fr. John Ruwet, S. J. The arrangement and treatment are very clear; the bibliography is copious, references are given to Catholic and non-Catholic works in various languages. On page 62 begins the Appendix on Apocryphal Books by John B. Frey, Congr. S. Spir. Each apocryphal book is treated specially, an account is given of its contents, time of writing, authorship and bibliography. It may be of interest to note here that the words "Requiem aeternam dona eis, Domine, et lux perpetua luceat eis" are taken from the apocryphal book of Esdras (4 Esdr. 1-2).

On p. 111, under the title "Documenta," there is the Muratorian Fragment; on p. 112, the "Canon Claromontanus" giving the number of verses in the Old Testament books from Genesis to Proverbs.

Two or three other fascicles of the first volume are promised for the near future. The work is published by the Pontificio Instituto Biblico, Roma (1), Piazza della Pilotta, 35.

This official Biblical work ought to be in the library of every priest. T. V.

Literary Briefs

—"The Home Virtues; More Friendly Counsels on Home Happiness," by Francis X. Doyle, S. J. (Benziger Bros.) is a collection of familiar and informal talks, in which Father Doyle meets the every-day father and mother on their own ground. But while he is writing for the average Catholic, he credits him with intelligence, and this intelligence he

stimulates and interests in an individual manner. No reader can fail to find enjoyment as well as profit in this book.

—"The Hill People," by Helen Moriarty (B. Herder Book Co.), is a collection of exceedingly well told stories about a group of people whom the author has known how to make very interesting. Real human beings, not puppets, move through these pages. The author knows her Hill people and depicts them with a sure hand. We watch the play of their motives, the effect of their acts, admire their sturdy virtues, and have a fellow feeling for their little failings; for are they not our own? More power to this gifted writer!

—"Mirage" is the latest novel by Inez Specking (Benziger Bros.). Many trials, obstacles, and bitter disappointments are encountered by the heroine before she is fairly launched on the voyage of life; but when we leave her, we are sure that she has learned to make even adverse currents help her to her bourne.

—The ever active Father Bruno Nagspiel, S. V. D., so favorably known to all our American missionaries, both those on the firing line and those who are heralds of the Gospel only "in spe", is writing an interesting and well illustrated four-volume work on his recent Oriental travels. It is done in chatty style and will furnish pleasant reading to all interested in Catholic missionary progress. (Along the Mission Trail, Vol. I. In the Philippines. Vol. II: In the Netherlands East Indies. Mission Press, S. V. D. Techny, Ill.)

—"Mary Rose Keeps House," by Mary Mabel Wirries (Benziger Bros.), depicts the adventures of a houseful of children during mother's absence. It is well within the capacity of children of seven to twelve years old.

—"Eucharistic Whisperings, adapted by Winfred Herbst, S. D. S." (Society of the Divine Saviour, St. Nazianz, Wis.) It is publications such as this, issued by the truly pious and well intentioned, which are the chief obstacles in the way of the liturgical revival now struggling toward the light in this country. Instead of allowing the strong broad of the Church to produce its full effect in nourishing souls, these good, kindly, indulgent writers would sop it in the sugar-water of sentimental subjectivism. Something more than a good intention is needed when we undertake to teach others to pray. Unless the intellect is really aroused, the act of the will is faint and futile. The Spiritual Exercises are hard sayings to some of us.

—Those who like to take their spiritual nourishment on the installment plan, *i. e.*, in small doses, will find comfort and enlightenment in "Thy Kingdom Come," by the Rev. J. E. Moffatt, S. J. The attractive booklet forms Series III of "Chanel Chats." We

think the lines entitled "Comfort," which introduce the chapters, might just as well have been omitted. There is a tendency to "over-sentimentality in recent spiritual literature which ought to be combated. (Benziger Bros.)

—Two booklets that will be welcome to many are: "The Contemplative Life" by the Rev. Joseph McSorley, C. S. P., and the "Book of Litanies," both coming from the Paulist Press, 415 West 59th Str., New York City. The former is a reprint from the *Ecclesiastical Review*, and will help to explain the reason why we have in our Church so many communities devoted to prayer and the "hidden life." The latter gives ten litanies, compiled from approved sources, and will be useful for private devotion as well as in following church services.

—Father Hy. S. Spalding, S. J., has already achieved quite a reputation as a writer of adventure books for boys, and his latest effort, "Stranded on Long Bar" (Benziger Bros.), has enough local color and action to interest the boy who likes to see "things doing."

New Books Received

- St. Vincent de Paul and Mental Prayer.* A Selection of Letters and Addresses Translated by Joseph Leonard, C. M. vii & 236 pp. 8vo. Benziger Bros. \$3.50 net.
- Pastoral Letter of the Rt. Rev. Francis C. Kelley, S. T. D., LL. D., to the Ecclesiastical Students for the Diocese of Oklahoma.* 15 pp. 16mo. (Wrapper).
- Commentarium in Codicum Iuris Canonici ad Usum Scholarum.* Auctore Sae. G. Cocchi, C. M. Liber V. De Delictis et Poenis. viii & 424 pp. 12mo. Turin, Italy: Libreria Marietti.
- Theologiae Asceticae et Mysticae Cursus ad Usum Seminariorum, Institutorum Religiosorum Clericorum necnon Moderatorum Animarum a R. P. Francisco Naval Concinnatus.* Versio Latina iuxta Tertiam Hispanicam a R. P. Iosepho M. Fernandez. Altera Editio. 533 pp. 12mo. Turin, Italy: Libreria Marietti.
- A Memorial of the Golden Jubilee of the Sacred Heart of Jesus Roman Catholic (German) Church, Detroit, Mich.* 96 pp. large 8vo. Illustrated.
- The Key to the Study of St. Thomas.* From the Italian of Msgr. Francesco Olgiati. With a Letter of Approbation from His Holiness Pius XI. Translated by John S. Zyburka. viii & 176 pp. 12mo. B. Herder Book Co. \$1.25 net.
- The Ideals of St. Francis of Assisi.* By Hilarin Felder, O. M. Cap. Translated by Berchmans Bittle, O. M. Cap. Preface by James J. Walsh. Revised by the author for the English Edition. xvi & 518 pp. 8vo. Benziger Bros. \$4 net.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Pre-paid to any Part of the U. S.)

Meyer, Hans. Geschichte der alten Philosophie. (Band X der Philosophischen Handbibliothek). Munich, 1925. \$2.

Alexander, Fr. (O. F. M.) Honour Thy Mother. [Considerations on the B. Virgin Mary]. London, 1925. 80 cts.

Fassbinder, H. Vor dem Sommer. Ein Buch vom inneren Reifen für unsere künftigen Frauen. Freiburg i. B., 1925. 80 cts.

Stenson, M. D. A Pilgrim's Miscellanea. London, 1925. \$1.25.

Browne, Hy. (S. J.) Darkness or Light. An Essay in the Theory of Divine Contemplation. St. Louis, 1925. \$1.50.

Garesché, Edw. F. (S. J.). Social Organization in Parishes. N. Y. 1921. \$1.50.

Fuller, E. I. The Visible of the Invisible Empire. Denver, 1925. \$1.25.

Clarke, J. P. A Rose Wreath for the Crowning of St. Therese of the Child Jesus N. Y. 1925. 80 cts.

MacDonald, Alex. The Apostles' Creed. A Vindication of the Apostolic Authorship of the Creed, etc. London, 1925. \$2.50.

Pohle-Preuss, Christology. A Dogmatic Treatise on the Incarnation. 4th ed. St. Louis, 1922. \$1.

Weiss, Albert M., O. P. Lebensweg und Lebenswerk. Ein modernes Prophetenleben. Freiburg i. B., 1925. \$2.25.

Grandgent, C. H. Dante. (Master Spirits of Literature Series). N. Y. 1916. \$2.

Krull, V. H. (C. P. P. S.) Christian Denominations. 11th ed. Chicago, 1921. 85 cts.

Le Buffe, F. P. (S. J.). Communion Devotions for Religious. For the Daily Use of Members of all Religious Communities. N. Y. 1924. \$2.

Cladder, H. J. (S. J.). Als die Zeit erfüllt war. Das Evangelium des hl. Matthäus dargelegt. Freiburg i. B., 1915. \$1.25.

Burke, J. J. The Armor of Light. Short Sermons on the Epistles of Every Sunday of the Year. St. Louis, 1925. \$1.25.

Poulain, Aug. (S. J.). Handbuch der Mystik. 2te u. 3te gekürzte Auflage. Freiburg i. B., 1925. \$2.

S. M. C., Parables for Grown-up Children. With a Foreword by Fr. Edwin Essex, O. P. London, 1925. 70 cts.

Elliott, Walter, C. S. P. A Retreat for Nuns. Washington, D. C., 1925. \$1.50.

Marehand, Dr. A. The Facts of Lourdes. Tr. by Francis Izard, O. S. B. London, 1924. \$1.50.

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January 15th, 1926

CHRONICLE AND COMMENT

Accelerating the Reunion Movement

The Catholic Union is the only international organization approved by the Holy See for the collection of funds for supporting other organizations which are working for the reunion of the Orthodox churches with the Holy See. It is an organization founded to raise money for the support of other organizations. It had been found that many organizations, societies, institutes, etc., working with the approval of the Church for the reunion of East with West, were handicapped by having to devote much of their time to securing funds for their work. The Catholic Union has come forward to raise money for these organizations, and thus to enable them to devote their entire time to their own proper work. By assisting these organizations financially the Catholic Union is accelerating the reunion movement, because it is supplying the ammunition necessary for the great battle against heresy and will not merely aid the Holy Father, as he has requested it to do, in founding and supporting his Russian seminaries in Rome, but will also assist to the best of its ability all those other organizations working for the great cause of reunion, such as the work of Monsignor Chaptal among the Russian refugees in Paris, the work of the Dominican Fathers at their Russian Seminary at Lille, France, the Passionist missionaries working among the schismatics in Bulgaria, etc., as well as assisting in the publication of prayer books and liturgical books which are sadly lacking at the present moment in Russian and other languages.

A representative of the Catholic Union is now in St. Louis, in the person

of Rev. Father Joseph Kreuter, O. S. B., who is willing to furnish all necessary information and to organize branches. He may be addressed at 2653 Ohio Ave., in care of Rt. Rev. Msgr. F. G. Holweck, D.D.

Congressman Hawes and the Klan Issue

We are indebted to the Hon. Harry B. Hawes, Member of Congress for the Eleventh District of Missouri, for copies of speeches delivered by him in and outside of Congress on the Ku Klux Klan. These speeches are all in defense of religious liberty and the best American tradition against the nefarious aims of the Klan. Mr. Hawes assures us in an accompanying letter that political considerations have had nothing to do with his attitude towards the Klan, but that he grew up under the influence of a family tradition that goes back to the days of Thomas Jefferson.

“One of the first Congressmen elected as a Democrat in the State of Kentucky,” he says, “was a grandfather of mine, who afterwards was the Confederate governor of that State. It was at this period that the Democratic party declared itself in opposition to the Knownothings. . . . The stories told me by my mother, when I was a mere boy, filled me with both indignation and a strong determination to combat this intolerant spirit. As far back as 1893, in the City of St. Louis, I introduced in our old Democratic organization a denunciation of the A. P. A. . . . In 1917, as a member of the Missouri legislature, I introduced and caused the passage of a bill prohibiting the circulation of anonymous communications, intended to destroy such organizations as the old A. P. A. and the newer organization called the I. V. L. . . . On my return from service in the war, I found the modern Ku Klux Klan was developing and immediately attacked it prior to any of my candidacies for Congress. At the State convention of 1920, again in 1921, and again

in 1924, I caused resolutions to be adopted denouncing the organization, and I did so again before the national convention in New York. Under an inspiration given to me a good many years ago by the late Monsignor Connolly, I prepared a lecture to be delivered at his church on the subject of 'Religious Liberty' which I later delivered in the House. On a subsequent occasion I put into the record a speech on the subject by a distinguished Kentuckian, President of the Kentucky Bar Association. I mention these few facts so that you will know that considerations of an election to public office had no influence upon me, but that I was carrying out the conviction which came to me in my earliest childhood and had been handed down from father to son since the days of Jefferson."

We willingly inform our readers of these facts, though, so far as we are aware, the F. R. has never denied or questioned Mr. Hawes' motives. He certainly deserves credit for holding such sound convictions on the subject of religious liberty and secret societies, and for having the courage of standing up for these convictions publicly, in Congress and in the press, at a time when many other politicians prefer to keep silent on the dangerous Klan issue.

Evolution and Catholicity

The Paulist Press, 401 W. 59th Str., New York City, is a whole Catholic Truth Society in itself and is supplying a real want by putting out cheap pamphlets on a number of important apologetic and kindred topics. Some of these pamphlets, like "Christian Science" by Fr. Herbert Thurston, S. J., are C. T. S. reprints; others, as, for instance, "Evolution and Christianity," a series of hitherto unpublished radio talks by Sir Bertram A. C. Windle, are original.

There are really, as Dr. Windle points out in his introduction, "no grounds for such a conjunction of words [Evolution and the Catholic Church], since we have no definite corporate utterance on this subject." Evolution is a scientific hypothesis on which the Church has made no official pronouncement, and in consequence Catholics are divided in their opinions. It all simmers down to the question: How can the evolutionary theory be squared with the Bible? Dr. Windle

shows that "evolution as a scientific hypothesis and theory, as far as it can be proved, is perfectly compatible with the Christian theory of the origin of things. According to this view, the evolution of the organic world is but a little line in the Book of the Evolution of the whole universe, on the title-page of which still stands written in indelible letters: 'In the beginning God created Heaven and earth.'" Anyone with a philosophic mind, observes the author, must see clearly that "a complicated system such as evolution, whether under Darwinian or Mendelian ideas, could not possibly have come into existence, still less work, without an Intelligence and a Will behind it altogether different from anything that man can comprehend."

Towards the end of his pamphlet Dr. Windle points out that the materialistic view which holds that sin is nothing but the tendencies which man has inherited from his ancestors, is based not on the theory of the physical evolution of man, but on that of his psychical evolution, which can be proved to be false by the absurdities to which it leads. In the words of the non-Catholic scientist Driesch, "there is a difference between man and even the highest species of apes which is simply enormous; man, after all, remains the only 'reasoning organism' in spite of the theory of descent."

Recollections of a Famous Convert

A few of us remember the late Herman Baumstark, a professor in the Lutheran Seminary at St. Louis, who came over into the Catholic Church shortly before Dr. Edward Preuss, in 1869. His brother Reinhold took the same step independently in Germany, and a year later the two conjointly described their experiences in "Unsere Wege zur katholischen Kirche" (Herder, 1870). Herman after a while became editor of the *Wahrheitsfreund* and died in Cincinnati in 1876. Reinhold lived till 1900 and had a rather troubled career. He was a jurist by profession and in his leisure hours wrote two scholarly books on Spanish litera-

ture, popular biographies of Daniel O'Connell, Sir Thomas More, Cervantes, Las Casas, etc. Unfortunately for himself, he went into politics and as a member of the Landtag of the Grand Duchy of Baden drifted into a hostile attitude towards the Centre Party. His pamphlet, "Plus Ultra" (1883), is full of bitterness. Through his political quarrels and the fact that he acted for many years as correspondent of the *Anzeiger des Westens*, of St. Louis, a daily paper habitually unfair to Catholics, he fell into disrepute with many German Catholics, in the Fatherland as well as in this country, and it was more than once rumored that he had apostatized from the faith. We are glad to learn from a brochure just published by the biographer of Alban Stolz, Dr. Julius Mayer ("Reinhold Baumstark und Alban Stolz;" Herder) that these rumors were groundless. Reinhold Baumstark never fell away from the Catholic religion, but, on the contrary, faithfully stuck to it through thick and thin, prayed often and de-

voutly, went to the Sacraments frequently, and conscientiously raised his children in the faith. His only daughter, Ida, is a nun. His son Anton, founder of the *Oriens Christianus*, is a famous Semitist, church historian, and liturgiologist. The letters from Alban Stolz here reprinted show that that doughty champion of the Catholic cause in Baden never lost confidence in Baumstark's integrity and good faith and that the latter was grateful to him for his sympathy and unflinching devotion. As he is described in this brochure, Reinhold Baumstark was a highly gifted and noble character, most of whose troubles arose from his inveterate habit of expressing his convictions freely and bluntly: "All through life," says Dr. Mayer, "he constituted a party of his own." "I know from experience what it means to battle for ideals," Baumstark himself wrote on one occasion; "I know what it means to be at war with oneself and the world amid the most insignificant surroundings for the highest aims of humanity."

The Catholic Foundation Plan at the State University of Illinois

By the Rev. John McGuire, S. J., Chicago, Ill.

Last year, in another part of the country, I gave a mission in a parish containing within its limits the State University. The pastor asked me to give the Catholic students a few practical talks in the parish hall; the Newman Club, he said, was to meet the following evening, and measures would be taken to advertise the lectures among the students. I gladly consented, for the double purpose of doing a little good, and learning what interest young men and women thus situated would take in efforts made for their spiritual betterment. But alas and alack! they showed such indifference that the meeting and the lectures were dropped. Asking why so few of them attended the mission, especially the night services, I was told that they were busy with examinations and the regular rounds of Fraternity meetings, etc. Anxious to know what effect the sur-

roundings had on their spiritual life, the pastor said that, as a rule, the fervent students kept their faith pretty well, but the lukewarm lost it. The eight or nine hundred Catholics there, and the few who manifested any interest in religion, would give the student body a rather low average.

This institution is sometimes called the "stockyards of America." I was little surprised to learn from one of the students that professors there were attacking the Bible and teaching that it is in contradiction with demonstrated science. When the very basis of faith and morality is rejected by men of reputed learning, slight wonder that callow youths, imbibing daily such doctrine, go the way of the flesh. About forty thousand Catholic students in this country are spending the most critical period of their life in such institutions, and we are surprised at the great

leakage of the Church. This large number of her children in spiritual danger, deeply concerns the Church and causes no little uneasiness to pastors. To induce as many of these students as possible to leave such places, and urge them to pursue their studies in safer surroundings, would seem the most practical solution of the difficulty, and this is what a chaplain at one of our State universities has been doing for some years past. So successful have been his efforts in this regard, that he has reduced the number of Catholic young women there from about 500 to 130. This priest reads to the students periodically the canon law of the Church bearing on education; he tells them that the Church insists on all Catholics attending their own schools for the protection of their faith and morals; that those who, for some good reason, are obliged to attend secular schools should make the proximate danger in which they are remote, by means of prayer, the regular and even frequent use of the sacraments, etc. We might think that the authorities of the University, aware of what this chaplain is doing, would oppose him for drawing so many students away from them. On the contrary, they admire him the more, for they see that he is moved by loyalty to his Church. In accord with the views of this chaplain are others in like positions, who have expressed their sentiments, some in words, others in the public prints. Father John O'Brien, Ph. D., chaplain at the State University of Illinois, differs *toto caelo* from these spiritual guides and urges Catholic students to attend the seat of learning where he is, assuring them that their faith and morals, instead of suffering loss, will increase with their stay in those academic halls.

There is much to be admired in secular education, but as such training is inseparably connected with evils, conscience obliges Catholics, except in certain necessary circumstances, to reject it. Father O'Brien's Catholic Foundation plan, we are informed, will give

us all that is good in State education and neutralize whatever is deleterious. If this is true, the Gordian knot, which we have vainly tried for generations to untie, is cut by a modern Alexander, and, as a result, the conquests of religion may be expected to advance with winged feet on every side. Far-reaching, indeed for good or for evil, is the scheme proposed, and prudence dictates that it be carefully examined before we give it welcome, lest it prove a Trojan Horse, containing within itself an armed force hostile to our best interests.

In the terse words of Talleyrand we might ask whether the good things promised by this venture are new, and the new things good? As far as we understand it, the merits of the scheme rest on the labors of the chaplain and the social and material advantages offered, such as lecture and dining halls, lounging parlors, suites of rooms, etc. The success of chaplains that we know of, including Father O'Brien, in the past has been very slight, and we question whether it would mend matters to increase their number, for the most discouraging reports come from a State University that has two priests giving their whole time and labor to the welfare of Catholic students there. Perhaps the success of the plan is more in a large plant of buildings and the advantages to be derived from them. These things, on a smaller scale, it is true, have been tried out for some years at the State University of Missouri with very unsatisfactory results. If the chaplain at a State school can exert but little spiritual influence on his charges, and these charges fail to appreciate or use material advantages supplied them by Catholic charity for their spiritual good, what ground is there for hope that youths in such surroundings will keep, not to say increase, their faith and good morals? Is it not, on the contrary, highly probable that the best among them will have their spirituality sorely tried, and that the lukewarm will leave with a dead or moribund faith and morals to match?

Where a large number of the professors are atheists, agnostics, infidels, or indifferent to revealed religion, few subjects are treated without making them vehicles for false ideas. The constant dripping of error wears away the rock of truth, and a worldly, unmoral, unchristian atmosphere pervading everything around is not congenial to the flowers of human or divine virtues. No amount of Catholic instruction, of social advantages, of bodily comforts can remove the moral danger; to lessen or make it remote is the most that can be hoped for. The greater number of Catholics at State Universities show indifference to the best means offered them against the mental and moral contagion always present, ever exerting its baneful influence. To will an end is to will the means to that end. The present attitude of these students to their spiritual welfare tells us whether they are likely to leave their Alma Mater "thoroughly grounded in religion, ornaments of the Church, great social and civic leaders." This apathy, so discouraging to chaplains, may vanish with the inception of the Catholic Foundation Plan, but—we will not play prophet of woes.

In relation to his new plan of education, Father O'Brien says: "It has always been the Church's endeavor to instruct her children wherever they may be." This is a truism, but she expects her children to be in the schools she has built for them, and which she commands them to attend. Some of her children disobey her; they are still her children, and her charity and solicitude follow them on their erring ways; this is making the best of a bad cause, and not sanctioning disobedience. Again from Father O'Brien: "It is especially profitable to provide for the adequate instruction of her children at the State University, for it will bear fruit a hundredfold." Why go to a State university when there are Catholic colleges and universities of good standing in Illinois and in adjoining States? The Church to-day, as in the past, is doing her best to instruct Catholics

in State schools, though they are there against her will, and their supine indifference to her ministering care shows little sign of the "hundredfold."

Some Catholics say, or imply, that the State school is the best, yes the only place for Catholics who want a proper education and they are disagreeably surprised at any opposition to the contrary. These children of the Church should know that there can be no proper education without religion, and this brings the matter of youthful training under ecclesiastical jurisdiction. Catholics thus imbued may get some enlightenment from the following condemned proposition: "Catholics may not approve a system of education which is separated from the Catholic faith and the power of the Church, and which concerns itself with the knowledge of merely natural things, and only, or at least primarily, with the ends of social life." (Syllabus, Prop. 48.) Her mind on secular State universities is thus expressed in the Code of Canon Law: "It is desirable that a Catholic university be founded wherever the public universities are not imbued with Catholic teaching and feeling." (Canon 1379, No. 2.) There is nothing in this citation from her newly revised code of rulings to indicate that the Church is satisfied with the teaching of secular State universities, or that she regards Catholic foundations or other such makeshifts as a substitute for sound Catholic education.

State schools, with all the resources at their command, are still imperfect, and improvement is growing apace; small wonder that our own Catholic schools, hampered as they are in many ways, are not all that might be desired. Despite their handicap, our higher seats of learning, each and all, give an intellectual training equal to that attainable in secular institutions, and, what is above all earthly considerations, and what State schools utterly ignore, they ground the student in the changeless principles of faith and morals. To these Catholic centers of knowledge and virtue, and to these alone, the Church

looks, as she has ever looked, for her ripe scholars, her great social and civic leaders, her ornaments of every virtue.

Our view of Father John O'Brien's Catholic Foundation Plan at the State University of Illinois, might be summed up thus: It is futile, deceptive, dangerous to Catholic students, and out of harmony with the spirit, the custom, and the expressed wishes of the Church. A bit of friendly discussion on a subject big with interest, and at the same time obscure and far-reaching in its consequences, may serve a useful purpose. Steel and flint must clash before the desired spark comes to give light and warmth. Others, now indifferent, may take up this question, and the friction of views pro and con will light us all to a better understanding of its merits or demerits. Life is a warfare, we are serving a militant Church, and our long fight ends only with our death. Fifteen centuries ago an old Dalmatian monk took the field of controversy against the great "Light of Doctors," the young and towering genius of Hippo,—and the monk, it would seem, had the weaker side of the case. History is ever repeating itself. Father O'Brien is a scholar and an educator; I am neither. He is young, abreast of the times, overflowing with vitality; I am old, out of touch with the modern trend, trying to husband life's fire fast sinking to the gray ashes. According to philosophers, contrary propositions hold true in their respective consequences. Contrary characters will, we may suppose, sometimes arrive at widely different conclusions, the truth lying somewhere between. Moralizing aside, we express the hope that when all shall have been said on the subject in question, no stinging words will return to hibe in troubled breasts.

The only way to combat Bolshevism is to remove the grievances on which it thrives.—*The Month*, No. 736.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

1925

By P. H. Callahan of Louisville

Last year at this time the writer, after making some study, gave a list of what, in his opinion, were the most advantageous activities for Catholicity and Catholic Welfare during 1924.

While there was a great deal of interest manifested, it is not my purpose to continue this practice and, like the late Walter Camp, become famous by making an annual selection of the "Ali American Eleven."

However, it is my opinion that Father John A. Ryan of the Catholic University should be awarded the prize, for speaking in Detroit, in November, to the World Alliance for International Friendship Through the Churches, on the subject "Christianity and Peace," where he had an opportunity to set forth the Catholic philosophy on this very interesting subject before the foremost churchmen of the country, representing all denominations. A few weeks before Father Ryan spoke at the National Conference of Congregational Churches, again giving the Catholic philosophy on the equally interesting and timely economic and industrial question.

There has been many a good programme during the year and there have been addresses of perhaps greater merit, notably, in my opinion, the sermon of Archbishop Dowling at Cincinnati last summer, but the writer has written a great deal urging that more effort be made to have our thoughts and principles reach the non-Catholic people, of which Dr. Ryan's efforts outlined above are very fine examples.

A "palindrome" is a word, phrase or sentence which reads the same either forward or backward. Here is a remarkable one in Latin: SATOR AREPO TENET OPERA ROTAS. The initial letters unite to form the first word, the second letters form the second word, and so on to the end. The same is true when the words are read backward.

Notes and Gleanings

Discussion of the theory of evolution is still going on among Catholics, and while it is good, on the one hand, to have such excellent articles as the Rev. Thomas Livingstone contributed to the *Ecclesiastical Review* (Sept., Oct., and Nov., 1925), it is well, on the other, to have papers like that of the Rev. John M. Cooper, "If Evolution Were a Fact?" (*Catholic World*, Sept., 1925). The latter article prepares the way for the acceptance of the more general scientific results that would have to be admitted in case the theory were ever scientifically proved. A readable pamphlet by the Rev. Ulrich A. Hauber, Ph. D., presents some of the scientific evidence for the theory. The author wisely says: "This general theory of evolution should not be called Darwinism." The pamphlet will do good, as it shows that there can never be opposition between Catholic doctrine and any well ascertained fact of science. ("A Catholic Opinion on the Evolution Controversy," St. Ambrose College, Davenport, Ia.)

The *Amerikanisches Familienblatt und Missionsbote* of the Fathers of the Divine Word, published at Techny, Ill., has just entered upon its twenty-fifth year. This excellent German monthly, which was founded by Fr. Herman Richarz and edited successively by him and Fr. Frederick Lynk, until 1912, when the present editor, Fr. F. Markert took charge, has in course of time developed into a popular magazine of general appeal and exceptional literary excellence, without ever losing sight of its original aim, to interest its readers in the cause of the foreign missions. As a consequence, it occupies to-day a unique position among the periodical publications of the German-speaking Catholics of this country, and despite the difficulties with which the foreign language press has to contend in America, its genial editor looks forward into the future with considerable optimism. *Ad multos annos!*

Professor Singenberger's *Caecilia*, which is now published under the special patronage of Cardinal Mundelein at the latter's seminary in Mundelein, Ill., enters upon the new year with high hopes. The prospectus for 1926 promises many valuable contributions. The organ section is to be considerably enlarged, and the school music department will offer practical instructions on the training of school orchestras and bands by Mr. Harry D. O'Neil. Father Joseph J. Pierron's commentary on the motu proprio of Pius X, running serially in this magazine, is perhaps the best thing of its kind ever printed in the U. S. The musical supplement to the January number consists of a Lamentation for Maundy Thursday, another for Good Friday, and a setting of the "Oratio Jeremiae Prophetae," all by Father H. Gruender, S. J., of St. Louis University, who is as great a musician as he is a philosopher. We invite all lovers of the sacred cause of church music to subscribe for the *Caecilia*.

The annual report of the Vicar Apostolic of the Little Sunda Islands shows that splendid progress is being made in converting the people of that far-distant portion of the Dutch East Indies. Bishop Verstraelen is inclined to believe that he and his faithful collaborators have made a record in modern convert-making. At any rate, 14,241 pagans have been received into the Church during the past year, and 33,592 are being instructed in the faith. These figures are high, but when one remembers that there are more than half a million of still unconverted pagans on these islands, one can see that much remains to be done. The best way in which American friends of the good cause can help these zealous missionaries of the Divine Word is by providing funds, either individually or through clubs, to pay the salaries of catechists and to prepare additional missionaries for the Little Sunda mission field. A catechist can be supported for a whole year for sixty dollars. Thirty-six boys are preparing for work in these mis-

sions, four of whom are nearly ready to reinforce the little band of forty-four already in the field. Father De Lange, who has himself worked in these missions for something like a decade, is now at St. Mary's Mission House, Techny, Ill.

Dr. Joseph Eberle announces in No. 10 of his new weekly, *Schönere Zukunft*, published in Vienna, that it has already attained a circulation of 7,500 and is increasing daily. We are glad to hear this, for the *S. Z.* is deserving of support and encouragement because it "strives to enlighten its readers in a manner that is far above nationalistic prejudices and aims at the Credo of universal Catholicism," as the editor himself says. For this very reason it is particularly welcome to foreign readers, who will soon learn to appreciate the editor's extraordinary acumen and rare independence. Any reader of the *F. R.* who wishes to keep a German Catholic review of high quality, which is at the same time, like the *London Tablet*, something of a newspaper, is advised to send for specimen copies of the *Schönere Zukunft*, Nusswaldgasse No. 14, Vienna (XIX), Austria. The subscription price for the U. S. is \$5 per annum

A worthy English *pendant* to Schott's famous "Messbuch der kath. Kirche" is the "Daily Missal with Vespers for Sundays and Feasts," by Dom Gaspar Lefèbvre, O. S. B., of the Abbey of Saint-André, and hence known as "St. Andrew Daily Missal," published in this country by the M. Lohmann Company, of St. Paul, Minn. The well printed 32mo volume contains all the Masses of the year in both Latin and English and the complete Latin and English text of all the Masses in the calendar, and of the votive and requiem Masses. To these are added Vespers and Compline for Sundays and feasts, with musical notations of hymns and sequences. For further convenience there have been added various other prayers, for morning and night, for confession, for the Way of the

Cross, Benediction, and so forth. This Missal has a cordial recommendation from Cardinal Bourne, and Archbishop Dowling, who is one of the leaders of the "nascent liturgical movement" in America, hails it as "a very hopeful effort to bring back the liturgy into the spiritual life of Catholics," for many of whom, unfortunately, "our great Mass book is still undiscovered and unknown." The St. Andrew's Daily Missal can be had in six different bindings.

The Franciscan Fathers at Jordan, Minn., have issued a brochure to commemorate the diamond jubilee of St. John's Parish, of that city, as well as the golden jubilee of the coming of the Fathers of the Sacred Heart Province to Minnesota. The Jordan parish had its beginning in 1854 and was at first in charge of secular priests, later of Benedictines, and since 1875, of Franciscan Fathers from St. Louis. Under the pastorate of Fr. Bernard Wewer, O. F. M., a curious thing happened. One Sunday he announced that the church needed a new monstrance, to cost about \$600. A few days later, when the Fathers came to the sanctuary to say their prayers, a neat box containing \$600 in cash was standing on the altar with the legend: "Here are the \$600 for a new monstrance." The souvenir contains much interesting historical matter and is neatly illustrated. The present pastor of St. John's parish is our former fellow-student, Fr. Raymond Holte, O. F. M., who has our best wishes for continued success.

Under the general title, "Reprints from the Homiletic and Pastoral Review," the firm of Joseph F. Wagner, Inc., has issued six brochures, in stout wrappers, containing papers which recently appeared in that excellent magazine: (1) on the "The Unwedded Mother," by the Rev. Chas. Bruehl, D.D.; (2) four articles on Spiritism by J. G. Raupert, Fr. Stanislaus Woywod, O. F. M., the Rev. J. Simon, O. S. M., and the Rev. Gerald Murphy, C. SS. R.; (3) on "The Pro and Contra of the Ques-

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tion: Does the Volstead Law Bind in Conscience?" by Dr. J. Elliot Ross, C. S. P., Fr. J. M. Prendergast, S. J., and the Rev. C. O. T.; (4) on "The Ideal Superior and the Ideal Subject," by the Rev. Anthony Linneweber, O. F. M.; (5) on "Priests as Business Men" and "The Business Management of a Parish," by the late Fr. Arthur Barry O'Neill, C. S. C., and the Rev. Albert Rung; and (6) on "Petty Jealousy in the Rectory" and "Esprit de Corps Among Priests" by the Revs. M. C. Clasby and Albert Rung. These papers all appeal in a special manner to the reverend clergy and deserve the more permanent form in which they now appear. No doubt other "Reprints" of a similar kind will follow these six, which, we trust, will find a large sale.

Msgr. Francesco Olgiati's book, "L'Anima di San Tommaso," translated into English by the Rev. John S. Zybura under the title "The Key to the Study of St. Thomas" (Herder), is an

important contribution to the Thomistic revival. More clearly than any other book that has ever come to our notice it shows that the focal centre in which all the rays of the Thomistic system meet, and from which they radiate, is the notion of *being*, in the light of which all questions from metaphysics to theodicy, from the objectivity of knowledge to the relations between reason and faith become clarified. "In the ontological order nothing exists or can exist that is not *being*. In the field of knowledge nothing is conceivable except through the mediation of *being*. *Being* is the idea capable of explaining that innermost harmony which, according to Rudolf Eucken, permeates the work of St. Thomas." (Introd.) Father Zybura's translation is not only faithful to the original, but elegant in diction, and we recommend the neatly printed booklet to all who wish to become acquainted with the central thought of Thomism.

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Correspondence

Re-Evaluating Our Seminary Courses

To the Editor:—

In the "Report of the Proceedings and Addresses of the Twenty-Second Annual Meeting of the Catholic Educational Association" we read on page 595 as follows: "Too long have our text-books monopolized the seminary forum and dictated just what we shall teach and the historical setting that we must give to our teaching. It is high time that we make our own theological knowledge and our own fund of priestly experience determine these matters for us. No other body of men would let outsiders, foreigners, and even incompetents do for them what has been done to us. The time has come for us to strike out for ourselves and re-evaluate our seminary courses under the spirit of the genius of our Catholic faith and coordinate them to priestly practice under American conditions."

The words "outsiders, foreigners," etc., sound rather strange in the mouth of a professor of the sacred sciences, especially when speaking of colleagues in his calling. But we will let that go. On page 547 of the *Acta Apost. Sedis* (1925) the S. Congregation of Seminaries and Studies publishes a decree demanding that Ordinaries inform the S. Con-

gregation every third year concerning the status of their seminaries. Answering question 31, the Ordinaries must inform the Congregation what text-books are used in the teaching of philosophy. Question 32 reads partly as follows: "*Quo idiomate, quibus praelectionum textibus Theologia Dogmatica, Moralis, Sacra Scriptura, Ius Canonicum et ceterae disciplinae tradantur.*" The S. Congregation of Studies evidently insists upon certain text-books, nay more, the S. Congregation obliges the Ordinaries to inform it immediately if a seminary text-book is changed during the triennium; for on page 548 we read: "*Si, durante triennio quod relationem sequetur, textus quidam praelectionum cursus Philosophiae, Theologiae, S. Scripturae, Iuris Canonici mutetur, id statim ad Sacram hanc Congregationem referatur.*"

Rome evidently insists upon certain text-books, even though they be compiled by foreigners. We may add that many of the speeches delivered in behalf of our seminaries and printed in the above report afford interesting, but by no means encouraging reading. The S. Congregation of Studies some years ago issued a "Regolamento," which, though it does not bind us, might be of great service to many, the "priestly practice under American conditions" notwithstanding.

Dr. A. Muller

Boy Scouts and Militarism

To the Editor:—

I note in F. R., December 15th, Mr. L. Blankemeier takes exception to my position that the present Boy Scout Movement of America is not a militaristic affair. In the interest of truth, I am constrained to confess that in my mind, his article neither disproves my position, nor does it even raise a plausible objection thereto.

Mr. Blankemeier alleges as proof that the Boy Scouts of America is military in character, because he witnessed on a street car members of a troop carrying knapsacks, blankets, canteens, etc., identical with those used in the U. S. Army; and forthwith apparently concludes that these military articles were furnished the boys by Uncle Sam, with the view of fostering within their minds the military spirit.

I am safe in affirming that the boys that came under Mr. Blankemeier's observation, obtained their military "trappings" from some second hand store, or "army sale" concern, just the same as the boys of Louisville or of any other city have bought such goods; and incidentally the same as have hundreds of individuals purchased the same and similar articles from the same sources. But it would be childish to conclude that because one buys and uses left-over army goods, that thereby one would be endeavoring to foster a military spirit. Thousands of dollars worth of army goods have been promiscuously sold in Louisville since the late war, and yet I do not recall of having heard that anyone was accused of militarism because of having done so. Be this as it may, the gentleman from Missouri can rest assured that Uncle Sam is not furnishing Boy Scouts the offen-

sive army goods with the view of instilling into their minds a love for its use.

Like all things human, the Boy Scout movement has its imperfections, and doubtless is open to criticism, but I do not see that militarism is one of them. If those of Mr. Blankemeier's ilk have any argument at all, it is this that scouting, by reason of several features borrowed from military parlance, unwittingly instills into the minds of youth the spirit of things military. If so, such is not the purpose of the movement, nor is such intended by its official leaders. For the intention of using these military features, if they be so termed, is merely to give scout activities a certain charm or fascination which these "objectionable" features intrinsically possess.

None of these so-called military characteristics is essential to scouting. Many successful Scout Masters never make use of any of them.

If the gentleman from Missouri has the courage of his apparent conviction that the Boy Scout Movement is connected with the Army, I herewith issue to him the following challenge: I will place a hundred dollars in any bank of this city or elsewhere, and invite Mr. Blankemeier to put up another hundred dollars with mine. If he can prove, by a specified time, that the present Boy Scout Movement of America has any official connection with the Army, Navy, or the Marines, the two hundred dollars will be his. If not, after the same specified date, I shall donate the entire sum to the Catholic Orphanage of the Louisville Diocese. I am not "from Missouri", but fortunately from Old Kentuck, but have "to be shown" before I am convinced.

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By the time this challenge will have been forfeited, it will be seen who has the courage of his convictions to run true to form of fighting steel; and incidentally also that will be time enough to decide who is who and who is 'nt, when it comes to the consideration of who is "misinformed, mistaken, or willfully blind to facts"; as asserted of me by Mr. Blankemeier.

Louisville, Ky. (Rev.) Jos. A. Newman

Excerpts from Letters

Gladly I renew my subscription to the F. R. for 1926. I admire your sound and objective judgment on all important current questions and congratulate you upon your courage and Catholic convictions.—(Rev.) H. Stahl, *Butte, Neb.*

A misunderstanding may arise from a note in No. 1 of the F. R., p. 6, on the translation of the rule of the Third Order. The original rule of the Third Order of St. Francis is not at all in question; it is of interest only to students. The original rule was modified by Nicholas IV, in 1289, and in that form it was known and observed in the Third Order down to 1883, when Leo XIII again modified it, adapting it to modern conditions. It is this rule of Leo XIII that is to be translated into correct and idiomatic English, to serve as a standard for the fraternities of the country, replacing certain ill-advised translations and offering a common ground for uniform interpretations of the rule. The enterprise offers no greater difficulties than are naturally bound up with any effort to translate Leo XIII's classic Latin.—(Rev.) Fr. James Meyer, O. F. M., *Editor Franciscan Herald, Chicago, Ill.*

Apropos of the suggestion (F. R., No. 1, p. 11) that a good selection from the writings of the late Dr. O. A. Brownson be published in, say five or six volumes, at a reasonable price, let me say it is a good one, and I hope that it will be heeded. What a boon a collection of the jewels to be found in the works of Dr. Brownson would be for our theological students! What publishing house will have the courage to undertake this great task?—(Rev.) Raymond Vernimont, *Denton, Tex.*

I am glad that the raising of the subscription price was so willingly received by practically all your subscribers. I like to compare the F. R. with John the Baptist, who was not afraid to tell King Herod, "You are not allowed to do that!"—A. I. Hofmaier, *Fordyce, Neb.*

Enclosed find \$3 for renewal. I have given up nearly all my papers and magazines, since my eyes give me so much trouble that I can hardly read anything. The F. R., however, I did not give up and do not intend to give up, as long as I am able to follow its pages. For many years, especially during and after the World War, I have praised and

thanked God for the gift of such a true and reliable guide as the F. R., when nearly all other papers and magazines were keeping at a safe distance from risking the whole truth. May God bless and protect the heroic editor!—M. F. Schumacher, *San Antonio, Tex.*

The F. R. is the one magazine that I look forward to with keen delight, because I know its policy is "the truth, the whole truth, and nothing but the truth." It is frank, honest, scholarly, and, what appeals to me above all, it does not "play politics" like so many other, even Catholic reviews. As to being comprehensive, one needs but to glance over the annual index to find that the F. R. has touched on practically everything worth while during the year. I mean what I say when I claim that yours is the best Catholic magazine we have in this country. Wherefore I hope and pray that God will fully restore your health and keep you many more years in our midst to put into practice your high ideals of true scholarship and sound Catholic journalism.—A *Franciscan Father.*

It does me good to read the many commendatory letters from your subscribers. Your friends may not be a multitude, but they are staunch and true. Best wishes from (Rev.) D. A. Diederich, *Chicago, Ill.*

Allow me to comment as follows on Father Lenhart's note (F. R., Dec. 15th, 1925, pp. 519-520): The development of the three First Orders of St. Francis can be traced either *judicially*, in the light of judicial pronouncements, or *historically*, in the light of historical facts. Father Lenhart chooses the former. *Habeat sibi.* There are only three branches of First Orders of St. Francis; viz., the O. F. M., the O. M. C., and the O. M. Cap., popularly known as Franciscans, Conventuals, and Capuchins. We must distinguish between a *branch* and a *reform movement* within a branch. Such reform movements once existed, but were never autonomous, within the O. F. M. and the O. M. C. branches. Also the scientific bibliographer must observe the rule of clearness and, if a historian, create only historically correct impressions. Fr. Lenhart quotes his critic as saying: "I do believe that 'the title O. F. M. first began in 1897.'" Evidently, at this point, his critic was speaking not of the title, but of the party represented by the title. When Fr. Lenhart refers to the proceedings of 1909, he approaches territory where the historian must pause and remember the Wise Man's warning: "*Tempus tacendi et tempus loquendi.*" Posterity alone will be in a position to put that affair in its true historical light. For the present, it is best for the historian to be, as Pope says, "master not only of his art, but of his discretion."—(Rev.) Francis Borgia Steck, O. F. M., *Washington, D. C.*

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St. Louis, Mo.**BOOK REVIEWS****Fifty Years in the Cause of Catholic
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The history of the pioneer work and the gradual expansion of the various religious communities of Sisters, especially of those devoted to education, ought to be carefully recorded for more than one reason. In the first place, the beginnings of most of these religious communities of teachers were rich in privations and hardships, and many an undertaking which, humanly speaking, should have failed from want of support and encouragement, nevertheless survived and even prospered. Evidently the blessing of God accompanied the efforts of the brave pioneers. Now for a pleasure-loving generation like ours nothing is more wholesome than the example of these worthy workers for Christ in the humble little school-rooms of half a century or more ago. In the second place, these local histories will provide part of the source material for the future history of the Church in the United States. They, therefore, have a value which is frequently not recognized by those who have a great deal of this material and look upon it as rubbish which ought to be consumed by the dust and moths of the attic.

To the rapidly accumulating histories of the religious teaching communities is now added that of the Sisters of the Precious Blood, whose Mother House is at O'Fallon, Missouri. They are recognized as practical educators of girls and young women, and wherever they have taken charge of schools, whether of elementary, grade or academy, their educational work is highly esteemed.

The present sketch is aptly entitled, "The Story of Fifty Years in the Service of Catholic Education." It is written by a member of the community, who from a motive of humility did not place her name on the title page. However, she has written a very interesting and edifying story, which will be read with gratitude by the younger members of the community as well as by the friends and former pupils of the Sisters.

A sentence from the highly appreciative introduction of the Archbishop of St. Louis tells why many of the faithful of the Archdiocese owe thanks to these pioneers of Christian education: "For the past fifty years the Congregation of the Sisters of the Adoration of the Most Precious Blood has applied itself to saving our youth from the deadly atmosphere of a godless education—that popular device of Satan so well calculated to destroy the souls of those 'little ones' whom Christ desires brought to Him."

Father Albert Muntsch, S. J., who has written the "Foreword," gives a reason why this particular story should have been pub-

lished: "Many of the Sisters who undertook the pioneer work of establishing new communities of the Sisters of the Most Precious Blood have been called to their reward. They deserve to live in the grateful remembrance of others, who now carry on the same holy work under more prosperous conditions, and in a happier environment. Perhaps some souls, becoming acquainted with this beautiful story of sacrifice and heroic devotion to high duty, will be inclined to listen to the still small voice inviting to higher things, and enter the army of willing workers in the sacred cause of Catholic education."

It remains only to call attention to the artistic make-up of the volume and the appropriate illustrations of churchmen, of distinguished members of the community and views of the Mother House, both here and in Baden, Germany, from where the first little colony of Precious Blood Sisters of the Adoration came to America in 1870.

Literary Briefs

—It is pleasant to note the appearance of a new and revised edition of the Rev. Michael Seisenberger's "Practical Handbook for the Study of the Bible," which had been out of print for some time. Nothing has yet appeared that could take the place of this useful handbook, which provides a bird's-eye view of the entire Biblical question from the Catholic standpoint and, in spite of a few minor defects, is entirely suitable for the exigencies of the present day. The new edition has the "Bibliography" brought up to date and is enriched by an appendix containing the decisions of the Biblical Commission from 1905 to date. (Joseph F. Wagner, Inc.)

—The fifth volume of Fr. Guido Cocchi's "Commentarium in Codicem Iuris Canonici ad Usus Scholarum" deals (1) De Delictis, (2) De Poenis, and (3) De Poenis in Singula Delicta. The volume has all the advantages of its predecessors and is adapted not only to school use, but also for purposes of private study and reference, though it is to be regretted that each volume has not an alphabetical index of its own. (Turin: Libreria Marietti).

—Fr. J. M. Fernandez's Latin version of Naval's "Theologiae Asceticæ et Mysticæ Cursus" has appeared in a second, corrected and enlarged edition. The work is a condensed "Summa" of ascetic and mystical theology, designed primarily for the use of seminarists, to whom it can be recommended. (Turin: Libreria Marietti).

—"Thoughts of Blessed Ramón Lull for Every Day," compiled by E. Allison Peers, is an anthology culled from the works of this famous Spanish mystic of the 13th century, whose writings, in spite of his crown of martyrdom, have not found favor in the

Church, but, on the contrary, were condemned by Gregory IX and again by Paul IV on account of what we would now call rationalistic tendencies. So far as we can see, there is nothing objectionable in the thoughts here presented, which, on the other hand, are not of much depth and of little practical use to anybody. (Benziger Brothers).

—Volume II, "De Ecclesia," completes Father Herman Dieckmann's, S. J. "Theologia Fundamentalis," the first volume of which we noticed favorably some months ago. This second volume is divided into two parts, of which the former deals with the existence, character, subject, object, and sources of the ecclesiastical teaching office, while the latter gives a "Conspectus Dogmaticus" of the relation of the Church to the three Persons of the Most Holy Trinity and briefly surveys the nature and properties of the Church and the unity which her Divine Founder bestowed upon her. The whole work is intended as a text-book and is very thorough and up to date. (Herder & Co.)

—Isabel C. Clarke's most recent novel bears the title "It Happened in Rome" and centers around the ceremonies of the Holy Year. The subject is a charming woman whose intentions are always good, but who lacks prudence and consequently gets herself and others into serious trouble. (Benziger Bros.)

—An "Extra Series" of "The Orchard Books" is inaugurated by "Certain Godly and Devout Prayers Made in Latin by the Reverend Father in God Cuthbert Tunstall, Bishop of Durham, and Translated into English by Thomas Paynell, Clerk," edited, with an introduction, by Dom Roger Hudleston. Cuthbert Tunstall is a pathetic figure in the annals of the English Reformation. This booklet is a reprint of the only edition of his prayers ever before published (1558). The prayers are far better suited to the Anglo-Saxon mentality than the translations from the French which still have such vogue in England and America. It is a charming little book, especially the final "Prayer unto God for the Dead Which Have no Man That Prayeth for Them." (Benziger Bros.)

—Many beautiful things—beautiful in the sense of poetic and idealistic—have been said about St. Francis of Assisi by those not of our Church. It is quite proper that Catholics, and more especially a son of the Poverello, should try to sing the praises of one of our most lovable saints. Francis de Sales Gliebe, O. F. M., has tried to do this, and we believe, not without success. For his booklet has already reached a fifth edition. It is entitled, "My Lady Poverty, or the Courtship of a Saint." In beautiful pentameters—a measure which Tennyson has used so successfully in "Idyls of the King,"—the poem tells the story of Francis' giving

up the world and all his worldly goods, in order to devote himself to "Lady Poverty." (Chicago, Ill.: Franciscan Herald Press).

—Confession is still a much misunderstood part of the sacramental life of the Church, and "those without" frequently have hard things to say about it. Even Catholics, nay, even religious, sometimes find it difficult always to approach the sacred tribunal with hope, courage, and confidence. These souls may be helped by a booklet written by an experienced guide in spiritual matters. His work is not so much a dogmatic treatise as a heart-to-heart talk with the reader on the requirements of a good and salutary confession. Some of his chapter headings are: The Sense of Sin, Examination of Conscience, Contrition and Confession, Common Faults in Confession, Confessions of Devotion, etc. It is, therefore, a practical booklet. ("The Ministry of Reconciliation: Chapters on Confession, by Robert Eaton, Priest of the Birmingham Oratory." B. Herder Book Co.)

—"Martha Jane, a Western Boarding School Story," by Miss Inez Specking (Benziger Bros.), is intended for girls. It is colorless as to character drawing and pretends to no plot, but is quite orthodox and harmless.

—We have received the second editions of two works previously reviewed in the F. R.: F. M. Cappello, S. J., "De Censuris," and P. L. Fanfani, O. P., "De Iure Religiosorum." These books bear out the prediction made at the appearance of the new Code, that it would start an ever increasing literature on Canon Law because it would show canonical "jurisprudence" to be of much more vital necessity for the life of the Church. Decisions of the Roman authorities and the work of individual scholars—who are learning one from the other—are causing a real progress. Hence it is not surprising that both these works, deservedly received with favor at their first appearance, now come to us thoroughly revised, rearranged, and increased in size. On the other hand, the change in the title of Cappello, who adds the words "tractatus canonico-moralis," may be somewhat disconcerting to those who had hoped that with the new Code a clear-cut division between the respective territories of moralists and canonists would be brought about. This division is possible in the classroom and, perhaps, in a strictly legal procedure. But books like these are consulted just as frequently in daily life where practical cases mostly involve both the internal and external forum, and the busy "practitioner" likes to have his questions answered by one authority rather than to consult two or more of them. (Marietti, Turin.)—A. D.

—"Tell Us Another," by Winfred Herbst, S. D. S. (Society of the Divine Saviour, St. Nanzianz, Wis.), is a collection of very short

stories, gathered from many different sources, suitable to be read to young children, and by older ones. They show the truths of faith translated into action and should prove helpful to parents and teachers.

—"Reunion," judging from the multitudinous clashing between Fundamentalists and Liberalists, and from the attempts of many sects to bolster up their claims versus the Catholic Church, seems to be reserved as a happy consummation for a future day. But any attempt to make clear our attitude to our separated brethren is a move in the right direction. In "Conversations on Christian Reunion by a Parish Priest" (John Murphy Co., Baltimore), we have a convenient manual which defends our position in the matter. The "Conversations" explain the most important Catholic teachings and are also intended to assist the clergy and those engaged in the work of instructing converts. We miss an index.

New Books Received

Teacher Tells a Story. Story-Lessons in Conduct and Religion for Every Day in the School Year. By Rev. Jerome D. Hannan, D. D. Book One. 275 pp. 12mo. Benziger Bros. \$2.

A Little Saint of the Modern Home. By Bernard Fuller, S. J. 45 pp. 32mo. P. J. Kenedy & Sons. 10 cts., postpaid. (Wrapper).

A Short Life of Pope Pius the Tenth. By F. A. Forbes. 100 pp. 12mo. Benziger Bros. 35 cts. net. (Wrapper).

Katholischer Central-Verein von Amerika (National Federation of German American Catholics). Offizieller Bericht über die 69. Generalversammlung, abgehalten zu Cleveland, O., vom 23. bis 26. Aug. 1925. 124 pp. 12mo. St. Paul, Minn.: Wanderer Printing Co.

Paulist Press Pamphlets: Christian Science, by Herbert Thurston, S. J. 29 pp. The Immaculate Conception, by J. B. Jaggar, S. J. 15 pp. The Real Presence, by Rev. F. Mangan, S. J., 16 pp. Evolution and Catholicity, by Sir Bertram C. A. Windle, 40 pp. All published by the Paulist Press, 401 W. 59th Str., New York City. 5 cts. per copy; \$3.50 per 100.

Little Canticles of Love. By Augusta Thompson. 32 pp. 32mo. Paulist Press. 10 cts. per copy; \$6 per 100. (Wrapper).

Tempelreinigung. Pilgerbuch für Zeit und Ewigkeit von Franz Michel Willam. iv & 119 pp. 12mo. Herder & Co. \$1 net.

Seelenpflege. Aufmunterung und Anleitung zu einem gesunden, glücklichen Seelenleben von Joseph Fischer, Pfarrer. xi & 227 pp. 12mo. Herder & Co. \$1.35 net.

Meine Vorträge. Von Kaplan Fahsel. 35 pp. 16mo. Herder & Co. 25 cts. net. (Wrapper).

Neues Leben. Ethisch-religiöse Darlegungen von Hermann Muckermann, Drittes Buch: Ehe und Familie im Gottesreich. Mit einem Titelbild. 84 pp. 12mo. Herder & Co. 75 cts. net.

Feurige Wolke. Kanzelvorträge auf die Sonn- und Festtage des Weihnachts- und Osterkreises. Von Dr. theol. Robert Linhardt. x & 178 pp. Svo. Herder & Co. \$1.30 net.

Der hl. Franz Xaver, der Apostel von Indien und Japan. Von Georg Schurhammer S. J. Mit 9 Bildern und einem Kärtchen. xi & 288 pp. 12mo. Herder & Co. \$1.75 net.

Die Ueberwindung des Pessimismus. Eine Auseinandersetzung mit Arthur Schopenhauer. Von Helmut Fahsel, Kaplan. 6. bis 10. Tausend. x & 86 pp. Svo. Herder & Co. 60 cts. net. (Wrapper).

Mein Tagewerk. Von Johannes Reinke. Mit einem Bildnis. viii & 495 pp. Svo. Herder & Co. \$2.75 net.

Adolf Pichler (1819—1906). Leben und Werke. Von Joseph Eduard Waackernell. Nach dem Tode Waackernells abgeschlossen und im Auftrage des Tiroler Zweigvereins der Oesterreichischen Leo-Gesellschaft herausgegeben von Anton Dörrer. Mit einem Bild. xii & 357 pp. Svo. Herder & Co. \$3.75 net.

Heliand. Die altsächsische Evangeliendichtung nebst den Bruchstücken der altsächsischen Genesis. Im Vermiss des Urtextes neu übertragen, mit Einleitung und Anmerkungen versehen von Otto Kunze. vi & 141 pp. Herder & Co. \$1.60 net.

Das Missale im Lichte römischer Stadtgeschichte. Stationen, Perikopen, Gebräuche. Von Hartmann Grisar S. J. vi & 120 pp. large Svo. Herder & Co. \$2.20 net. (Wrapper).

Der Mainzer Domdekan Dr. Joh. Bapt. Heinrich. 1816—1891. Ein Lebensbild nach originalen Quellen und persönlichen Erinnerungen von Ludwig Freiherrn von Pastor. Mit einem Bilde Heinrichs. 69 pp. 12mo. Herder & Co. 60 cts. (Wrapper).

Reinhold Baumstark und Alban Stolz. Von Dr. Julius Mayer. 30 pp. Svo. Herder & Co. 30 cts. net. (Wrapper).

The Scraplic Highway. Talks to Tertiaries and Non-Tertiaries on the Third Order of St. Francis. By Rev. Fulgence Meyer, O. F. M., Commissary of the Third Order, Province of St. John the Baptist. viii & 245 pp. 16mo. Cincinnati, O.: St. Anthony Messenger. \$1, postpaid.

Compendium Sacrae Liturgiae iuxta Ritum Romanum. Scripsit P. Innocentius Wapelerhorst, O. F. M. Ad Novissima Documenta Recognovit et Additionibus Passim Locupletavit P. Aurelius Bruegge, O. F. M. Editio Decima. xi & 641 pp. 12mo. Benziger Bros. \$3 net.

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That Fool Moffett. [A Novel] by E. C. Scott. 359 pp. 12mo. B. Herder Book Co. \$2 net.

Books for the Freemason. A Catalogue Prepared under the Supervision of the Editor-in-Chief of the National Masonic Research Society and of its Official Journal, *The Builder*. 72 pp. St. Louis, Mo.: National Masonic Research Society, 1950 Railway Exchange Bldg.

Der Kleine Herder. Nachschlagebuch über alles für alle. Mit vielen Bildern und Karten. Zweiter Halbband L—Z. pp. 753 to 1531. Herder & Co. \$4.25 net.

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Rituale Romanum ad Normas Codicis Iuris Canonici Accommodatum. Editio Prima iuxta Typicam. viii & 610 pp. 16mo. With a Supplementum pro Provinciis Americae Septentrionalis Foederatae. Frederick Pustet Co., Inc. Sheepskin, \$4; Turkey morocco, \$5.

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Summa Theologiae Moralis iuxta Codicem Iuris Canonici. Scholarum Usui Accommodavit H. Noldin S. J. Vol. III: De Sacramentis. Ed. 17ma, quam Recognovit et Emendavit A. Schmitt S. J. 716 pp. 12mo. Fr. Pustet Co., Inc. \$3.50.

A SPRINKLE OF SPICE

A Protestant clergyman whose salary had not been paid for several months told the trustees that he must have his money, as his family were suffering for want of the necessities of life. "Money!" exclaimed one of the trustees, noted for his stinginess. "Do you preach for money? I thought you preached for the good of souls." The clergyman replied: "So I do; but I cannot eat souls. And if I could, it would take a thousand such souls as yours to make a meal."

At Haines City, Florida, there is a church which is familiarly called the "Rocking Chair Church," for the reason that pews have been abolished and rocking chairs have taken their place. W. T. Brooks and Eugene C. Bryan, mayor of Haines City, jointly built the church in memory of W. T. Brooks, Jr. The outsider sees a real challenge in that array of rocking chair worshippers. The minister must say something vital, interesting or compelling if he is to obtain and retain the attention of his hearers. By implication the possession of a rocking chair in church means that you are justified in rocking yourself to sleep if the sermon is dull.—*Christian Work.*

The *Dearborn Independent* says that in the present world crisis there are two types of men who cannot help very much. One is the Optimist, who believes that you can take a sow's ear and make it into a silk purse by deep breathing. The other type is the Pessimist, who, confronted with a choice of two evils, takes them both. Of the two, however, the Pessimist is not without advantage. He walks cautiously at least, and with his eyes open. He at least asks questions. He may be a Pessimist, but he is an inquiring Pessimist. An inquiring mind is a safer mind to follow than a mind that accepts everything with a gulp and a smile. The surprises and disappointments in store for the Optimist are usually very sad. But the surprises and disappointments of the Pessimist are always good and glad.

The Society for Pure English offers this dialogue as a warning against the careless use of prepositions:

Child—"I want to be read to."

Nurse—"What book do you want to be read to out of?"

Child—"Robinson Crusoe."

Nurse goes out and returns with "The Swiss Family Robinson."

Child—"What did you bring me that book to be read to out from for?"—*Boston Herald.*

Motorists will be glad to know that there is one place at least in the country where the driver may get as much speed as he can out of his car without incurring the penalty of the

law. A sign in the State of Idaho reads: "Sunnyside city limits. Speed limit 100 miles. Fords do your best."



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mostly growing boys in latter class. All this is a drag on the nerves, but St. Anthony is helping me.

If you wish you may publish this which I call a real miracle worked through the good St. Anthony. Praised be God through His Servant, St. Anthony. This letter may seem strange, but it is a true thanksgiving, and I ask you to believe this miracle and also kindly continue your prayers on my behalf. Thanking you once again for placing my note on dear St. Anthony's Shrine, with a promise for future prayers for you through the same dear Saint, I remain as before

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The Fortnightly Review

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ST. LOUIS, MISSOURI

February 1st, 1926

CHRONICLE AND COMMENT

The Kensington Rune Stone

Our readers are familiar with both the text and history of the famous Kensington Rune Stone, for we have repeatedly printed accounts of it, the last time in our edition of June 15, 1915, in connection with a lecture by the V. Rev. Dr. Francis Schaefer. The stone was discovered in 1898 by a Swedish farmer, Olaf Ohman, under a tree on a tract of land which he was clearing in Douglas Co., Minn., about three miles north of Kensington. The inscription, in runic characters, tells of eight Goths (Swedes) and twenty-two Norwegians who were on an exploring tour in that part of America, in the year 1362. One day, when they returned from a fishing trip, they found ten of their companions "red with blood and dead," presumably scalped by Indians. The inscription contains the line: "A V M (Ave Virgo Maria) Save us from evil." This inscription, if authentic, is undoubtedly the earliest record of Catholic life in what afterwards became Minnesota. Is it authentic? Dr. Schaefer gave it as his opinion (*l. c.*) that both intrinsically and extrinsically everything speaks for the authenticity of the stone and its legend. Since he delivered his lecture, the State Historical Society of Minnesota has had the stone and its inscription carefully examined by five of its most capable scholars, who agree with such authorities as Prof. Kerm and Prof. Holand, that "this is a genuine document of the year 1362." (*Pelican Rapids Press*, quoted in the *St. Louis Star* of Dec. 30, 1925.) It is believed that the stone was left by some Norsemen who had wandered into this region in the year 1362. There have been many similar inscriptions found in

England, Scotland, Norway, and the Scandinavian countries. This one probably owes its existence to an exploring party sent out by the Catholic King of Norway and Sweden to do missionary work among the Norse settlements in Greenland, some of the inhabitants of which had been reported as relapsing into paganism.

"Kaplan Fahsel"

A young Berlin curate, the Rev. Helmut Fahsel, widely known throughout Germany as "Kaplan Fahsel," created quite a stir in that metropolis last winter by delivering a course of lectures on philosophical subjects. Reading over the programme or survey of these lectures as presented by himself in a pamphlet just published by Herder & Co., of Freiburg, under the title, "Kaplan Fahsel: Meine Vorträge," one wonders what it was that so deeply impressed his hearers, for these lectures, as "Die Ueberwindung des Pessimismus," also published by Herder, shows, are merely a popular presentation of the old truths of Scholastic philosophy, with due regard to present-day conditions. Perhaps the motto of "Meine Vorträge" contains the explanation. It is as follows: "The living spirit best reveals itself through the spoken word, which proceeds immediately from the thought." Kaplan Fahsel must be a very eloquent speaker. "Die Ueberwindung des Pessimismus," which is subtitled "Eine Auseinandersetzung mit Arthur Schopenhauer," derives considerable force from the fact that the author was himself at one time a Pessimist of the Schopenhauerian school. He refutes its chief tenets very cogently and in his concluding chapter shows that

every man must go through a pessimistic period, and the important thing is not to drown in this stagnant pool, but to arise out of it and, by the aid of divine grace, to see things in their true light, and to direct the purified will through pain and suffering into the realm of a wholesome Christian Optimism.

Barbarism in Military Training

Christian Work (N. Y., Vol. 119, No. 23) quotes from the 1923 edition of "The Manual of Military Training," by Col. James A. Moss, U. S. A., which is used as a text book in the College of the City of New York, and presumably in many other American schools and colleges, some passages which show how barbaric is the military training given under government auspices in these schools.

"Bayonet fighting is possible only because red-blooded men naturally possess the fighting instinct. This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor." (Ch. XXVII).

On page 24, Appendix I, are contained explicit instructions *how to break the opponent's neck*. We read: "Force him [your opponent] to the ground and break his neck by suddenly throwing the feet well to the rear and falling forward, tightening the arms and pressing the shoulder tightly against the back of the head. This hold when properly executed will break the opponent's neck," etc., etc.

The next instruction shows *how to gouge your brother's eyes out with your thumbs*. "When the opponent secures a hold from the front, dig the thumbs into his eyes, forcing his head back, and follow up by driving the knee to his crotch. . . . Also attempt to grasp one of his fingers and either twist it or break it."

Nothing seems to be taught in the book about how to bite your brother's ear off, but this was a favorite pastime in the Balkan wars of 1912 and was also practiced occasionally in the war of 1914. It is a serious omission, for we can imagine no pleasanter pastime for boys in whom lust for fight-

ing and killing has been highly developed by the instructor, than biting off the enemy's ears.

Seriously, how much longer are Christian people going to stand for this sort of thing? How long are we going to beat about the bush and secretly be barbarians and pagans in practice while we call ourselves Christians?

The Liturgical Apostolate

We hear a good deal about the liturgical apostolate. In what does this apostolate consist? Dom Gaspar, O. S. B., in his "Catholic Liturgy," translated into English by a Benedictine of Stanbrook (Sands & B. Herder Book Co.), outlines the programme as follows:

Those who work at the liturgical apostolate should endeavor: (1) To keep before them as a final and constant object of their worship the three August Persons of the Holy Trinity. . . . (2) To adore God the Father through the mediation of Our Lord Jesus Christ, the great High Priest (present in the Holy Eucharist), and under the impulse of the grace of the Holy Spirit. (3) To make use in their prayers of the sacerdotal mediation of the Catholic hierarchy. They should take pleasure in praying in union with their priests, and should show public marks of respect to the clergy wherever they meet them. (4) To attend, if they can conveniently do so, their cathedral or parish church, in order to receive there the bread of doctrine and the Bread of the Eucharist. On Sundays, as a general rule, they should be present at the High Mass. (5) To make the Holy Sacrifice of the Mass the centre of their spiritual life, by assisting at it every day, if possible. (6) To communicate often and especially on Sundays and festivals; they should, if possible, make the same preparation as the priest. (7) To have an ever-growing appreciation of the Sacraments. (8) To make frequent use of the sacramentals, holy water, blessed candles, ashes, palms; the *Pater*, the *Confiteor*, etc. (9) To be present at some part of the Canonical Offices, especially on Sunday at Ves-

pers and Compline. (10) To direct their prayers, even their private devotions, according to the anniversaries of the Life of Christ celebrated by the Church in her calendar. (11) To observe in their devotion to the Saints the order established by Pius X in his reform of the Breviary. (12) As far as possible to take an active part in

the public prayers of the Church by reciting the liturgical formulas, and especially by the chant. This they should study in schools of Gregorian Chant. (13) To use by preference the formulas of the Church's prayer contained in the Breviary and especially in the Missal, which should be their chief prayer book.

Concerning the So-Called "Miracle"

By the Rev. John Rothensteiner

The earliest version of the legend that forms the substance of the magnificent spectacle, "The Miracle," is found in that wonderful store-house of medieval legends, the "Dialogus Miraculorum" of Caesarius of Heisterbach, written in the early years of the thirteenth century. The author was prior of the celebrated Cistercian Abbey of Heisterbach; a man of wide learning, an eloquent preacher, and, according to the Menology of the Cistercian Order, "a servant of God renowned for heroic virtue and the power of miracles." The "Dialogus Miraculorum" is the best known and most valuable work of Caesarius. It was widely circulated in numerous manuscripts, of which there are only four known to exist to-day. The first printed edition is dated 1475. The only modern edition is that of Josephus Strange, published in Cologne, Bonn, and Bruxelles in 1851.

The book is intended to be strictly historical; the author calls upon God to witness that he had not invented a single chapter of his Dialogue. All the innumerable stories of miracles and wonders thus treasured up, have a bearing on the subject of conversions. Accordingly, many of them passed into the "Books of Examples," widely used by the preachers of the Gospel, in one of which, the "Speculum Exemplorum Omnibus Salubriter Inspiciendum, ut Exemplis Discant Disciplinam," published in 1519 by Henry Brau and John Rynman in the imperial city of Hagenau, we found an entire chapter of legends derived from our Caesarius,

among them the legend of the runaway nun and her heavenly protectress.

Whence the author of the Dialogues derived this particular story and in what convent it was supposed to have happened, is not mentioned: in fact, the author writes: "*In monasterio, cuius nomen ignoro,*" but adds that it happened recently, "*ante non multos annos.*" The nun's name is given as Beatrix. Later writers, among them St. Alphonsus de' Liguori in his "Glories of Mary," mention the Convent of Fontevault. St. Alphonsus's version is essentially the same as that of the "Dialogus Miraculorum," and very probably derived from it. Only the seducer in the earlier version is a cleric, which does not necessarily mean a person in orders, but may mean a university student, whilst St. Alphonsus simply calls him a young man.

The earlier versions, of course, have nothing of the pomp and pageantry of knighthood, and tournaments, and imperial courts; they relate in a few words the sad story of temptation, sin, and consequent degradation and sorrow: and the Mother of God's tender pity and care for the sinning soul of one that had been her servant once and could not be left forsaken and forlorn. It is an illustration, and a most beautiful one, of the Prayer of St. Bernard called the Memorare: "Remember, O most gracious Virgin, that never was it known that anyone who fled to thy protection, implored thy help, and sought thy intercession, was left unaided."

Long before the Freudian Vollmoeller's spectacular production the great poetic possibilities of the legend were recognized and developed in poetry and prose. Of the many we will mention but a few that have come under our notice.

Ade'aide Anne Procter's "Legends and Lyrics," 1858, emphasizes the Catholic view of the matter in "A Legend of Provence." The convent is dedicated to "Our Lady of the Hawthorns," and the nun is described as an orphan child that had never seen anything of the outside world, until a number of wounded soldiers were left in care of the consecrated virgins. One of the soldiers, a young knight, whom Sister Angela was destined to nurse back to health, described to her in glowing colors the feasts and tournaments and pageants he had witnessed, and so filled the innocent child with a secret longing to visit

"The glorious world of joy, all joy above,
Transfigured in the golden mist of love."

More sinned against than sinning, Angela fled from the calm and quiet of her childhood home into the "heaven" she anticipated, but found instead a place of anguish, and terror, and utter degradation. Filled with disgust, and longing for peace, the grace of God touched her soul. She returns to "Our Lady of the Hawthorns" in beggar's garb, is kindly received by the portress, who runs to get the key to let her in. But a figure appears before the wanderer: so like and yet so unlike herself; a figure that might be her own self if she had never strayed away—it is the Virgin Mother of God, who had taken the figure and the work of the run-away Sister during all these years of her pitiful wandering.

Next to this, in time, and far above it in poetic merit, is the grand "Ballad of a Nun" by John Davidson, so full of human pathos and splendor of diction, showing the rush of passion through the varied scenes of life, until the sudden awakening comes with the cry "I have had my will—"

"A trowel for my passing bell,
A little bed within the wall,
A coverlet of stone; how well
I then shall keep my Carnival."

But no.

"The wardress raised her tenderly,
She touched her wet and half shut eyes;
Look, Sister; Sister look at me;
Look; can you see through my disguise?"

It was the Virgin Mary that received her back into the convent's peace and holy calm.

Of German writers who have made use of the legend we would mention but one, the great Swiss novelist Gottfried Keller, who in his "Seven Legends" gave the immediate inspiration to Vollmoeller. The legend of Beatrice, as the heroine is rightly named, briefly but powerfully describes some wild scenes of the darker side of medieval life and sends her back to the convent, really unrepentant, but forgiven through the influence of her heavenly protectress. This version, the most unsatisfactory of all, has many points of resemblance with "The Miracle" of to-day.

In regard to the legend itself, there can be no objection on the part of Catholics. For even the mightiest oaks may fall, even the purest lilies may be trodden in the mire. The representation also, of such a fall and desecration, may prove an incentive to virtue. Yet in our day of shallow wit and low morality such theatrical performances will, in many cases, but serve to confirm men's low estimate of all womanhood, and especially of that of God's consecrated virgins, the very lilies among the thorns of human existence. "*Verba docent, exempla trahunt.*" Would that the beautiful pathetic legend of the erring and converted nun had remained untrammelled by the meretricious artifices of the stage!

WINTER SUNSET

By Charles J. Quirk, S. J.

So like some splendid Vision,
Pure rose beyond dark trees;
A glimpse of Fields Elysian—
I watched it on my knees.

The Georgia Plan of Defending the Faith

By P. H. Callahan of Louisville

Regular readers of the F. R. may remember the article entitled, "Georgia of Today," written by me some two years ago. Again, some twelve months back, having attended the 1924 annual convention of the Georgia Laymen's Association and addressed the meeting, it was my pleasure to summarize their activities in another article for this magazine.

Frequently, in my travels over the country, Catholic friends who are acquainted with my connection with the Georgia activities, ask me why it is not possible to extend that unique work into other dioceses, and perhaps erect it into a national association. In fact, there have been several imitations of the Georgia Association started in different parts of the country, but with indifferent success. Their leaders, it seems, had not sufficiently studied the methods pursued in the Georgia work. Some of them appeared to have the notion that all that was necessary was to form an organization, print or buy a few pamphlets and distribute them, and the thing was done; but prejudice has too many aspects, too many phases, too many sides, and is too common a failing among us all, for any touch and go method of dissipation to be effective. The Georgia plan requires study.

That work is in its tenth year now, and it is going right along, continuing to meet the issues that arise and always with success, until it can be fairly said that there is hardly any kind of problem that enters into the relations of men which the Georgia Laymen are not able to approach in the proper way, and handle with satisfaction.

Appended hereto is an editorial recently clipped from a Georgia newspaper, the *Cuthbert Leader*, which serves a community in which there are scarcely any Catholics at all (there are less than 1% in the whole State of Georgia), yet one ventures to think that even Boston, or Philadelphia, or

any other of our northern cities, with their large Catholic population, could hardly boast a newspaper so candid and so complimentary as this Georgia editor shows himself to a Catholic organization which took him to task.

Mr. Reid's letter is submitted as an example of proper approach to the issue in order to turn an apparent disadvantage into a real advantage, which in nine cases out of ten can be successfully accomplished if we but try to observe the second of the two commandments of love and show toward our neighbor the good will which the teachings of our faith enjoin upon us in all our relations with our fellowmen.

* * *

Mr. Reid's letter to the editor of the *Leader* was as follows:

Mr. D. A. McPherson, Cuthbert, Ga.

Dear Sir: In your unique and interesting advertisement in the *Cuthbert Leader* we note the following in reference to the recent "evolution trial" in Tennessee:

"But I really did not know that there was any concert of action on the part of the infidels, the agnostics, the atheists, the Jews, the Catholics, the evolutionists, the modernists and the scientists to utilize our educational system for the spread of their disrespect for our God and His Bible."

Catholics are out of place in any line-up of those who seek to spread disrespect for God and His Bible. The enclosed pamphlet on "Catholics and the Bible" shows that Catholics not only believe the Bible to be the Word of God, but it was the Catholic Church which compiled the Bible and preserved it centuries before any other of the existing Christian denominations came into existence.

Some time ago William Jennings Bryan referred to the colleges and universities in the United States where the theory of evolution is taught as a fact. He said that no Catholic college or university, or Catholic institution of any kind, was guilty of the error.

Enclosed is a clipping from the *Chattanooga News* telling of the assistance rendered by Catholic leaders to Mr. Bryan. We are also sending you under separate cover a copy of *The Bulletin*, the Catholic newspaper of this section, which refers to the theory of evolution and to the Dayton trial; it reveals that the attitude of Catholics on this question is just the opposite to what your advertisement indicates you thought it was.

Our association was organized to bring about friendlier relations between Georgians, irrespective of creed. We find out that most of the opposition to Catholics is due to a misunderstanding of what they believe, rather than to their actual beliefs and practices. If, as you thought, Catholics were lined up with the forces seeking to spread disrespect for God and the Bible, we would not blame you for being suspicious of us, but we trust that the explanation above, together with the matter referred to as being forwarded to you, will convince you otherwise.

If you care to write to us, we shall be pleased to have you give us your views on this letter and on the matter we are sending you.

Very sincerely yours,

RICHARD REID,
Publicity Director.

This letter was printed with the following editorial comment:

In a recent advertisement I did an injustice to the Catholic Church, for which I am sorry. The nature of my offense against them is explained in the letter from their publicity director, Mr. Richard Reid, and which I am pleased to publish herewith. I have reproduced the letter in full, for two reasons: The first one is, that it may lose none of its completeness; the second, to show you what a good taste a letter like this can leave in your mouth after you have been taken to task for your too much speaking. Certainly Mr. Reid is a valuable publicity director, and judging from this experience that I have had, is making real friends for his church. With the knowledge thus gained, I am wondering why my own denomination does not have a publicity director.

Perils of the Santa Fe Trail in its Early Days (1822-1851)

By Benjamin M. Read, Santa Fe, New Mexico

In the year 1852, when William Carr Lane was governor of New Mexico, there lived in Santa Fe one James L. Collins, one of the first American merchants that came to New Mexico, he having come in 1827.

Mr. Collins moved his business to El Paso, Tex., in 1843 or 1844, remaining at El Paso until about 1850, when he returned to Santa Fe, where he re-established his business, remaining in that occupation until 1857, at which time he was appointed U. S. Indian Agent, a position that had up to that time been filled by the governor of the Territory.

Because of his experience as a pioneer, Mr. Collins must have been considered an authority on matters connected with the early history of the Santa Fe Trail. That, undoubtedly, was the reason that prompted Governor Lane to ask him to give, for the benefit of the public, his opinion on the advisability of risking the crossing of the plains from Missouri to Santa Fe during the winter months. The governor, it seems, wanted that information in order to communicate it to the legislature, then in session at Santa Fe, as Collins' letter appears as an appendix to Governor Lane's message, which he read to the Legislature

in December, 1852. Collins' letter reads thus:

"Santa Fe, N. M.
December 10, 1852.

Dear Sir:

In answer to your inquiry on the subject of the practicability of a winter trip across the plains, from the frontier of Missouri, to New Mexico, I have to say, that my acquaintance with the route in question commenced in the year 1827. Previous to that date I believe but one attempt was made to cross the plains in the winter, and that was in the year 1824 or 1825, by a small party from St. Louis, at the head of which was Messrs. Faulkner and Anderson. They reached a point on the Arkansas River, near Choteau's Island, when they were met by a heavy fall of snow, in which nearly all their horses and mules perished, and they were compelled to winter on an island that has since been known as "Log Island," from the quantity of timber cut for the subsistence of the few remaining animals, and to shelter the men from the storm.

After this, it was for a number of years deemed impracticable to attempt the trip in the winter, but since the route has become better known, it has been frequently traveled, often,

however, resulting in great destruction of property, and not unfrequently of human life. In the month of December, 1841, Don Manuel Alvarez, an experienced and enterprising traveler, with a small party, was caught in a snow-storm, on Cotton-wood Creek, near Council Grove. In a few hours, two men and all his mules were frozen to death, and the snow drifted in such torrents as to extinguish the fires in a very few minutes. All hope seemed to be at once shut out from the party; everything of life around them had perished, and they themselves seemed fast sinking into an everlasting sleep. Two of the number, the stoutest among them, had sunk to rise no more, and the remainder would unquestionably have shared the same fate but for the energy of Mr. Alvarez himself, who, by absolutely driving the men into motion, was enabled to keep them alive until the storm had abated. Many of them, however, were badly frozen.

Few scenes have been presented to the view of men, more terrific than the one encountered by this little party on that dreadful night.

About the same period another party, under the charge of Don Antonio Roubidoux, met a snow-storm at the same place. They lost in one night over 400 mules and horses, and one or two men, and narrowly escaped the loss of their entire party.

In 1844, Dr. H. Connelly and Mr. Spyre, as early in the season as the 12th of October, encountered a storm near the Arkansas River, in which a number of mules perished, and the remainder were only saved by running them into the timber on the river, a distance of some 15 miles.

The same party, a few days subsequently, met a second storm, on the Cimarron, in which they lost in one night over 300 mules, and were compelled to remain until mules were sent from Santa Fe to their relief.

In 1848, Messrs. Waldo, McCoy & Co., government freighters, on their return trip to Missouri lost nearly all their cattle, amounting to 8 or 9 hundred head. The wagons were left on the plains until spring.

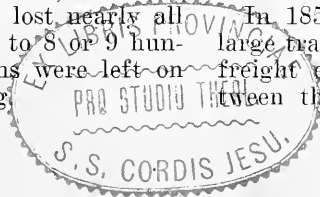
In 1849, Messrs. Brown, Russell and Co., in crossing the Jornada from the Arkansas to the Cimarron, with a train of some twenty wagons, were overtaken by a storm of snow and sleet accompanied with a terrific wind. The men retreated to their covered wagons, leaving the cattle to wander whither they would; but they instinctively kept within the inclosure formed by the wagons; they perished, however, in a few hours.

The snow drifted into the wagons through every crevice until they were filled nearly to the tops of the bows; this fortunately sheltered the men beneath from the piercing cold without. Two of the men ventured about daylight to get out of their wagon for the purpose of kindling a fire, but in a few minutes became so stiffened with the intense cold, that they were unable to get into their wagon again without assistance. The others prudently kept beneath their blankets and canopy of snow during the whole day and succeeding night, not venturing to change their position, wisely determining to endure the pangs of hunger rather than run the risk of sharing the same fate of their unfortunate animals.

On the second day the storm abated, though the cold was still intense. They ventured from their coverts to look upon the sad wreck of life around them, and to think upon the awful condition in which they were placed—a condition which none can realize but those who have experienced it. Hundreds of miles from any civilized habitation, in the midst of a desert waste producing not a stick of timber in a range of many miles, and no animal left, they seemed to be shut up by an inexorable destiny.

One consolation was left them, the train was loaded with provisions, and they could use the wagons for fuel. But for this, they must all soon have perished; they were, however, enabled thus to sustain themselves until succor arrived in the spring.

In 1850, the same company with a large train of wagons with government freight encountered a snow-storm between this place and San Miguel, in



which they lost over a thousand head of cattle. For this loss they have a claim now pending before the Congress of the United States.

In the year 1851 the Cotton-wood Creek was again the scene of a terrible destruction of life. A government train that had been started to the States by Col. Sumner, was overtaken by one of those destructive storms so frequently met with at that ill-fated spot; in a single night nearly three hundred mules perished; one man was also lost, and several others badly frozen. In the same storm, the party in charge of the mail lost all their animals near Fort Atkinson, but were fortunately picked up by a train that had been more fortunate than themselves, and brought on to the Fort.

Other losses of life and property could be recited if it were deemed necessary, and to this I could also add a detail of the destruction of the lives and property of our fellow-citizens by the marauding savage tribes that have infested the route for the last thirty years, that would astonish the minds of the public, that the attention of the Government had not long since been directed to the subject.

Trusting that the representations of your Excellency may arrest the immediate attention of Congress, to the end that further and more ample protection may be given to this route, not only against the depredations of the Indians, but against the inelimity of the seasons,

I remain,

With high consideration,

Your ob't. serv't,

J. L. Collins"

"His Excellency Wm. Carr Lane,
Gov. of Ter. of N. M."

In my collection of valuable historical documents and letters from New Mexico's pioneers, the Governor's message, herein alluded to, is to be found numbered "165" under letter "L."

Of the various authors and professors of history that have called on me with a view of verifying statements found in my historical productions and to procure other inform-

ation from my collections, only three have been allowed to read the Collins' letter and to refer to it in their own writings. These are, Prof. Ralph P. Bieber, of the Department of History, Washington University, St. Louis, Mo., Sister Mary Loyola, Professor of History, College of the Holy Names, Oakland, Cal., and Professor St. George Leakin Sioussat, Professor of History, University of Pennsylvania, Philadelphia.

Education in America

By an Old College Professor

It is very gratifying to observe that some of our best educators are beginning to raise their voices in criticism of the many serious mistakes we are making in our school system; but it is a deplorable fact that the words of those few who have the courage to utter their convictions in regard to our educational shortcomings are disregarded by the thousands who cry out: "We have the best schools in the world."

That we Catholics are badly infected with the same disease is shown by the fact that we gauge the success or progress of Catholic activities according to dollars. A church or school has been, or is going to be erected somewhere, and, to be sure, in one of the next issues of the diocesan paper you will see the picture of the newly erected structure, with possibly the photograph of the pastor; and you will read: "The new \$86,000 school or the new \$100,000 church just completed at . . . by the Rev. . . ." The zeal and liberality of the *miseri contribuens plebs* are hardly ever even mentioned. The sum of money which the building cost is the principal feature, not the architecture. The characteristics of religious education and appreciation are mostly wanting.

It is even more regrettable that this method of judging things has crept into the education of our children. Without entering upon a serious comparison of our results in the matter of educa-

tion with those achieved in other countries, we loudly proclaim our superiority to the whole world: we have the best school buildings in the world in spite of the thousands of miserable shacks in the country districts; we have the most capable professors and school teachers in spite of a woefully defective training in pedagogics; we have the best and most complete equipment, especially for athletics; we have the best and cheapest books; but above all, we spend more money on the education of our boys and girls than any other nation!

Although comparisons are odious, the writer cannot refrain from mentioning an incident that happened not long ago at the registry department of the Post Office in a city of some 30,000 inhabitants, where many Slovenians and Croats are making a living by working for the different railroads that enter the city. A Croatian was filling out a money order blank, and after paying, left. When the writer was through with his errand and was speaking to the clerk, who was well known to him, a farmer, who had been born and raised and educated in a country school three miles distant from the city, came in and presented a printed card which he had received in his mail, on which Uncle Sam advised people to register letters if they wanted to be sure of their delivery. Upon the clerk's question what he wanted, the farmer said that he "wanted that registered letter." After the clerk had explained to him the contents of the card, the man left, and the clerk said to the writer: "Is it not awful that you find such ignorant people in this country, where we have the best schools? All those Croats and Slovenians, men and women, have a very good handwriting and after being here but a comparatively short time are able to make out any notice we send them."

Few of us ever realize what a lot of wisdom there is in the penny catechism.

Notes and Gleanings

In the twenty-fourth annual report of the Bureau of American Ethnology Mr. Stewart Culin, of the Brooklyn Museum, has an interesting paper on "Games of the North American Indians." The paper may be read with profit by those who imagine the Red man had no time for sport, but indulged chiefly in hunting and taking the scalps of his enemies. Games of chance were very much in vogue among all tribes as were also games of dexterity. Mr. Addison Throop, Manager of the Call Printing Company, of East St. Louis, Ill., who has made a thorough study of the remnants of the Indian mounds of Madison and St. Clair Counties, Ill., has invented an Indian game which he calls "Plummet, the American Mound Builders' Game." It is something unique in the line of parlor games. An illustrative pamphlet may be obtained from the inventor.

"The Heptadic Structure of Scripture; with a Chapter on Seven and Four in Nature," by R. McCormack (London: Marshall Bros.), is a highly elaborate piece of Scriptural exegesis, which forms a sequel to its author's earlier work, "Seven, the Sacred Number," and, like it, is based on the very doubtful hypothesis that the words and even the letters in the original text of Holy Scripture are numbered.

It is to be hoped that Dean Inge's summons to the Protestant Churches "to cease shuffling" may have some effect. The trust deeds of some Congregational churches in England at the present time are Calvinistic, but it would be difficult to find a Calvinist in any Congregational pulpit. The Presbyterian Church of Wales is legally bound to a fixed creed, declared to be "forever unalterable." Most of the ministers of that denomination are entirely out of sympathy with the creed, and do not preach according to it. They feel that their position is anomalous, and many of them are advocating the alteration of the creed. In the Angli-

can Church there are many varieties of belief that could not possibly be reconciled with the recognized standards.

A vademecum for seminarists, none the less effective because brief, is Bishop F. C. Kelley's "Pastoral Letter to the Ecclesiastical Students for the Diocese of Oklahoma," of which he has favored us with a copy. The Bishop emphasizes the need of charity, chastity, obedience, and humility in candidates for the priesthood, and especially cautions his students against minimizing or compromising the truth, which, in Protestant communities, is such a dangerous bait for kind-hearted and considerate priests.

"A Memorial of the Golden Jubilee of the Sacred Heart of Jesus Roman Catholic (German) Church, Detroit, Mich.," is interesting from more than one point of view. This parish, founded in 1875, is one of the oldest in Detroit and was in charge of the Franciscan Fathers of the Cincinnati Province until 1890. In 1922 conditions in the neighborhood had so radically changed that a movement was started to turn the church, school, and parsonage over to the Italians. To this the 195 remaining families vigorously but respectfully objected. Their petition to Bishop Foley (here reprinted) was heeded and the parish continued in its ancient status. The remaining members did their duty so generously that improvements to the amount of \$8,000 have since been made, under the leadership of the scholarly pastor, Father H. F. Klenner, who, in addition to attending to Sacred Heart parish, teaches Greek and German in the diocesan seminary. *Ad multos annos!*

We see from Msgr. H. K. Mann's "Lives of the Popes in the Middle Ages" (Vol. XIII, p. 15) that at least one Supreme Pontiff, Honorius III, repeatedly and vigorously denounced long sermons, though from his own still extant collection we must suppose that he considered a sermon of half an hour's duration a short one. Incidentally Msgr. Mann notes (p. 16) that

Pope Honorius "both in his sermons and in his letters was very careful of his style, and attached so much importance to correct expression that he is said to have deposed a bishop for not paying sufficient attention to his Donatus [the current authority on Latin grammar]."

Dr. di Martino Fusco's alleged unpublished codices of Livy have cropped up once more in the Italian press. The government commission appointed last year to investigate his claims having reported adversely, Prof. G. L. Perugi, the inventor of a photographic deciphering system, has published a pamphlet in which he bluntly affirms that Dr. Fusco hid the truth from the government by making a false statement at the time of the investigation. Obviously it is the deliberate intention of Prof. Perugi to force Dr. Fusco into some sort of disclosure. Indeed, he puts some pertinent questions to the alleged discoverer of the Livy codices, the answers to which would certainly throw light on this complicated matter. "Where are the codices that Dr. Fusco about two years ago or so showed to some friends, among them a Russian, and had examined by these friends, who published a declaration concerning them? To what end did Dr. Fusco urge a special convocation of the Naples Academy of Art if he knew that he did not possess any unpublished codices worthy of examination?" Dr. Fusco has not yet made any reply to the pamphlet, and great curiosity is felt on the possible disclosures he may make concerning the long lost works of Livy.

In these tumultuous days of thirty and forty page newspapers, three volume novels, and bulky biographies, many readers like to find peace of soul and spiritual refreshment in the easy, brief, and familiar essay. To such readers we gladly recommend a recent Herder publication, "Progressive Ignorance, a Little Book of Familiar Essays," by Charles C. Miltner, C. S. C. The author has the gift of turning epigrammatic phrases. For instance, this one in the essay on "Homes and

Houses": "Criminal house-wrecking is not common. It is sufficiently rare to be 'news.' Criminal home-wrecking is almost epidemic. It has ceased to horrify, because it has become so common as to be expected, and accepted,—as inevitable, if not yet wholly excusable."

Nobody can deny that the almighty dollar has gradually become the only god whom a vast number of our people adore. "A dollar in my pocket is dearer to me than one in my neighbor's" has almost become a slogan. That on this account the cardinal virtue of justice is often violated is not always considered a sin. "Business is business," whether a neighbor suffers a loss or damage in his possessions or not. The eternal, unalterable laws of God concerning our dealings with others are lost sight of: the only thing to do is to keep out of jail.

The Germans have recently paid a great deal of attention to Ferdinand Lassalle, owing, it would seem, to the comfort the Social Democrats derive from reverting to the days when their party was in the making and gave hope of leading to a more desirable era for the nation. Eduard Bernstein, Hermann Oncken, and Gustav Mayer are three of the outstanding names that have recently been found on new Lassalle books. Now comes Konrad Haenisch, former Minister of Education, with a large and handsomely illustrated volume, entitled "Ferdinand Lassalle as a Man and a Politician" (Berlin: Franz Schneider), in which there is no quibbling about factional theories or political dogmas, but just a plain and freshly written account of Lassalle as a human being.

Though much adverse criticism from reputable scientific sources has been published of late concerning the Freudian system of psychoanalysis, interest at large in the subject is still wide-spread. The present reviewer has seen one of the works of Freud circulating from the St. Louis Public Library, and judging from the appearance of the book, it is one which

is always "out." Hence we welcome a sane analysis of the merits and false assumptions of this much discussed psychologic method. In "Seelische Ursachen und Behandlung der Nervenleiden," von Dr. Ignaz Erhard (Herder), we have a handy book which we can recommend to those in quest of some straight-forward opinions on the methods of psychoanalysis with reference to its value in treating nervous patients. We especially commend the author's fearless and frank yet delicate way of treating the subject. The brief section "Concerning the Unconscious" gives a good insight into one of the main features of the Freudian system. In his foreword the author states that it was his desire to present the good points of the psycho-therapeutic methods of S. Freud, A. Adler, and Coué-Boudouin in their connection with the Christian view of life. The booklet is a worthy companion volume to the two earlier works by Dr. Wilhelm Bergmann on the same subject.

Greed has to a great extent eliminated those poetical aspects of life which formerly caused the farmer walking behind his plow to sing and whistle in praise of God's love for men. Where do you hear of such a thing now? Labor is considered a burden and no longer looked upon in the sense of Gen. III, 19: "In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken."

Correspondence

Negro Catholics and Higher Education.

To the Editor:—

In the F. R. of January 1st you mention that two Colored boys are studying at St. Ignatius College (John Carroll University) and one Colored boy at St. Mary's Seminary, Cleveland, Ohio, this fact being unknown to you when you wrote on "Negro Catholics and Higher Education" in the F. R. of October 1st, 1925.

In the above mentioned article you say that institutions of learning like Yale, Harvard, etc., "are accepting Negro students, but of our Catholic colleges and universities

only Fordham and the University of Detroit stand forth as honorable exceptions."

In 1924 three Colored boys were pursuing their studies at Villanova College, Villanova (near Philadelphia), Pa. This Scholastic year there are likewise three Colored boy students at Villanova College. In the Summer School at the same college in 1924 there were two Colored nuns. In the Summer School of last year there were three Colored nuns. Villanova College, a college in charge of the Augustinian Fathers, "stands forth an honorable exception" and was "an honorable exception" at the time you penned your defense of the Negro as a student in higher institutions of learning.

May I add that the Sisters of the Blessed Sacrament, whose Mother House is near here, in September, 1925, opened a college for Colored Catholics in the city of New Orleans?

I feel certain that you will be only too willing to give space to this communication in your valuable and highly esteemed REVIEW.

(Rev.) Geo. S. Walker, O. S. A.

The Catholic Farmer Boy and Higher Education

To the Editor:—

In No. 19 of the F. R. appeared an article on Negro Catholic and higher education. Complaint is made that they are up against a stone wall. Sure they are, and we have been saying that for a lifetime. But listen, brother; we white Catholics are up against the same thing. They tell us we have the schools, and if we don't make use of them, it's our fault. Is it our fault? How is the Catholic boy raised on the farm to get the advantages of a higher Catholic education? There are six children in the Bush family. As they arrive at school age, they are sent to the local parish school. Papa Bush wants to send some of those children to a Catholic high school; none being nearer than that of the large city. He finds that it will cost him for tuition, board, clothing, etc., over \$500 for a 9-months' term. Four years in high school at a cost of \$500 is equal to \$2000. I ask those Solomons, how many of the Bush children are going to be able financially to go through the Catholic high school? But listen further, brother. You and I are at the door of the Catholic college. It will take 6 years for your boy to graduate in medicine or law, at a cost of not less than \$600 per year. Now I ask, how many boys of Catholic parentage from the farm are being graduated in medicine or law? It may be denied, but it is true nevertheless, that the Catholic boy from the farm is as effectively barred from higher education as is the Negro.

Now you who have been directing this until you have brought about this condition, we ask you, what are you going to do about it?

Bill Hicks, Farmer.

Pacific, Mo.

The Necessity of Communion

To the Editor:—

In the December number of *Emmanuel* the Rev. C. F. Curran has another article in which he tries to induce people to go more frequently to Holy Communion. It is a pity that so many minds of more than ordinary sagacity can not or will not grasp the practical difference between frequent and daily Communion. Father Curran calls the "Sacra Tridentina Synodus" a decree on frequent Communion, whereas the title of it is: "A Decree on the Daily Reception of the Holy Eucharist."

That frequent Communion is declared necessary in the decree, and is therefore of obligation, he does not admit. He asserts that the decree puts daily and frequent Communion side by side in declaring that both are salutary practices. If frequent Communion alone had been declared to be a salutary practice, his argument might have some standing, but both together are called salutary practices, the one being necessary by command, the other not. The confessing of mortal as well as of venial sins are salutary practices, but the one is of obligation, whereas the other is not. So also are frequent and daily Communion salutary practices, but the one is necessary, and therefore of obligation, whereas the other is not.

Father Curran brings in the practical case of a penitent who is not conscious of any grave offense, but goes to Communion only a few times a year. He gives him quite an ascetical lecture. Suppose the penitent, after listening somewhat absent-mindedly, suddenly catches the final words of Father Curran: "Jesus Christ would not be less insistent on the advisability and necessity of frequent Communion," and in surprise asks his confessor: "Father, this is news to me. Do you mean to say that frequent Communion is necessary?" What would Father Curran answer? Whatever is necessary carries with it an obligation. Why is it necessary? Father Curran may leave the *why* to the theologians, but the fact of the necessity is there, and he can not explain it away. It is stated too plainly in the decree. A Priest

A Suggestion for Catholic Press Month

To the Editor:—

The announcement appearing in the Catholic weekly papers of the country, calling attention to Press Month, suggests this communication. It is in the nature of a "tip" to some of the brethren who, like the writer, believe in the policy of "live and let live."

The announcements made in our Catholic newspapers relative to Catholic Press Sunday and Press Month in the last years have always reminded me of the notice which a manufacturer placed on a container, advising that directions for opening were inside the lid.

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Having some experience as a publisher, I tried out the hints for spreading the Catholic Press as outlined in the little pamphlet published two years ago by our press, "Take and Read," while sojourning for my health at St. Joseph's Church in Los Angeles, Cal.

As a result, we secured in ten days time and in an average parish, 284 subscriptions to Catholic periodicals, some of them high-priced. These subscriptions represented 45 different publications. The following are the publications which received six or more subscriptions: *Daily American Tribune, Catholic World, Franciscan Herald, Tidings, Ave Maria, Messenger of the Sacred Heart, St. Anthony Messenger, Echo, Our Sunday Visitor, Tabernacle and Purgatory*, FORTNIGHTLY REVIEW.

The following methods were employed, independently of the costly venture of the C. P. A. Catholic Press Month Committee of last year:

1. *Announcements.* Three weeks previous to the campaign, the weekly bulletin, issued by the pastor, instructed the faithful about the Catholic Press in general. Special prayers were offered to St. Francis de Sales, patron of the press. On two Sundays preceding the campaign a special insert in the regular bulletin set forth the features of the forthcoming Press Month activity. As in this church the usual Sunday announcements are relegated to the printed page, no reference to the

campaign was ever made from the pulpit. On the Sunday immediately before the campaign copies of the pamphlet, "Take and Read," were distributed at the door of the church.

2. *Exhibit.* From Quinquagesima Sunday to the First Sunday in Lent the vestibule of the church was used to exhibit all the Catholic newspapers and magazines of the country. The "Catholic Press Directory," published by Mr. J. H. Meier, of Chicago, proved very useful in reaching publishers. Publications of special literary merit were of course given a place of prominence in the exhibit. Before and after the various Lenten services and noon-day Masses, and throughout the day, the writer was at the exhibit to guide inquirers in making a choice suitable to their tastes. Those who had no particular preference were directed to the writer's own publication, on the plea that it afforded diversified reading matter.

3. *Payment.* A staunch believer in the part-payment plan employed by magazine salesmen, I am convinced that most of our poorer people, who really are the chief supporters of our Catholic Press, must buy their subscriptions much as they do other commodities,—on time. Accordingly, this plan was employed on this occasion. The season of Lent afforded a reasonably long period, and a seasonable one besides, over which the payment was extended. One dollar

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down, the balance before Easter. Publications which allowed us a reduction on the published price in view of our own initiative, were in turn advertised to the people at a bargain. Out of 296 patrons of our exhibit, only 12 failed to complete payment.

May I add that this plan will be put into effect in Los Angeles by another Father this year, following the same lines?

Fr. Maximus Poppy, O. F. M.,
of the *Franiscan Herald*.

Chicago.

Dr. O'Toole and His Critics

To the Editor:—

We now have in full Father Richarz' criticism of Dr. O'Toole's book on evolution, and all who are interested in the subject will be grateful for this temperate, scientific examination of one phase of the work.

Father Richarz makes a good suggestion; that, namely, three specialists, in philosophy, biology and geology, respectively, get together and produce an authoritative work on the subject of evolution. A work of such collaboration would, indeed, be most welcome, but it would be perhaps too optimistic to hope that even such a work would be universally accepted as the last word on the subject.

In the mean time, Dr. O'Toole has offered the fruit of his own years of study, and his book has been commended, both in this

country and in England, as a valuable contribution to the copious literature on the subject. Father Richarz thinks "it is regrettable that Dr. O'Toole wastes so much time and space (15 pages) in reproducing the views of Price." Perhaps that time and space might have been devoted to a better purpose, but fifteen pages are not many in four hundred. Moreover, Dr. O'Toole does something more in those pages than simply reproduce the views of Price. He takes facts signaled by Price, but he supports them by the authority of recognized geologists, and proceeds to draw conclusions, following the lead of Price, but not blindly. He does not pretend that orthodox geologists share the *views* of Price, but that they substantiate the *facts* he alleges.

While willingly accepting Father Richarz' statement about the reliability of geological chronology and the value of fossils as time-markers, I should like to signal a quotation or two which would seem to show that not all geologists of repute regard the chronology as definitely established. Schuchert, in his "Text-book of Geology" (1924, Part II, p. 2), speaking of "geologic history," and of "the essential life of any given time," says: "Not even all the greater features of this history are yet known, and of the detail but little." On the following page, he says: "In Historical Geology the orderly sequence of time is determined by

the geologist through a *probable* succession of rock formations." I underline the word 'probable.'

With these explanations, there can be no objection to the statement that the pages devoted to Price's line of argumentation are the "weakest feature of the book"; though I should prefer to phrase it, "the least effective portion of the book." But then that line of argumentation is only secondary, as was pointed out before, being introduced after the arguments from palaeontology have been met directly, accepting the orthodox geological views.

Father Richarz calls attention to a number of alleged errors in the work, and it is not surprising if one who is not a specialist in geology should, in some of his statements, fail to satisfy a trained authority on the subject. However, I do not think that there are errors which seriously affect the author's arguments. It may be, moreover, that the author, with his books at hand, would be able to justify some of the passages impugned. For instance, in the third article (Jan. 1st, p. 9) a paragraph begins: "Another mistake of Dr. O'Toole's is this." The alleged mistake is met by the statement: "No, not for this reason alone: there are many other reasons which point to life in 'these unfathomed profundities.'" But Dr. O'Toole did not imply that the presence of *life* in the Proterozoic was not otherwise well attested. He said that geologists relegated the *evolutionary process* to the pre-Cambrian epoch because of the abrupt appearance in the Cambrian of highly developed organisms. The author speaks of the evolutionary process, and the critic speaks of life. Thus the author's statement is not contradicted, and consequently is not shown to be a mistake.

In the same paragraph objection is made

to the statement that "all the great invertebrate types" are found in the Proterozoic group. In the first place, this statement is not of importance in the argument. The important point follows, in a quotation from Dana. Secondly, the statement does not seem to be so very far wrong or entirely without authority. Schuchert says (op. cit. p. 177): "Most of the invertebrate classes of organisms were in existence in Proterozoic time," and he mentions, among others, Protozoa, contrary to the statement of Father Richarz. Perhaps Father Richarz means that no entire fossils of Protozoa and other invertebrates are found; he admits that there are fragments of crustaceans.

Thus, I think, a number of points criticized could be shown to be not entirely unsupported.

Not all will agree with Father Richarz' statement that evolution is above all a geological question. It may be maintained, as he states, that, without the discovery of the fossil world, probably no biologist would ever have thought of evolution. But, however originated, the question of evolution concerns living beings, their properties and capabilities, and comes directly within the scope of biology. Palaeontology is an important aid in the study of the question, but it is from biological sciences, such as genetics and morphology, that direct arguments for or against evolution are to be sought. Palaeontology can at most prove a chronological succession of types, but whether the succession was also phylogenetic can be established, if at all, only by the study of living organisms.

Father Richarz' criticism throws interesting light on the question, but it does not appear to discredit the value of Dr. O'Toole's work to a great extent. It is to be regretted that the author is not near enough to answer

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for himself. He would no doubt welcome a discussion with so able and so courteous a critic as Father Rielarz.
Mundelein, Ill., Jan. 7, 1926.

(Rev.) William L. Hornsby, S. J.

Excerpts from Letters

Enclosed find my check for renewal. I would not miss your magazine—(Rev.) John P. Schillo, M. S. C., Haycock Run, Pa.

I renew my subscription with sincerest wishes for the continuance of God's blessing upon yourself and upon your work. *Ad multos annos!*—(Rt. Rev.) C. Van de Ven, Bishop of Alexandria, La.

Apropos of "Was Columbus a Jew?" (F. R., XXXII, 24, p. 515) permit me to call attention to the following facts. His father was named Jacob, his mother, Susanna. Jews gave him 17,000 ducats; two Jewish doctors went with him on his trip of discovery; a Jew, Rodrigo, was the first to see land. The confessor of King Alfonso, Msgr. Soto, recently drew attention to important new documents found in Pontevedero, northern Spain. I have this on the authority of *Hlidka*, a Bohemian apologetic magazine published in Brünn, Moravia, by Fr. Vychodil, O. S. B. Did you notice the article in a late number of the *Stimmen der Zeit* about the prohibition of the Jesuits against Jews (converts) entering the Society? This still holds, although the impediment may be dispensed from for weighty reasons. Jews at one time almost wrecked the Society of Jesus. This sheds some light, perhaps, on certain incidents in the life of Columbus. Some hold he was imprisoned because he was suspected of not being a true Catholic, but a Jew who had joined the Church merely for exterior motives. The Spanish government and American scholars are now investigating the new documents, and we shall probably soon obtain some more definite information as to whether Columbus really was a Jew or not.—T. V.

Do you know that Dr. Francis Aveling left the Church almost a year ago? Somehow or other his defection was kept entirely out of the newspapers in England. Considering his position as head of the Department of Psychology at London University, it was considered extraordinary that the press refrained from any comment. Dr. Aveling told an old classmate of mine, whose supervisor he was for two years, whilst the latter was preparing for a doctorate, that he had entered the Catholic Church for intellectual reasons and left it for sentimental reasons. *Sapienti sat!*—*Sacerdos.*

It is now twenty-three years that I have been a constant reader of the F. R. and I am just as eager as ever to peruse each successive number from cover to cover. May your strength and your spirit remain unbroken for many years to come!—(Rev.) A. J. Dorrenbach, Menomonie, Wis.

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New Books Received

Retreats for the Laity.

The "enclosed retreat" (*retraite fermée*)* for the laity has come to stay. It had been hailed and cherished as an indispensable institution for the salvaging and deepening of the faith in other lands, long before it made its formal entry into the U. S. in 1903. The reason is not far to seek. The spiritual good it has wrought is an open, incontestable fact. To anyone not acquainted with the history of the movement it will come as a surprise to hear that, at a three days' conference of retreat masters at Innsbruck, in 1922, not less than two hundred priests were in constant attendance. More than a dozen religious Orders and Congregations were represented, besides a large number of the diocesan clergy, who had likewise been engaged in giving retreats to layfolk. A half dozen European countries had sent retreat-masters.

To cite but one specific example of the spread of lay retreats,—in little Holland, with its two million Catholics, the first sixteen years of "enclosed retreats" (1906-1922) have brought 154 301 men and 122 685 women into the numerous retreat houses that dot the kingdom. No wonder the growth of the faith in that country has been phenomenal!

Though we, in the United States, began as early as the people of Holland and have at present at least ten permanent retreat houses operating all the year round, yet our northern neighbors across the border have been both more enthusiastic and more energetic in pushing forward this work.

An interesting pamphlet by the able and devoted founder and organizer of laymen's retreats in Canada, Father Joseph-Papin Archambault, S. J., entitled, "Quinze Ans de Retraites Fermées" (Fifteen Years of Enclosed Retreats), briefly sketches the Canadian work of retreats for the laity: its modest beginning in June, 1909, its various stages of growth and development in new centres, the splendid results soon apparent on every hand. 28,572 is the stately grand total of retreatants during the fifteen years.

This sketch is followed by extracts from letters of five archbishops and eleven bishops, endorsing enclosed retreats, chiefly with direct reference to the extraordinary fruits that have been reaped from them. These episcopal letters speak of men brought back to their religious duties; men coming forth from retreat as apostles; parishes and associations renewed and transformed, and—the *point d'appui* of all the success—men

*In an enclosed retreat the retreatant separates himself completely from business, home and every distraction, for the entire time of the retreat (three days or more), boarding and lodging in a house set aside and equipped for the purpose.

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changed into a veritable élite of Catholic citizenship and leavening whole districts and dioceses.

It is this last point in particular which deserves special emphasis, as it had been made the formal objective of the retreat enterprise according to Father Archambault. Thus he tells us in his pamphlet (p. 16):

“Expressly undertaken to form an élite, the enclosed retreats in Canada give evidence of having realized their original intent and purpose. For only fifteen years have they been in operation, and already the splendid fruits have become manifest. A new spirit is stirring a goodly number of Catholics, a spirit of greater loyalty to our Saviour, of true devotedness to their Church, of burning zeal for souls. And there is the question of serious reform; for this change is rooted first of all in the understanding. Under the action of quiet reflection, assisted by the words of the priest and vivified by divine grace, life has suddenly changed its outlook and direction. Purely human interests, to which otherwise all things would have frequently been sacrificed, have now been elevated to a higher plane; the professional conscience has been stirred and rectified; the social apostolate has come into being.”

Specific proof of this is furnished by the enumeration of the various active and vigorous organizations that have sprung from

the seed sown in retreat:—the Association Catholique des Voyageurs de Commerce, the Syndicats Ouvriers Catholiques, the Association Catholique des Cheminots; as well as of the revival and renewal of such bodies as already existed, notably the Association Catholique de la Jeunesse Canadienne-Française, the St. Vincent de Paul Society, and various mutual benefit associations. Much of this work is accomplished by reason of the closely knit unions of those who have actually gone through enclosed retreats and who are constantly renewing and deepening the spirit imbibed there, through regularly recurring days (in some cases monthly) of spiritual retirement and renovation.

It is thus, Father Archambault points out, that the enclosed retreat for layfolk has come to be for Canada what Pope Pius X, declared it to be, “a providential work, a work that will save us.”

A fitting crown to the first fifteen years of retreat achievement in Canada was the inauguration of the first “Journée Catholique,” for which five hundred former retreatants assembled. Interesting details of the transactions of this body, fixed by resolution henceforth to become an annual affair, form the concluding lines of the author’s important and absorbing pamphlet.

St. Louis University

James Preuss, S. J.

Literary Briefs

—The “*Collectio Rerum Liturgicarum*” by the Rev. Joseph Wuest, C. SS. R., which has already passed through four editions, has been adapted into English by the Rev. Thos. W. Mullaney, of the same Congregation, and in its new form will no doubt be welcome to many more of the reverend clergy than have used it hitherto. The English edition, revised and brought up to date by editor and author, is entitled, “*Matters Liturgical*,” and, like the Latin original, is designed to aid the clergy in the ready solution of the numerous liturgical questions which arise, and to instruct seminarians with regard to their future duties in the sacred ministr. The little book fulfills both objects admirably and will no doubt be heartily welcomed by the reverend clergy, many of whom have long been wishing for just such a handy manual. (Fr. Pustet & Co., Inc.)

—Dr. Johannes Reinke, the famous botanist, now 76 years of age, tells the story of his life and work in “*Mein Tagewerk*,” a volume of some 500 pages recently published by Herder of Freiburg. Reinke is a Protestant, but his staunch championship of theism against Haeckel and other modern infidels has won for him Catholic sympathies, which is no doubt the reason why his reminiscences are brought out by a Catholic firm. The story is that of a typical German professor, who lives for his scientific work and lays it aside only occasionally, when higher interests compel him to take a seat in a legislative assembly, as Prof. Reinke did in the Prussian Herrenhaus, or when he is called upon to bear arms for his country, as Reinke was in the Franco-Prussian War. His reflections on the World War are those of a convinced monarchist, who sees that the monarchy was destroyed by an incompetent occupant of the throne and by the progress of democratic ideas, but hopes that the time will come when Germany will once more grow strong under a monarchial government. The present volume is of interest to foreign readers mainly because it shows how a really great scientist, even though not a Catholic, can be a convinced believer in God and Divine Providence.

—Vol. II, L to Z, concludes the small Catholic encyclopedia known as “*Der Kleine Herder*,” of which we gave some account in our Vol. XXXII, No. 22. Like its predecessor, this volume is remarkably condensed and richly illustrated with maps, plates, and cuts of every description. It would hardly be possible to crowd more information into two moderate 12mo. volumes than “*Der Kleine Herder*” embraces. The only unsatisfactory thing we have come across in this volume is the survey of the daily newspaper press of the world on page 1514, which impresses one as having been made ten years ago. (B. Herder Book Co.)

—Cardinal Bellarmine’s five best-known ascetical treatises have been reprinted in Pustet’s “*Bibliotheca Ascetica*.” The three volumes of the series, titled “*Opuscula Ascetica Auctore B. Roberto Bellarmino, S. J., S. R. E. Cardinali*,” comprise the “*De Ascensione Mentis*,” the “*De Aeterna Felicitate Sanctorum*,” the “*De Gemitu Columbae*,” the “*De Septem Verbis Christi in Cruce*,” and the “*De Arte Moriendi*.” These works were the fruit of the Cardinal’s annual retreats and have always been regarded highly for their sound devotional spirit and deep piety. It is pleasant to have them in the handy form of the “*Bibliotheca Ascetica*,” and at such a moderate price. (Fr. Pustet Co., Inc.)

—The latest Pustet edition of “*The Little Office of the Blessed Virgin Mary and the Office of the Dead*” is based on the third *Typica Vaticana*. It presents the Latin text with English rubrics and notations and comprises the Penitential Psalms and the Litany of the Saints. There are various editions, priced according to binding. (Fr. Pustet Co., Inc.)

—That Noldin’s “*Summa Theologiae Moralis*” is still being widely used is apparent from the fact that new editions are continually appearing of its three volumes. The latest to reach us is the 17th edition of Volume III, “*De Sacramentis*.” The new editions are all by Fr. A. Schmitt, S. J., Noldin’s successor in the chair of moral theology at the University of Innsbruck. Needless to say, the text has been carefully adapted to the Code of Canon Law, and whatever new questions arise from time to time, are briefly but clearly discussed. Thus in the present edition a note on page 107 refers to the controversy whether Holy Communion can be offered up for others. Of course, as the author points out, there can be no question of transferring the effects which flow from the Sacrament of the Holy Eucharist *ex opere operato*; but merely of the fruits which Communion, like every other good work, produces *ex opere operantis*. These fruits may be meritorious, impetratory, or satisfactory. The meritorious effects belong to the subject and cannot be communicated to others; but the *fructus impetratorii* and *satisfactorii* can be applied, the former to the living, the latter to the dead. For this reason, and because Holy Communion is a good work exceeding all others, and the prayers which accompany and follow its reception are specially acceptable to God, the custom of offering up Communion for others is to be recommended to the faithful. The principal qualities of Noldin’s Moral Theology, its clearness and sweet reasonableness, are retained by the new editor, and hence it may justly be expected that this excellent work will remain in use in seminaries and among the pastoral clergy for many years to come. (Fr. Pustet Co., Inc.)

—Mr. John W. Winterich, of Cleveland, O., has made his "Mass Intention Calendar" even more useful and handy for 1926 than it was for 1925, when he first put it forth. All the *pro populo* masses are marked by red asterisks. The Ordo is followed throughout. At the close there are eighteen blank formularies for transferring mass stipends. The word "stipends" should be substituted throughout for "intentions," according to Dr. Keller's suggestion in his recent doctoral thesis on "Mass Stipends," which is soon to be published for the general public by the B. Herder Book Co. Winterich's "Mass Intention Calendar" can be ordered through any Catholic book store or church goods house. We recommend it to the reverend clergy.

—Msgr. F. G. Holweck's "Calendarium Liturgicum Festorum Dei et Dei Matris Mariae" (Philadelphia: The Dolphin Press) is more than a new edition of the learned author's well-known "Fasti Mariani," published in 1892. It is the fruit of forty years' research and the most complete modern calendar extant of the liturgical feasts of God and the Bl. Virgin. In calendar form the Rt. Rev. author gives day by day throughout the year every liturgical feast of our Lord and Our Lady. Brief historical memoranda accompany each entry to explain the purpose, origin, and history of the feast, as well as to furnish the reader with references to the sources. The book, well printed and stoutly bound for every-day service, presents the results of wide reading and much original research, and forms a valuable addition to our liturgical literature. To prevent misunderstanding we must add that the text is entirely in Latin.

New Books Received

The Mass Intention Calendar for 1926. Published by John W. Winterich, 1865 Prospect Ave., Cleveland, O. \$1.

The Little Flower Prayer Book for Little Boys and Girls. By Philothea, a Sister of Notre Dame. 64 pp. 16mo. Illustrated. Cincinnati, O.: The Ad-Vantage Press, 436 Pioneer Str. 30 cts. (Wrapper).

Sister Benigna Consolata Ferrero, Religious of the Visitation, of Como, Italy, 1885-1916. Translation by M. S. Pine from the Community Circular of Como. 208 pp. 12mo. Chicago, Ill.: John P. Daleiden Co.

Zeal in the Classroom. Pastoral Theology for Clergy and Religious Engaged as Teachers. By the Rev. M. V. Kelly, C. S. B. Second edition. 232 pp. 12mo. Chicago, Ill.: John P. Daleiden Co.

The Spirit of the Servant of God, Sister Benigna Consolata Ferrero. Drawn from her Writings by the Rev. P. Duriaux, O. P. 24 pp. 12mo. John P. Daleiden Co.

Counsels of Jesus to Sister Benigna Consolata Ferrero, the Lily of Como, Italy. Translated by M. S. Pine. John P. Daleiden Co. 46 pp. 32mo.

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Fassbinder, H. Vor dem Sommer. Ein Buch vom inneren Reifen für unsere künftigen Frauen. Freiburg i. B., 1925. 80 cts.

Noldin, H., S. J. De Sacramentis. (Vol. III of the Summa Theol. Moralis). 12th ed. Revised aecdg. to the New Code Innsbruck, 1920. \$2.

Browne, Hy. (S. J.) Darkness or Light. An Essay in the Theory of Divine Contemplation. St. Louis, 1925. \$1.50.

Garesché, Edw. F. (S. J.). Social Organization in Parishes. N. Y. 1921. \$1.50.

Fuller, E. I. The Visible of the Invisible Empire. Denver, 1925. \$1.25.

Clarke, J. P. A Rose Wreath for the Crowning of St. Therese of the Child Jesus N. Y. 1925. 80 cts.

IacDonald, Alex. The Apostles' Creed. A Vindication of the Apostolic Authorship of the Creed, etc. London, 1925. \$2.50

Pohle-Preuss, God: His Knowability, Essence, and Attributes. 4th ed. St. Louis, 1921. \$1.75.

Weiss, Albert M., O. P. Lebensweg und Lebenswerk. Ein modernes Propheten leben. Freiburg i. B., 1925. \$2.

Grandgent, C. H. Dante. (Master Spirits of Literature Series). N. Y. 1916. \$2.

Le Buffe, F. P. (S. J.). Communion Devotions for Religious. For the Daily Use of Members of all Religious Communities. N. Y. 1924. \$2.

Cladder, H. J. (S. J.). Als die Zeit erfüllt war. Das Evangelium des hl. Matthäus dargelegt. Freiburg i. B., 1915 \$1.25.

Hookson, R. The Life of Our Lord in Sermons. With a Preface by Bishop J. S. Vaughan. N. Y., 1925. \$2.

Poulain, Aug. (S. J.). Handbuch der Mystik. 2te u. 3te gekürzte Auflage. Freiburg i. B., 1925. \$2.

S. M. C., Parables for Grown-up Children. With a Foreword by Fr. Edwin Essex O. P. London, 1925. 70 cts.

Elliott, Walter, C. S. P. A Retreat for Nuns. Washington, D. C., 1925. \$1.50.

Slater, Thos., S. J. A Manual of Moral Theology for English-Speaking Countries 4th ed. Revised according to the New Code. 2 vols. N. Y., 1918. \$3.

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Betrachtungen über Geschichte. Von Adolf Dyroff. Festgabe der Görres-Gesellschaft zum 70. Geburtstag ihres Ersten Vorsitzenden, Heinrich Finke. 141 pp. 8vo. Cologne: J. P. Bachem.

Saint François d'Assise d'après les Aquarelles de P. Subercaseaux Errazuriz, Moine Bénédictin de Solesmes. (Reproductions of the Errazuriz paintings, with French and English text). 201 pp. 9½x12½ in. Boston: Marshal Jones Co.

Liturgische Bewegung. Ein Beitrag zu ihrer besseren Würdigung von Rev. H. J. Untraut, Priester der Diözese La Crosse, Wis. 108 pp. 16mo. Im Selbstverlag des Verfassers.

Papst und Kurie in ihrer Politik nach dem Weltkrieg. Von Friedrich Ritter von Lama. IV. und V. Heft, pp. 145—280, 8vo. Illertissen, Bavaria: Verlag der Martinusbuchhandlung.

Bab Comes into Her Own. By Clementia. [Another of the Mary Selwyn Books]. 298 pp. 12mo. Chicago: Matre & Co. \$1.50.

Considerations on the Sacred Priesthood. For Young Priests and Seminarians. Adapted from the Original of the Rev. B. S. Piot by F. J. Remler, C. M. x & 146 pp. 12mo. B. Herder Book Co. \$1.25 net.

Mère Henriette and Her Work. An Account of the Foundress and the Congregation of the Religious of the Sacred Heart of Jesus and Mary and of the Perpetual Adoration (Picpus). Adapted from the French by a Member of the Institute of the Bl. Virgin Mary. 160 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.

St. Philip, Tutor and Saint. By W. Hall-Patch. With a Preface by Father Ross. xi & 201 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

A SPRINKLE OF SPICE

W. H. P. writes: "A batch of jokes I sent to the editor were rejected as no good, but when I threw them in the stove, the fire just roared."

Mr. Owen D. Young, in discussing inter-Allyed debts, draws a picture of General Pershing returning to the tomb of Lafayette. He stands at attention, salutes, and declaims: "We are here, Lafayette; and this time we want our money!" Why drag Lafayette into it? Why not! Lafayette had as much to do with the lending of the money as did the people who will be asked to pay it back half a century hence.—*The Nation*.

In the *Gazetta del Popolo* the French painter Chartran tells some anecdotes about Leo XIII, who sat for him. Having on one occasion observed the Pontiff when borne in the *sedia gestatoria*, the painter complimented His Holiness on his deeply mystical attitude and the whiteness of his face. The Pope smiled and said: "You know, this *sedia gestatoria* always give me the belly-ache. As soon as I sit in it, I am overcome by a feeling akin to seasickness."

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Jim Albright missed his pocketbook the other morning and at once advertised for it in the evening paper. When he got up the following morning he found it in the pocket of his other trousers. "Gracious!" he said, "it does pay to advertise."—*Josephinum Weekly*.

Gabrielle M. Vassal, in her book, "Life in French Congo," tells of a native who was being fattened up in order to be eaten at a tribal feast. He was rescued by a missionary, who carried him off to his mission. The man proceeded to escape. "He did not like the mission—would not work. He told us, 'Me wish go back village. Me never work there. Me well feed. If eat me, no matter.' And off he went."

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GRAYMOOR'S PERPETUAL NOVENA TO ST. ANTHONY INCREASES IN POPULARITY



A new Novena to St. Anthony is started every Tuesday by the Franciscan Friars of the Atonement in the Church of St. Francis on the Mount of the Atonement, Graymoor, N. Y. This amounts in actual practice to a Perpetual Novena, for as a Novena which begins on Tuesday ends on a Wednesday of the following week, before its conclusion a New Novena begins and in consequence these Tuesday Novenas constitute an endless chain, each Novena being interlinked with its successor. The popularity of these Novenas increases all the while. A thousand Clients of the Wonder-Worker of Padua now appeal to him through his Graymoor Novena to every hundred who did so ten years ago. Thousands of testimonials like the following explain the why and the wherefore:

Mrs. J. B., Minneapolis, Minn.: "Enclosed find check for One Hundred Dollars to be applied for St. Anthony's Poor, as I promised to give this amount if we sold our farm. We are very grateful. We feel that it is through St. Anthony's intercession that the farm was sold.

Mrs. M. E. F., Massachusetts: "I have wonderful results from my last two Novenas for the restoration of my health; and I hope our Blessed Mother and St. Anthony will finish the good work they have already started."

M. B., Albany, N. Y.: "About a month ago I was forced to give up my position, and I at once called upon St. Anthony and the Little Flower to help me obtain another, promising publication and a donation in their honor. Within a week I had obtained another position and at a very good salary. I continued to pray to my patrons to help me hold this position and to earn advancement. I have just been advised that I am to be promoted to the position of secretary to the vice-president and manager of the concern with a substantial increase in salary, although I am the newest girl in the office. I gratefully acknowledge that I owe this wonderful favor entirely to the intercession of St. Anthony and the Little Flower."

A Grateful Wife: "Enclosed is an offering which I promised to send in thanksgiving for a favor received through a recent Novena to St. Anthony. This favor, which was the definite removal of a woman out of my husband's company, meant the happiness of our life and home. It was brought about by her unexpectedly resigning her position after unsuccessful attempts to break up our home."

Address all communications to

**ST. ANTHONY'S GRAYMOOR SHRINE, THE FRIARS OF THE ATONEMENT
BOX 316, PEEKSKILL, N. Y.**

The Fortnightly Review

VOL. XXXIII, No. 4

ST. LOUIS, MISSOURI

February 15th, 1926

CHRONICLE AND COMMENT

The New Feast

Our Catholic weeklies are printing the full text of the Encyclical "Quas primas," which proclaims that a new feast has been appointed for observance throughout the Universal Church—the Feast of Christ as King. At the first Christmastide the Eternal Son of God laid His glory by. "*Non eripit mortalia qui regna dat cælestia.*" But to-day, as Pope Leo XIII said, and as Pope Pius XI again reminds us, the whole human race and not merely those members of it who accept the Christian religion are subjects of Christ the King. So long as any of them are rebels against Him or are oblivious of His rights over them, much will still be wrong in His world. That His Kingdom may come, and His Will be done on earth as it is in Heaven, will be the burden of the new feast.

We can all hasten "the day of His coming" by not only rebuking men and women for holding back the homage which is their King's due, but still more by bringing them to know how grievous is their loss when they try to live their lives unhelped by His grace and uncheered by His love.

A Franciscan Year

The year 1926 will witness the world-wide commemoration of the seventh centenary of the death of St. Francis of Assisi. For the past two years an international committee has been active in preparing for the event. The Italian government has proclaimed the saint's death-day a national holiday. From all parts of Christendom pilgrimages to the tomb of the saint are being arranged. And not only amongst Catholics is the centenary commemoration exciting enthusiasm. Non-Cath-

olic admirers of the Poor Man of Assisi are also preparing to lay their meed of praise at the saint's feet. A few months ago the Anglican *Church Times* published a two-column article setting forth a course of reading in Franciscan literature by way of preparation for the centenary. In this country the non-Catholic firm of Marshall Jones (Boston) has issued an *edition de luxe* of P. Subereaseux Erzuriz's Pictorial Life of St. Francis of Assisi, to which we shall revert later. The present year will be a Franciscan year, and St. Francis of Assisi and his message to the world will undoubtedly be the theme of much literature, journalistic and otherwise, and of much oratorical display. Doubtless, too, there will be many interpretations of his message to the world, orthodox and unorthodox, as there have been for some years past in the growing enthusiasm for this popular saint.

A Masonic-K. of C. Banquet

At Marine City, Mich., on Jan. 21st, was held a Masonic-K. of C. banquet with an attendance of more than 250 men, about 125 of them Knights of Columbus, with the S. Ward Lodge No. 62 F. and A. M. as hosts and the Ladies of the Eastern Star (a Masonic auxiliary) serving the supper. There were speeches by Deputy Grand Knight W. H. Quaine of Detroit, who expressed the hope that "not only would this annual banquet be continued in Marine City, but that the example might spread to other cities," and by Shirley Stuart, an attorney and prominent member of the Masonic Order, who assured his hearers that "the religious opinions of any man are his own business and his worth in the com-

munity and his value as a citizen are not affected by them." A feature of the evening was "an exchange of gifts between the two organizations," the Masons presenting the Knights of Columbus with a handsome gavel, while the Knights gave to the Masons an American flag and to the Order of the Eastern Star a beautiful bouquet.

The *Michigan Councillor*, "official publication of and by the Michigan State Council, Knights of Columbus," in its edition of Jan. 27, instead of censuring this unbecoming fraternization of the Marine City Knights with an organization essentially inimical to the Catholic Church and solemnly condemned by many popes, proudly declares that the banquet in question "was staged with the avowed purpose of expressing to the world the idea behind the banquet, the real truth that, in Michigan, Masons and Knights of Columbus are working side by side and playing the same way."

Meanwhile Pope Pius XI has assigned as general intention for the Apostleship of Prayer for February "The Defense of the Church against Secret Societies"!

The Beginnings of the Beuron School of Art

The "Erinnerungen und Studien" edited by the Benedictines of Beuron in honor of their late founder ("Maurus Wolter, dem Gründer Beurons, zum 100. Geburtstag," Beuron, 1925), among other interesting and notable contributions contain a study by Dom Ansgar Pöhlmann, O. S. B., of Archabbot Wolter's views on art and his relations to the originator of the so-called Beuron School, Dom Desiderius Lenz, O. S. B. Archabbot Maurus, it appears, was an enthusiastic connoisseur and admirer of the Gothic style as traditionally cultivated in the Rhineland, whereas Dom Desiderius wished to bring back Christian art to the rule and majestic dignity of the monumental art of ancient Egypt, and thus to create a new hieratic style. This idea did not quite suit the Archabbot, and he sharply criticized the "Egyp-

tian" tendency in many of his letters; but he was too prudent to suppress the new movement with one fell blow, as it lay in his power to do. On the contrary, he permitted the gifted Fr. Lenz (who was not, by the way a priest, but a simple subdeacon), architect, sculptor, and painter all in one person, to go on with his work, and only tried to induce him to inject more of positive Christianity into his creations.

In the end Archabbot Maurus from a sharp critic became a sincere and enthusiastic admirer of the productions of the Beuron School, especially of its paintings in the Toretta at Monte Cassino.

Missionaries Turned Murderers

The following editorial article of the *Ave Maria* (N. S., Vol. XXIII, No. 4) is of such grave importance that we reprint it for the benefit of those of our readers who ordinarily do not see that excellent weekly magazine, published by the Fathers of the Holy Cross at Notre Dame, Ind.:

"On what seems reliable authority, it is stated that sixty-eight members of French religious communities were mobilized—some of them were killed—during the recent uprising of the Druses in Syria. Officials of the French government declare that 'the situation was desperate, that self-preservation necessitated extreme measures.' Fair-minded Frenchmen, however, will not deny that, at no time during the World War, even when disaster was most threatening, did the German government oblige ministers of religion to bear arms. A bishop in Syria tells us that it will be half a century before the scandal of 'missionaries turned murderers,' as one of the natives expressed it, is entirely removed in the Far East. 'Your hands are red with the blood of your brethren,' said a Mohammedan chief to a missionary who fought as a soldier in France; 'and you come back here and tell us that your God is a God of love and peace! Go home, and remain there with your Christian dogs!'

"We should very much like to forget other things which have come to our knowledge since the Armistice. Broadly speaking, religion was at a low ebb during the war, whatever may be said to the contrary."

"Antonianum"—A New Franciscan Review

In order to keep pace with the growing revival of Franciscan studies throughout the world, and as a fitting tribute to the 7th centenary of the death of S. Francis, which opens on the 2nd of Aug., 1926, the professors of the International Franciscan College of St. Antony at Rome have inaugurated a philosophical-theological review under the title, *Antonianum*, the first number of which appeared the 1st of January. The *Antonianum* will embrace all the various branches of philosophy, dogmatic, moral and ascetical theology, patristic science, canon law, biblical science, Church history, and sacred eloquence. Under the immediate direction of a select body of professors it purposes to illustrate particularly the work of the great Franciscan scholars of the Middle Ages and of Franciscan writers in general, and to keep in touch with the latest achievements in the field of sacred sciences. The official language of the periodical is Latin, though articles in English, German, French, Italian and Spanish are admitted. A synopsis in Latin will be appended to every such article. The *Antonianum* will contain about 120 pages octavo quarterly. The subscription price is 35 lire or, at the present rate of exchange, \$1.50.

The first number contains the following leading articles: "De Indole Anselmiana Theodiceae S. Bonaventurae" (Van de Woestyne); "Revelationes B. Elisabeth" (Oliger); "De Obligatione Sigilli Confessionis juxta Doctrinam Hadriani VI" (Kurt-scheid); "De Grammatica Hebraica P. Ludovici S. Francisci" (Kleinhans). To these are appended "Miscellanea", a rich "Bibliographia," and a "Chronica" of important scientific events. A sample copy will be sent on request

by the Amministrazione del "Antonianum," Via Merulana, 124, Roma (24), Italy.

A Modern Crusader

"*Quae regio in terris nostri non plena laboris?*" is a question that may be asked by the Society of the Divine Word, one of the "youngest" yet most efficient missionary congregations of the Church to-day. Founded in 1875 at Steyl, Holland, where the Mother House is still located, the Society now has missionaries in the United States, China, Japan, the Philippines, the Dutch East Indies, the Pacific Islands, Paraguay, Argentina, Chile, and Brazil. Surely every Catholic in the United States has heard of Techny, Ill. We have evident signs of God's blessing upon the work of these zealous priests and brothers. It is proper that the life of the founder of such a vigorous company of Gospel heralds should be adequately written. We are not disappointed in Fr. H. Fischer's "Life of Arnold Janssen," as Englished by Fr. F. M. Lynk, S.V.D., for it presents a sensible, human picture of the great founder and priest, whose sufferings in the beginning of his work did not break a truly heroic will. The little announcement sent out by the Techny Fathers together with this book rightly refers to him as "a modern crusader, a knight whose soul was filled with an immense love of God's holy places in the souls of men." The supernatural motive helped Arnold Janssen to survive trials which might have weakened a will less firmly fixed in God. But it also enabled him to add a new and well-equipped body of picked men to the legions of the Church Militant who do duty on the outposts of civilization.

THE SURPRISE

By Charles J. Quirk, S. J.

"Yes, follow Me," One gently said,
At Death's dark door of sighs;
Then flung the mask of Death aside—
Love stood before mine eyes.

Catholics and Community Life

By P. H. Callahan of Louisville

"Wherever you go in this country, you will find the same conditions—prodigious parochial activity and supine indifference to the general need of the Church. In consequence, Catholics, where they are strongest, are isolated, out of touch with the community, exerting no influence commensurate with their numbers, their enterprises or their splendid constructive thought."

These words, spoken by the Archbishop of St. Paul in his notable address to the Holy Name Society in Cincinnati last year, point to a weak spot in our Catholic organism. It is not only a weak spot, but a sore one, and most of us wince when it is touched. Some are quick to advance an explanation, some make an excuse, while some set forth the difficulties, nay, even perhaps the danger of any other attitude than that described.

Yet Archbishop Dowling spoke the simple truth. Ten years ago the Commission on Religious Prejudices, in making their first report on the conditions that excite suspicion and ill-will against Catholics in our country, noted the facts which the Archbishop mentions, and among their recommendations to the Knights of Columbus at that time was the following:

"We urge our members to become more intimately acquainted with social problems and more closely identified with right movements looking to their solution, that they actively join with those of all other creeds for the betterment of public morals, the furtherance of social justice, and the promotion of the best in citizenship."

That recommendation was widely approved, but it was also widely criticized. We Catholics, it was said, are taught personal responsibility to our Maker, not to society, for our thoughts and deeds, and are trained to cultivate our individual conscience, not the community conscience, and naturally

we do not evince the same degree of interest in civic movements that they do who are taught community responsibility and trained to cultivate the community conscience.

Again it was said: We have our prayers night and morning, our grace at meals, our Mass on Sunday, our seasons of fast and penance, our pastor, the Church, and divers charities to support continually, all regulated by precept and counsel, which, having been observed, leaves us with a sense of duty done toward both God and man. Any other activities are apt to be construed as in the way of business, politics, or some other form of self-seeking. So keen is this feeling among us that we actually ascribe motives to those Catholics whom we see active and forward in the promotion of civic movements, and indulge in speculations as to "what they are after."

Another objection was this: In nearly all civic activities the chief promoters seem to lug in some religious service that smacks of Protestantism, with preachers on the platform and invocations and benedictions in Protestant style. Even the Lord's Prayer is always said with the King James' ending. More often than not they manage to hold their meetings in some Protestant church. Usually the local ministerial association is forward with its endorsement and ready, at least, with its recommendations. The smaller the city, the more pronounced are these notes of Protestant leadership, and in many communities any movement started without them is doomed to die stillborn.

It must be confessed that these are real difficulties for Catholics and, to some extent,—having regard for the minds of little children, and those that think as children though they are no longer little,—they are insuperable difficulties. But they leave no doubt of the fact that our position of isolation in community movements renders Cath-

olies collectively weak. We do not as a whole begin to exert the influence in our respective communities to which our numbers, our training, and our interests entitle us. As Monsignor Shannon some time ago said in the *New World*: "Catholics make up one-fifth of our population, but judging by representation at prominent affairs, one would think they are as rare as Buddhists."

Some have thought that a remedy lies in the direction of so-called fraternization, whereby an organization of Catholics joins hands with a non-Catholic organization, perhaps with one which Catholics, as individuals, may not affiliate with. A better remedy seems to be to educate our Catholic people to take up individually the duties they owe their community. We should all realize that, in these days of intense social activity, it is not enough for one merely to keep the Commandments. Of course, if every one kept them, we should have a perfect society; but because many do not know, or are not willing to do their duty, there exists a sort of No Man's Land in society, and it becomes the duty of those who have the time and the means, to cultivate that land.

In the field of social work, in education, in domestic and industrial problems, there is a great opportunity for individual Catholic leadership, not for selfish purposes, but for the common good. We have the correct principles to solve these vexed questions, and we owe it to our fellow-citizens and to our community to make sacrifices if necessary, to suffer a little from criticism, if any one feels that way about it, in order to work out these principles in co-operation with our fellow-citizens. Aside from the special providence by which the Church is guided in her divine mission on earth, we know that in the long run human wisdom finds its highest expression in her authoritative voice, which is, in fact, a composite of the best thought of the civilized world, assembled from all quarters, tested by all phases of an experience accumulated through the nineteen

hundred years of uninterrupted activity in human affairs. Surely, every Catholic who has learned to appreciate this vast store of knowledge and light, should exert himself to the extent of his means in making its benefits available to his fellow-citizens in all community affairs.

Yes, there is prejudice against Catholics; but much of that prejudice has nothing to do with our religious belief, but is excited by the attitude which we take towards public civic and community activities, by the position of isolation which Archbishop Dowling deplures. A right attitude on the part of those Catholics who, by reason of their circumstances, the community has a right to expect to be active in the interest of public welfare, will dissipate most of that prejudice. The following comment of the London *Catholic Times* on the speech of a Protestant representative of the Swiss government at the recent consecration ceremonies of the Bishop of Basle, is eloquent of the possibilities open to Catholics in America:

"The speech was received with the greatest enthusiasm. It marks a wonderful advance, and shows that the unsparing and unceasing efforts of the Swiss Catholics in all departments of intellectual and social life, and their loyalty to the State, have broken down the barriers of prejudice, which for more than six decades produced bitterness and injustice in the State's treatment of them."

This in the country of Calvin and Zwingli, where for centuries no mark of respect was ever paid by the government to a Catholic bishop! What could be done here in America by the same public-spirited activity of Catholics in all departments of intellectual and social life?

Let us have less of Catholics in politics, where, with some notable exceptions, they have never reflected distinctive honors upon us, and more of them in those public-spirited activities whose leaders and supporters do not ask, but give.

The Catholic Foundation at the University of Illinois

A Reply to the Rev. John McGuire, S. J.

By

The Rev. John A. O'Brien, Ph. D., Chaplain of Catholic Students at the University of Illinois

For the past month or more the Rev. John McGuire, S. J., has been having great sport in exploiting his concept of the Catholic Foundation at the University of Illinois, painting it, to be sure, in colors all his own. The manuscript he submitted for publication to the *Columbiad* in Chicago having been turned down by the Knights of Columbus officials, who happened to know a thing or two about the Foundation themselves, he goes out to Kansas City and in a paper published by the K. of C., called *The Marquette Pilot*—of all the papers!—tries to knife in the back a project sponsored for more than six years with passionate devotion by their brother Knights of Illinois. Then a few weeks later he goes down to St. Louis and fulminates in *THE FORTNIGHTLY REVIEW* a second attack against it.

At times he grows rhetorical and you see the flushing sky and the setting sun; at others, he drops his voice to the low tremor of pathos, and you hear the soft patter of the falling rain outside. But most frequently he waxes humorous, poking fun at the Foundation, thinking the idea that Catholic students at a State University should be given any systematic courses of instruction in the Catholic religion is enormously funny. That's the best joke of all, he thinks.

It is difficult to argue seriously with Father McGuire because he has a distinct advantage over his opponents, inasmuch as his mind is not burdened with an understanding of what the Foundation is all about. In no sentence among the thousands of words he has written, has he displayed even a feeble understanding of the real significance of the Catholic Foundation and the work it is accomplishing, or the conditions that render it a necessary

instrumentality, approved by the Bishops of the State for the dissemination of the Church's teachings in the bosom of more than half of her youth who are receiving a university education. While it would require a volume to answer in detail all the misrepresentations and caricatures drawn by Fr. McGuire, we will hold the searchlight of actual fact to his chief assertions, and if these are found at variance with the facts, then it follows that his other allegations are likewise unreliable.

Assertion No. 1. The Foundation is a lure or bait for Catholic Students.

To quote his own words: "Father John O'Brien, Ph. D., . . . urges Catholic students to attend the (Illinois) seat of learning." (F. R., Jan. 15, p. 26.) Fr. McGuire has copies of every address the chaplain has delivered, every article written, on the subject. The writer challenges him to comb them with a fine comb and to produce one single sentence where the chaplain has invited or solicited, much less urged, Catholic students to come to Illinois. With our capacity already overtaxed, what possible reason would we have for seeking more? Yet this is one of the charges that he repeats *ad nauseam*, thus totally misrepresenting the attitude of the chaplain and the whole Foundation project. In case such a sentence is not forthcoming—as it can't be, for none such was ever uttered by the chaplain—the writer leaves it to the readers of this magazine to decide if it is not up to Fr. McGuire publicly to retract the charge or stand convicted of flagrant misrepresentation.

Nor will Fr. McGuire escape conviction by citing passages in which the writer speaks with eager faith of the ability of the Foundation to influence favorably the Catholic students already here, and to quicken their love

and devotion to Holy Mother Church. For such statements always refer to students *already in attendance*. There is as much difference, however, between asking for facilities properly to care for the students already in attendance (and for those whom circumstances for many years will force to the State University) and asking for more students as there is between day and night. Fr. McGuire overlooks entirely the fact that the addresses from which he quotes were delivered solely to the Knights of Columbus in an appeal for funds and were not directed to audiences of prospective students. That point must never be lost sight of by one who would understand the real purpose of the addresses.

Assertion No. 2. The Catholic Foundation is antagonistic to Catholic education.

To quote: "If this scheme succeeds at our State University . . . the present system of Catholic education will pass to the discard." (*Marquette Pilot*, Nov., 1925, p. 3). The Foundation is, by no possible stretch of the imagination, an abandonment of our own system of Catholic education, but a continuance and extension of it to that large number,—constituting approximately two-thirds of all our Catholic young men and women receiving a university education—who were previously without any systematic instruction in the Catholic religion. With the same logic one might argue that the work of the Catholic Instruction League in undertaking to instruct children attending the public schools meant an abandonment of all our parochial schools! No, just as the Catholic Instruction League *supplements* the work of Catholic instruction in the elementary field, so the Catholic Foundation supplements the work of Catholic education in the university field. No amount of misrepresentation can blind the Catholic people of Illinois to that fundamental and obvious fact. If Fr. McGuire would grasp the above simple, clear distinction between *supplementing* and *opposing* he would lay his pen down

peacefully and apply himself to more fruitful labor.

Why, if the Foundation were in the slightest manner antagonistic to Catholic education, have the leading Catholic educators of the State—who have taken time to study the Foundation plan, and to grasp the distinction between *supplementing* and *opposing*—been so whole-hearted in their support of it? Why, if it were opposed to Catholic education, did that magnificent peerless champion of Catholic education, idolized by every priest in Illinois, Rev. W. J. Bergin, C. S. V., who has devoted his whole life unflinchingly to the cause, leave his college Sunday after Sunday last year to plead with moving eloquence the cause of the Catholic Foundation before the larger parishes of the Peoria diocese?

Why, if it were opposed to Catholic education, did that great towering figure of Catholic education in the middle west, Rev. Dr. John Cavanaugh, C. S. C., for so many years president of Notre Dame University, after learning of the project, send to the writer these stirring words of encouragement: "It was good Americanism for the University of Illinois to encourage this spiritual enterprise and good Christianity on your part to push it so zealously. Nothing remains for its complete success except the whole-hearted and united support of our people. I hope you will have it. It is quite clear that for a variety of reasons there will always be a considerable number of Catholic young men attending state universities. You have the best method of dealing with the situation. There ought to be no lack of financial support." Why, too, did the hierarchy of Illinois, after studying the matter carefully, endorse the project with a solid unanimity that knew no shadow of division, and publicly plead its cause before the Knights of Illinois?

It was simply because these great Catholic educators, and the far-seeing members of the hierarchy of Illinois, grasping clearly the distinction between *supplementing* and *opposing*, perceived that it would strengthen im-

measurably the cause of Catholic education all along the line, and bring the saving elements of Catholic truth to a vast army of young men and women who otherwise would be forever deprived of these great stabilizing and enriching spiritual verities. These men clearly perceived the obvious fact that the scope of Catholic education is not *lessened*, but *enlarged* and strengthened by extending it to that vast number of young men and women, constituting about 66 2/3% of all our Catholic young men and women receiving a college education, who had hitherto remained untouched by its saving influence. Strange, isn't it, that any Catholic, much less a priest, could raise his voice in opposing the extension of Catholic religious teaching to this vast number of Catholic men and women?

Assertion No. 3. The Catholic Students' Hall at Missouri is a Failure.

To quote: "These things . . . have been tried out for some years at the State University of Missouri with very unsatisfactory results." (F. R., p. 26.) "About half the rooms prepared by Catholic charity were left vacant until non-Catholic students . . . occupied them." (*Marquette Pilot*, p. 3.)

Now is Fr. McGuire any more accurate in his representation of conditions at the Catholic students' hall in Missouri than with the Catholic Foundation at Illinois? Let us see. Not being personally familiar with the Missouri situation, inquiry was made, not by the writer, but by Knights in Illinois. A letter from one of the K. of C. officials in Missouri, thoroughly familiar with the actual facts, was received in reply. It reads:

"In our work, we have the active support and co-operation of Archbishop Glennon, Bishop Lillis, and Bishop Burke, and the faculty at St. Louis University, one of the greatest Jesuit schools in America. Archbishop Glennon, Bishop Lillis, Bishop Byrne, and Father Robison, President of St. Louis University, were all present and took part in the dedicatory exercises, and Father Robison

was the principal speaker at the banquet that evening. There was never a question of antagonism by the Jesuits in our work.

"The building has been popular and well-supported. However, we found it necessary to make a change in the management in the fall of 1924, and we were unfortunate in the choice of the manager at that time. I need not tell you that whenever you change managers, you are experimenting and running the risk that the new management will not be successful. It happened that the manager we employed in the fall of 1924 was not well adapted to the position and was very unpopular with the boys, with the result that about the middle of the year the building was only a little more than half filled. The article written by Father McGuire in criticism of your movement refers to our work at the University of Missouri, and it happens that he selects the particular period referred to and states that it demonstrates that the movement is unpopular. His *article does not correctly represent conditions at the University of Missouri, and it is not quite fair to select the particular time which he did select* as an example of our work. I regret exceedingly if it should cause you any annoyance, and when you know the facts as I am giving them to you here, you will understand that they do not warrant the position which Father McGuire has taken."

The letter casts a lurid light upon the accuracy of Fr. McGuire's representation of the Missouri situation. It shows that he is at least consistent with his statement of the Catholic Foundation work in Illinois. He has the happy faculty of never allowing facts to interfere with his argument. In an article that will follow the writer will expose further misrepresentation from which the Foundation has suffered and will present it in its true light.

The Catholic Foundation invites the closest inspection from every Catholic, priest or layman, in America. We have no secrets to hide. We are willing to stand or fall on the actual facts. All

we ask is that one view honestly, and then present fairly, *all* the facts in the case. It has been this actual personal inspection by many bishops of the work done by the Foundation, in spite of the lack of almost every necessary material facility, that has rendered them so devoted to it—and incidentally rendered them proof against the misleading propaganda of Fr. McGuire.

Towards the end of his article in the F. R., Fr. McGuire sounds the note of charity.

What we ask is not *charity, but justice*; not misrepresentation, but a plain statement of the simple truth; not distortion, but a presentation of "facts as they are." It is not a pleasant task for the writer to make these observations. He allowed the first article of Fr. McGuire to pass with the charity of silence, thinking him simply misinformed. But Fr. McGuire's continued, incessant, ceaseless misrepresentation of the facts connected with the Catholic Foundation project, with possible harm resulting, has left the writer no alternative. Nor shall he cease in the future to raise his voice in defense of the truth, and in protest against the disparagement of the authority of the Cardinal Archbishop and the Bishops of Illinois in their Christ-like zeal and courage in seeking to extend the knowledge of the saving elements of Divine Truth to all the children of men.

(To be concluded)

[After this article is completed, it will be answered at length in the F. R.—EDITOR.]

A Latin manuscript has been discovered at Berlin containing the complete text of the treatise of Peter Abélard, "De Unitate et Trinitate Divina," which was thought to be lost.

Success in life depends not so much on public estimation as upon character. The truly successful man is he whose whole life has been a preparation for eternity.

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow*.

Hell for a Single Mortal Sin?

Theologians hold that a man will go to hell for a single unrepented mortal sin, but, as Father Ernest R. Hull, S. J., points out in the *Examiner* (Vol. 76, No. 18), there are three practical considerations which make it improbable that men do go to hell for a single mortal sin:—

(1) A man whose habitual dispositions are good is not likely to commit a mortal sin unless under a sudden and strong temptation. As soon as the act is done, he is almost sure to recover himself and be sorry for his momentary aberration. Now for repentance practically no time is needed—to a man of general good dispositions it will be spontaneous and instantaneous. No matter how suddenly a man dies, he is almost sure to have a moment of time to realize that he is dying; and he will *jump* to repentance on the instant.

(2) God is not anxious to damn souls; on the contrary he is anxious to save them. He will not be glad to catch a sinner by a sudden death; but in case of a sudden death will make a special effort to give him a chance. He will put in a flash of grace, bright enough to make the man realize his state, and enable him to repent in the one moment that remains to him.

(3) A mortal sin must be a deliberate act with clear realization and full wilfulness. But in strong sudden temptations a man is generally in a storm of passion, or carried away by a strong impulse. His mind is absorbed in the object, which pulls him by a sort of fascination, so that the act takes place almost by itself. If his mind is clear about the moral wrongness of the impulse, he is bound to check it, and *can* check it. But probably the mind is so absorbed as not to see—or not to see clearly—the bearings of the case, and so the choice hardly presents itself to him *as* a choice, and the thing is done with a plunge before he comes to himself.

Theologians teach that passion, mental distraction, and impulse diminish

the voluntariness of acts because they blur the vision of the *choice*. It is in this way that people of general good habits sometimes have sudden falls. A man struggling with poverty, with debts to meet and a wife and children starving, suddenly comes across a chance to steal. An intense desire wells up in his soul and overflows into action. The thing is done before he *realizes* it. Such an impulsive act would be lacking in the conditions for mortal sin at the moment of the action. A mortal sin would supervene *afterwards* if, when recovering his balance of mind, he did not repent, and kept the money. The first act of stealing may have been almost a blind impulse. The second act of retention is a matter of deliberate choice.

From this it will appear that though in theory a man can go to hell for a single mortal sin, in practice this is for many reasons unlikely to happen.

Notes and Gleanings

The *Acta Apostolicæ Sedis* publishes an Apostolic Constitution extending the jubilee indulgence for a year to the whole Catholic world outside Rome. The "special generosity" of which His Holiness spoke in the Consistorial Allocution is seen in more than one point, first in the extension for a year, instead of six months, as in 1900. The ordinary conditions are, naturally, the same as they were in Rome: Confession, Communion (the Easter duty does not suffice for this), and prayers for the intentions of the Holy Father. The visits prescribed are five, on succeeding days or any day following in the course of the year, to the principal church of the place and to three other churches. The ecclesiastical authority will indicate the churches; if four cannot be conveniently visited, a lesser number will suffice, even one; but four visits must be made each day. Bishops, personally or by deputy, can grant modifications in special cases.

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of the United States met in Washington, January 5, and formed the American Catholic Philosophical Association, with the Rt. Rev. Msgr. Edward A. Pace, of the Catholic University, as president. The object of the new body is to promote study and research in the field of philosophy. A quarterly magazine is to be established for this purpose.

After lying in a cemetery in Chicago since 1895, the body of Eugene Field, the famous American poet, has been removed to the courtyard of the Episcopalian church at Kenilworth, Ill. A grandson of the poet lives in this suburb and has been instrumental in the establishment of a "poet's corner" and the placing of a memorial window in the church.

"Everyman," the 15th-century "morality" play, was presented at Leeds (England) on Jan. 5 in something like its original setting. Similar experiments have been made before, but this performance was noteworthy because it was given by the Leeds Civic Theatre, a quasi-municipal undertaking, in Holy Trinity, one of the oldest churches in the city. The play was beautifully and reverently performed. This is an experiment that might well be repeated. As the drama sprang from the Church, there is no reason why such reverent subjects, reverently presented, should not return to it.

At the time of the jubilee of Cardinal Merry del Val it was reported that an "O Salutaris" of his own was sung in the course of his Jubilee Mass in St. Peter's. The *Catholic Chormaster*, of Philadelphia, has the distinction of publishing in its current number (Vol. xi, No. 4) not only this piece, but also two others from the same eminent pen. All are for four mixed voices, the "O Salutaris" in G minor ending on the major chord, a "Tantum ergo" in E flat, and a motet, "Panis angelicus," in A major.

The *Nation* announces the establishment in France of a weekly journal,

to be edited by Victor Margueritte, Baron Baudran, Professor Ebray, and other Frenchmen for the purpose of undoing the wrong done to Germany by clearing her of the accusation of sole guilt and of immoral war practices, most of which have been exploded, like the Charteris falsehood that the Germans boiled the bodies of their dead for fat.

The *Catholic Transcript*, official organ of the Diocese of Hartford, Conn., *à propos* of the recent death of V. Rev. Edw. R. Dyer, S. S., provincial of the Sulpitians, recalls the crisis through which that Society passed about twenty years ago and brings out the hitherto unpublished fact that Dr. Dyer, at a time when some of its best members deserted the Society, wrote a defense of it, which was printed in book form and quietly sent to all the bishops of the country. It dealt "with certain modernistic tendencies" and "also with other things that are as far remote from orthodoxy as fair play is from knavery." It would be interesting to know more about this obscure chapter in American church history.

In a notice of "The Cruise of the *Nona*" (*Literary Digest International Book Review*, No. 35) Richard Le Gallienne characterizes Hilaire Belloc not ineptly as follows: "Mr. Belloc has always struck me as a writer spoiled by life coming too easily to him, and premature praise. Too early he developed so good a conceit of himself, that he seems to think that anything becomes him, and that anything he cares to dash down is good enough for the reader. So once he wrote a volume of essays with the foolish, take-it-or-leave-it title 'On Nothing,' and followed it, I think, with another 'On Something.' He is really not big enough for these great-man antics. Of course, he can write well—I do not wish to seem ungrateful for 'The Path to Rome'—but he is neither great nor entertaining enough to indulge in such big formless books as this 'Nona' in a world where, for many of us, so many really great

books have still claims upon our brief mortal span."

A quarterly magazine devoted entirely to the ascetic life and to mysticism has been established at Innsbruck in Austria (Verlagsanstalt Tyrolia). Its first number is dated January, 1926, and contains 96 pages. The prospectus says that the new magazine, called *Zeitschrift für Ascese und Mystik*, is to deal scientifically with the theory and history of Catholic piety, but will present the work of scholarly writers in a form intelligible to educated laymen. The *Zeitschrift* is edited by Jesuit Fathers connected with the theological faculty of the University of Innsbruck, which has quite a few alumni in the United States.

The report of the Seventh Annual Meeting of the Franciscan Educational Conference, held last summer in Cincinnati, O., forms a stout volume of nearly 300 pages and shows that the discussions of the Conference were devoted almost entirely to Biblical questions in connection with the schools of the Order in the U. S. Fr. Bernard Cuneo's paper on "Biblical Scholars in the Franciscan Order" has the value of a carefully wrought monograph and will no doubt be reprinted separately. We are glad to note (p. 22) that the new "Schola Scriptorum" now being organized by the Friars Minor Conventual in Rome, is to continue and complete the "Bullarium Franciscanum" of Sbaraglia and Eubel. Not a few will be surprised to learn that the Friars of the First Order, *i. e.*, the Franciscans, Conventuals, and Capuchins, now publish no less than 70 periodicals. A goodly number of these are scientific, but the majority are issued in the interest of the Third Order. The Friars of the U. S. are now publishing eleven periodicals,—seven in English, two in German, one in Slovenian, and one in Polish. This list does not include college magazines. At the Cincinnati Conference an appeal was made to the Friars to interest themselves in the new quarterly, *An-*

tonianum, published by the International Franciscan College of St. Antony in Rome (see p. 68 of this number of the F. R.)

There are only four Negro priests in America: Father Randolph Uncles, S. S. J., Professor of Latin and French at Epiphany College, Newburgh, N. Y.; Father J. H. Dorsey, S. S. J., pastor of St. Monica's Church, Baltimore, Md.; Father Charles Theobald, pastor of St. Peter Claver's Church, St. Paul, Minn.; Father Joseph John, L. A. M., assistant at St. Augustine's Church, Louisville, Ky. Four priests from a population of 11 millions! One priest from every 75,000 Catholic Negroes! Do these figures not bear a message for us? Do they not loudly demand action along lines more effective than those we have been following?

Bainbridge Colby, one of the late President Wilson's several secretaries of State, reviews in the *Saturday Re-*

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view of Literature (Vol. II, No. 19) the third volume of the letters written by Walter Hines Page, war-time ambassador in London. Many have wondered why Wilson permitted a man to remain as ambassador who regularly took a line in direct opposition to American interests and to his instructions. Colby's explanation is that the President did not have time to read or answer Page's letters; he wrote to Page only a few times on official business, and got his information elsewhere. However, President Wilson was apparently aware of Page's failure to retain the American viewpoint. Colby says that when he [Colby] was setting out on a mission to London during the war, Wilson said to him: "Now be an American. Our men only last about six months in England, and then they become Anglicized."

The late Queen Margherita had a hereditary interest in Dante, a graceful mark of which was her presenta-

tion, in 1909, to the late William Warren Vernon, of a gold medal of herself, specially struck for the occasion, on the completion of the second edition of his "Readings on the Divina Commedia." It may be worth while to point out that the German translation of the "Commedia" by Queen Margherita's grandfather, King John of Saxony ("Philalethes"), which is in blank verse and accompanied by a learned historical commentary, is still regarded as one of the best of its kind.

The London *Tablet*, in its No. 4464, brings out the interesting fact that the late Lafcadio Hearn, who married a Japanese woman and became a Buddhist, as "Jack" or "Paddy" Hearn attended Ushaw College in 1863, in the hope that he might discover an inclination towards the priesthood. He was a classmate of Bishop Casartelli, of Salford, who died last year. The Greek forename by which Hearn is distinguished from all other Hearn, seems to have been a later introduction.

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Correspondence

The Catholic Farmer Boy and Higher Education

To the Editor:—

Apropos of the remarks of "Bill Hicks, Farmer" in No. 3 of the F. R., I would state that the conditions which evoked "Bill's" lament do not prevail everywhere. Here in Perryville, for example, there is a Catholic High School, accredited to the State University, offering standard courses in the classics and in commercial subjects. This High School charges no tuition, but is maintained by the free-will offerings of the Catholics of the community. For ten years it has been giving a first-class high-school education to farmer boys and farmer girls. Some of these come a distance of fifteen miles daily, and many of them have passed from this school to larger Catholic institutions in the city, where they have managed to work their way through to a degree in medicine or dentistry or science with little or no expense to their parents.

Joseph L. Lilly, C. M.
Perryville, Mo. Country Curate.

Catholic School Children and the "Movies"

To the Editor:—

Educators generally admit that frequent attendance at the "movies" reacts detri-

mentally on children by producing what may be called "thought atrophy." Knowing that many of the films shown in the neighborhood of our church were by no means "harmless," we inaugurated our own "movies." I find that about one out of six is the percentage of "harmless" feature films (7 reels). The other day I went to the different rooms of our school and asked the children to answer the following questions on a slip of paper: (1) How often have you attended the "movies" during the 39 days from Dec. 1st to Jan. 31st? (2) To what theatres did you go? Here is the result:

1. Grades involved—4th, 5th, 6th, 7th, and 8th.
2. Number of pupils in these rooms, 306.
3. Reply slips turned in, 299.

A. Of these 299 children, 271 had attended 54 theatres 1679 times,—an average of 6 times, not including attendance at our ball.

B. Taking 129 slips at random, I found: 1 girl had attended 34 different times; 2 had attended 24 times; 2 had attended 20 times; 3 had attended 18 times; 2 had attended 16 times; 1 had attended 15 times; 4 had attended 14 times; 4 had attended 13 times; 5 had attended 12 times; 6 had attended 11 times; 5 had attended 10 times; 5 had attended 9 times; 5 had attended 8 times; 8 had attended 7 times.

C. At the same time about 65 per cent

of the children had attended the "movies" given at our own hall, on an average twice.

D. 30 per cent of the total did not attend our hall at all, the majority preferring to go to theatres that combine vaudeville with "movies."

E. The vaudeville-"movie" theatres had 728 attendances.

F. 15 per cent of the above (C) 65 per cent were permitted to attend our "movies" only.

The people of our parish for the most part belong to the "laboring class."

The parish contribution of the parents who permitted their child to attend theatres 34 times in 39 days amounted to \$0 for Christmas. *Sacerdos*

Excerpts from Letters.

I enjoy the reading of your valuable paper at any price.—(Rev.) *J. H. Winkelmann, Chamois, Mo.*

I notice with a feeling of disquietude the growth of advertising, and with it a tendency to increase the number of pages of the F. R., which I have read for 32 years. *Please don't!* One of the F. R.'s best features always has been that it was short enough to be read through. I think this is one of the reasons of the undeniable influence you exercise on public opinion. If the F. R. were still smaller, and its readers would peruse some of its articles twice or three times, it would be still better. It is the steady drop of water that makes a hole in the stone, not the bucket-full. If I had my choice, I would vote in favor of going back to the FORTNIGHTLY of twenty or more years ago, with twelve or sixteen pages and no advertisements.—*An Old Subscriber and Admirer, O. M. C.*

BOOK REVIEWS

St. Thomas and Herbert Spencer Compared

The doctoral dissertation of Sister M. Fides Shepperson entitled "A Comparative Study of St. Thomas Aquinas and Spencer," which was briefly noticed in Vol. XXXII, No. 17 of the F. R., in the opinion of one of our collaborators, who has read it carefully, deserves censure rather than commendation. He writes:

Aside from a number of sweeping statements that can hardly be proved, the main subject is entirely too wide for a doctoral dissertation, since it presupposes a thorough acquaintance with the spirit of the thirteenth century thought and with all the works of St. Thomas (else it were impossible to say what St. Thomas does and what he does not say).

To say that the Summae of St. Thomas treat "of every phase of thought that bears upon the truths of Christian faith" because "before the time of St. Thomas philosophy and theology had not been clearly differentiated" (p. 5) is surely a misapprehension of facts which any recent study on St. Thomas should have corrected. More so is the alleged standard of truth guiding St. Thomas in his arguments against opposing philosophical views: ". . . that was accepted as truth which is consonant with the teachings of the Church as based upon the Scriptures; that which is not so consonant was rejected as error" (pp. 5-6). In the light of this view it is not surprising to meet the statement that "Aquinas sees with the vision of faith, of creedal assurance" (p. 28), which may easily be misunderstood; and that "Aquinas has no theory as to the genesis or the genetic processes of the uni-

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verse. . . . He offers no criticism. Aquinas was content with the Biblical assertion—In the beginning God created the heavens and the earth" (p. 76).

Historically, Porphyry's *dicere recusabo* in regard to the objective reality of universals started the long and fruitful discussion on universals. It is surprising, however, to read that "the *dicere recusabo* of Porphyry is still the only safe conclusion of philosophic thought" (p. 46); to which statement only the most radical of the humanists would subscribe, certainly not James. The statement prepares the reader for a description of St. Thomas's theory of the origin of concepts that absolutely inverts the order of the *intellectus agens* and the *intellectus possibilis*, the latter receiving the phantasms from which the former thereupon abstracts the ideas (pp. 39, 56). Equally surprising is the attribution to St. Thomas of just that which was distinctly anti-Thomistic even during his lifetime. Thus "when it [the intellect] apprehends relations among things; when it discovers the laws that govern the relations among things—it does so by virtue of an 'illumination' that is infused into it by the eternal Light, by the Lawgiver of the natural laws" (p. 58; also p. 40).

We are also told that "St. Thomas does not discuss in detail the nature of sensation nor the manner or mechanism of sense perception" (p. 56), no mention being made of his commentary on the *De Anima* of Aristotle, or of the *Opuscula*, even in the bibliography, which also omits the other commentaries on Aristotle as well as the *Quaestiones*, although all modern authorities agree that the latter are indispensable for fathoming the philosophic thought of St. Thomas. The bibliography likewise makes no mention of Msgr. M. Grabmann, the foremost "Thomaskenner" of the day, not even of the recent works of De Wulf, which are available in English.

As to the aim of the dissertation, it was merely to compare Aquinas and Spencer; but just where the comparison begins to be most interesting "the reader may draw his own conclusion as to the reconcilability of the Aristotelian-Thomistic doctrine of the origin and nature of the intellect with that held by Spencer" (p. 59); and he is sent off with the statement that "there is in the writings of these philosophers [Aristotle, Aquinas, and Spencer] confused terminology,—perhaps even confused expression of thought" (pp. 59-60). The conclusion as to the "fundamental sameness" of St. Thomas and Spencer made "after making due allowance for the varying mental attitudes of these philosophers, their temperamental differences of approach to the respective problems" (p. 60; also p. 79) is not convincing. It looks rather like saying that, after abstracting from the differences, there is much in common between theist and pantheist, or between realist and materialist.

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And the conclusion that "the chief difference in their view-points arises from the fact that Aquinas considered a static order of things; Spencer a developmental order" (p. 76; see also p. 74) is very modern in tone, but hardly has much connection with the preceding development; it does not rise naturally out of the foregoing treatment. Once before, indeed, there is a rather definite allusion to the view-point. On p. 68 we read the following exposition of Aristotle's (and Thomas's) thought: "Matter endures, form changes incessantly," while a footnote gives the following: "Forms are the essences of the things of which they are the forms, but 'the essences of things depend upon the essence of God.' Now God is immutable, hence all essences, or 'forms,' whether considered primarily or dependently, are immutable" (pp. 68-69).

The general impression of the reviewer is that the author is not so much to blame for the defects mentioned as are others. The subject should not have been allowed for a doctoral dissertation; it is far too extensive, and then such dissertations must needs generally be immature. Indications show that the background of professional guidance usual in dissertations was wanting. That a certain competence is not lacking in the author is shown in some expositions, *e. g.*, pp. 72-75, and in the philosophical analysis in the note on p. 62. These are signs that better things may appear in the future unless the doctoral dissertation, as unfortunately often happens, marks the end instead of the beginning of development.

Literary Briefs

—"Thoughts for Today," by Raymond T. Feely, S. J. (Benziger Brothers), is another of the many books in miniature form which have been issuing so plentifully of late from our presses. The readings have a modern tone and will be useful in furnishing solid and helpful reflections to souls in earnest about the higher things.

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apt to listen than when the same reflections proceed from a person buoyed up by smiling fortune. Such thoughts we have in the booklet "The Path of Prayer," extracts from the diary of Sir Laurence Shipley, by Vincent J. McNabb, O. P. (Benziger Brothers.) The thoughts will bring a timely message to the earnest reader.

—A religious tract with the title, "The Direct Route," is bound to attract notice and when it is written by an experienced guide and religious teacher like the Rt. Rev. Francis C. Kelley, D. D., Bishop of Oklahoma, it is also bound to be read with profit. We need many such "pocket-pamphlets" today. It is a direct and pointed answer to the question "Why you ought to belong to the Catholic Church." (The Paulist Press.)

—"What the Catholic Church is and What She Teaches," by the Rev. E. R. Hull, S. J. (Paulist Press), comes from an experienced guide in matters controversial and religious, and out of an abundant and practical knowledge. The author's position as editor of the *Bombay Examiner* for many years gave him opportunity to survey carefully the religious situation of our day. The pamphlet has been written "to supply non-Catholic inquirers with concise and correct information about the Catholic position and Catholic teaching."

—The tenth edition of Wapelhorst's "Compendium Sacrae Liturgiae," edited by Fr. Aurelius Bruegge, O. F. M., has been brought into conformity with the New Code of Canon Law, the new Missal, and the revised Breviary, and will no doubt be hailed by the reverend clergy and seminarists as an up-to-date text-book of liturgical information in handy form. There is none better. (Benziger Bros.)

—The Vincetian Press, of this city, has reprinted Mother Teresa Austin Carroll's "Life of Catherine McAuley, Foundress and First Superior of the Institute of Religious Sisters of Mercy," which originally appeared in 1866 and has long been out of print. There is nothing to indicate what the editor has done to the text, and—not having a copy of the original for comparison—we presume the text has simply been reprinted without a change. An elucidating foot-note here and there would have helped the present-day reader to understand many, to him more or less obscure facts and allusions. The greater part of Mother McAuley's life belonged to the most exciting period of Irish history—the leadership of O'Connell, and portions of it make attractive reading even for those not particularly interested in the Foundress and her institute.

—"The Seraphic Highway," by the Rev. Fulgence Meyer, O. F. M., Commissary of the Third Order Province of St. John the Baptist, is made up of discourses preached by the author to tertiary gatherings in retreats,

octaves or novenas, and on other occasions, and aims at explaining the nature and objects of the "Order of Penance" and to dispel misconceptions and prejudices still all too widely harbored in connection with it. (Cincinnati, O.: St. Anthony Messenger.)

—The secret societies with which Dr. Franz Schweyer deals in his book, "Politische Geheimverbände" (Herder & Co.) are mainly: Freemasonry, the Illuminati, the Rosicrucians, the "Tugendbund," the Orangemen, the Fenians, the Carbonari, the Communeros, the Camorra, the Mafia, the Fascisti, the Omladina, the Hetairia, the Decabrist, the Nihilists, the Anarchists, the Bolsheviks, and the Ku Klux Klan. The author gives a sketch of the history of these and a few other less important societies and their aims, based on such standard works as those of Rhyu, Heckethorn, Schuster, Martens, and A. Preuss. His judgment of Fascismo is reserved, though he thinks Mussolini may find ways and means to bring about a reconciliation between the Italian government and the papacy. On the whole Dr. Schweyer regards secret societies established for political purposes as a serious menace to State and Church. The final chapter of the book (pp. 211-229) is devoted entirely to the proof of this thesis. The book is useful as a reference work, for it contains much reliable information.

—The latest volume of Fr. Constantine Kempf's series "Jesuiten" is a life of St. Francis Xavier by the Rev. George Schurhammer, S. J., who has devoted many years of close study to the sources and is preparing a full-length biography of the Saint in four volumes. Fr. Schurhammer's previous publications on the subject in the *Acta Bollandiana*, the *Stimmen der Zeit*, etc., as well as his preliminary sketch show that he has not only, like P. Brou, consulted all the printed sources, but inedited materials as well, of which there seems to be a great mass. In the present volume he gives the outlines of the life of the great Jesuit missionary in a matter of fact way, confirming most of the traditional data, with the exception of all but a few of the miracles and leaving the critical discussion of the many controverted questions raised by his use of the sources for his larger work. (Herder & Co.)

—Dr. Ludwig von Pastor, the historian of the Popes, has devoted a portion of his leisure to the composition of a life sketch of the late Dr. J. B. Heinrich, a leading member of the famous Mayence group of theologians, who is known outside of Germany by his scholarly "Dogmatische Theologie," which was completed by Msgr. Gutherlet. Dr. Heinrich was one of the two men (Johannes Janssen the other) who influenced Dr. Pastor's intellectual development most effectively, and no wonder, for he was in every way a remarkable man—that rare

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MEDIATRIX

Eine mariologische Frage

Dogmatisch-kritische Studie von Ferdinand Heinrich Schüth S. J.

364 Seiten.—Gebunden \$1.75.

Seit den Tagen des tiefeschürfenden Mariologen Scheeben ist wohl kein Buch in deutscher Sprache erschienen, das so gründlich und eingehend die grosse Frage der Stellung Marias im Erlösungsplan, ihre Mitwirkung beim Erlösungswerk und ihre Gnadenmittlerschaft behandelt. Das Buch ist zugleich aktuell, weil ja die Lehre der Gnadenvermittlung Marias vielleicht in Bälde Gegenstand einer dogmatischen Entscheidung sein wird. Nach dem Urteil berufener Fachkritiker ist dieses Werk eine wertvolle Bereicherung der Mariologie.

Der bekannte Theologe Arndt urteilt: „Ein Werk, geschrieben mit ebensoviel Geistes-schärfe wie Herzenswärme; es erhebt das Banner des Glaubens, um die erhabenen Vorzüge der Mutter Gottes und unserer Mutter unanfechtbar festzustellen . . .“

Zu beziehen durch

Rev. J. Schueth, Schnellville, Ind.

combination of an ideal priest and a first-rate scholar. He influenced the men of his generation mainly through the famous *Katholik*, which he helped to establish and of which he was for many years the responsible editor. It was in the pages of this magazine that Pastor's first essay in church history appeared, as far back as 1875. We cordially recommend this charming sketch of an extraordinary priest by an extraordinary layman. ("Der Mainzer Domdekan Dr. Joh. Bapt. Heinrich, 1816—1891. Ein Lebensbild nach originalen Quellen und persönlichen Erinnerungen von Ludwig Freiherrn von Pastor. Mit einem Bilde Heinrichs." 69 pp. Svo. Freiburg i. B.: Herder & Co.)

—The new 12mo. edition of the "Rituale Romanum," recently issued by the Fr. Pustet Co., Inc., has been adapted to the New Code, the revised Breviary, and the latest Roman decrees, and will therefore supplant all previous editions. It is gotten out in the usual accurate and handsome form to which we are accustomed in the liturgical publications of the house of Pustet.

—"Bab Comes Into Her Own," by Clementia, is the latest of "The Mary Selwyn Books," and to our mind the best. The author is a master in the depiction of childhood experiences, though one may doubt whether girls of twelve or thirteen really employ such "old" ideas and language. The book, like its predecessors, makes fine reading for growing girls, being clean, full of action, interesting and wholesome. (Matre & Co., Chicago, Ill.)

—"That Fool Moffett" (B. Herder Book Co.) is a young doctor who manages to get himself into a terrible scrape though, nay to some extent because, he means well. The story is well written and the *denouement* more pleasing than one would expect. We hope this will not be the last time that the name of E. C. Scott appears on the title-page of a novel.

—What we need to-day in the line of spiritual and ascetic literature is the practical and popular, and at the same time deeply religious tone of an Alban Stolz, whose writings some sixty years ago, were widely read in Catholic Germany. To speak out the truth frankly and fearlessly in matters that concern our highest spiritual interests is always wholesome and useful. And so we gladly recommend the latest book by Franz Michel Willam, a well known German priest, who knows how to write about things religious and ascetical in a manner to make his thoughts and counsels come home. This book is called "Tempelreinigung: Pilgerbuch für Zeit und Ewigkeit." (B. Herder). Beginning with a picture of the Biblical scene of the casting out of the money-changers from the Temple, the author compares conditions among the Jews of old and the

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Christians of to-day, not always to the honor of the latter. To those pastors and preachers who want to learn how to present the old truths in a new and practical way this volume can be cordially recommended.

—Some useful and practical hints for preachers are offered in a recently published collection of sermons by Dr. Theol. Robert Linhardt, honorary canon of St. Cajetan, Munich. ("Feurige Wolke: Kanzelvorträge auf die Sonn- und Festtage des Weihnachts- und Osterkreises" (B. Herder). These hints are given in the preface and are chiefly concerned with the all-important fact that the old truths and the old principles of the Christian life must be cast into a new mould so as to make them appeal to the modern mind. He asks: "Have we realized that the Ehrlers and the Eberhards are dead and have passed away, great as they may have been in a former day? That the faith must be preached in a new way to-day—new not in content, but in the presentation?" Dr. Linhardt follows out this direction himself, as can be seen from his sermon for the First Sunday after Epiphany. Speaking of the new and more unrestrained conduct that characterizes the youth of to-day, he asks: "Let us take thought for a moment. Why are youth so different? Is it really their 'fault'? Is it not rather their 'fate'? Through no fault of theirs they were born into the midst of a terrific war, at a time of complete upheaval in political and social life, whose consequences we cannot even begin to estimate to-day. . . . But our youth are the first children of this new period. If they are true, they must be different in many ways from their elders, who are rooted in another period, now past. Whether this pleases us or not, is not really the question. We can stop the wheel of history neither in this nor in other matters." It seems that a preacher of God's eternal word who can bring this sane view into the pulpit will have something to say for the men of a new era.—A. M.

—We have only limited information concerning the Holy Family, especially the life of St. Joseph, and so we think that Dr. H. J. Heuser's latest book, "In the Workshop of St. Joseph" (Benziger Brothers), will be welcomed by many readers, especially since its beautiful makeup renders the book suitable for presentation. The reverend author himself tells us that his purpose is to introduce "the reader to the hidden life of the Holy Family by familiarizing him with the conditions of time and place referred to briefly in the Gospel. The incidents related are not matter for the Biblical critic, but they will be found in the main to agree with the historical data of the period to which they refer." Besides serving as devotional reading, the book will therefore supply a welcome picture of the background of the life of the Holy Family.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Meyer, Rev. Fulgence, O. F. M. The Seraphic Highway. Talks to Tertiaries and Non-Tertiaries on the Third Order of St. Francis. Cincinnati, 1925. 70 cts.
- Leonard, Ludger, O. S. B. Die klösterliche Tagesordnung. Mit einer Auswahl von Gebeten. 6th ed. Ratisbon, 1924. \$1.
- Shakespeare. The Merchant of Venice. With Introduction and Notes by F. A. Purcell and L. M. Somers. Chicago, 1915. 50 cts.
- Noldin, H., S. J. De Sacramento. (Vol. III of the Summa Theol. Moralis). 12th ed. Revised aecdg. to the New Code Innsbruck, 1920. \$2.
- Browne, Hy. (S. J.) Darkness or Light. An Essay in the Theory of Divine Contemplation. St. Louis, 1925. \$1.50.
- Garesché, Edw. F. (S. J.). Social Organization in Parishes. N. Y. 1921. \$1.50.
- Fuller, E. I. The Visible of the Invisible Empire. Denver, 1925. \$1.25.
- Clarke, J. P. A Rose Wreath for the Crowning of St. Therese of the Child Jesus. N. Y. 1925. 80 cts.
- MacDonald, Alex. The Apostles' Creed. A Vindication of the Apostolic Authorship of the Creed, etc. London, 1925. \$2.50
- Pohle-Preuss. God: His Knowability, Essence, and Attributes. 4th ed. St. Louis, 1921. \$1.75.
- Bellarmino, Card. Opuscula Ascetica. 3 vols. Ratisbon, 1925, \$2.
- Haggency, Karl, S. J. Auf des Herrn Pfaden. Das Leben Jesu nach dem hl. Lukas in kurzen Betrachtungen für die Laienwelt. 2 vols. Freiburg i. B., 1925 \$3.
- Alphonsus, St. Theologia Moralis. Ed. M. Haringer. 8 vols. Ratisbon, 1879 sqq. \$4.50.
- Cocchi, G. (C. M.) Comment. in Codicem Iuris Canonici. Liber V: De Delictis et Poenis. Turin, 1925. \$1. (Wrapper.)
- Cookson, R. The Life of Our Lord in Sermons. With a Preface by Bishop J. S. Vaughan. N. Y., 1925. \$2.
- Poulain, Aug. (S. J.). Handbuch der Mystik. 2te u. 3te gekürzte Auflage. Freiburg i. B., 1925. \$2.
- S. M. C., Parables for Grown-up Children. With a Foreword by Fr. Edwin Essex O. P. London, 1925. 70 cts.
- Pohle-Preuss. The Divine Trinity. 4th ed. St. Louis, 1922. \$1.
- Naval, Fr. Theologiae Asceticae et Mysticae Cursus ad Usum Seminariorum, etc. Versio Latina a P. Jos. M. Fernandez. 2nd ed. Turin, 1925. \$1. (Wrapper).

THE FORTNIGHTLY REVIEW

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THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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—"Die klösterliche Tagesordnung," that excellent instruction and prayer book for religious, by Father Ludger Leonard, O. S. B., has gone into its sixth revised and enlarged edition. This fact and the existence of English, Italian, French, and Portuguese translations guarantees the usefulness of the little volume, which is published by Kösel and Pustet.

—The Rev. Dr. Alfons Heilmann's "Sunday thoughts," published under the title "Vom kostbaren Leben" (Herder), are full of the Christian philosophy of life, yet written in a simple style which even the less educated can understand and enjoy. These informal meditations will make excellent spiritual reading.

—"The 'Practice' of Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus," describes the principal means by which that saintly religious, whose life has been so beautifully written by Fr. Otto Pfülf, S. J., strove for perfection. The "Practice" is mainly the walking in God's presence, and its fruit is continual recollection. The book is well translated and appeals especially to religious. (B. Herder Book Co.)

New Books Received

Church Music and Catholic Liturgy. By Leo P. Manzetti, Mus. D., Director of Music, St. Mary's Seminary, Baltimore, Md. 42 pp. 12 mo. (Wrapper).

New Pamphlets by the Paulist Press, 401 W. 59th Str., New York City: Indulgences For Sale, by Rev. Herbert Thurston, S.J., 30 pp.; Papal Infallibility, by the Mt. Rev. John McIntyre, Archbishop of Birmingham, 23 pp.; Agnosticism, by Rev. John Gerard, S. J., 22 pp. 5 cts. per copy; \$3.50 per 100; \$30 per 1,000.

The Sacramentary. (Liber Sacramentorum). Historical and Liturgical Notes on the Roman Missal. By Ildefonso Schuster, Abbot of the Monastery of St. Paul's without the Walls. From the Italian by Arthur Levelis-Marke. Vol. II. Parts 3 and 4. x & 428 pp. Svo. Benziger Bros. \$4.25 net.

The Great Secret of the Saints. By Franz Ruenner. Translated from the German by Isabel Garahan, B. A. 119 pp. 12mo. B. Herder Book Co. \$1.25 net.

Der Römerbrief des heiligen Paulus. Kurzfassete Erklärung von Dr. Otto Bardenhewer. vi & 220 pp. Svo. Freiburg i. B.; Herder & Co. \$2.25 net.

Religion und Leben. Ein Beitrag zur Lösung des christlichen Kulturproblems von Dr. Arnold Rademacher. vii & 223 pp. Svo. Freiburg i. B.: Herder & Co. \$1.75 net.

Modernes oder katholisches Kulturideal? Ein Wegweiser zum Verständnis der Gegenwart von Franz Zach. Dritte, neubearbeitete und vermehrte Auflage. xiii & 404 pp. Vienna: Herder & Co. \$2.85 net.

A SPRINKLE OF SPICE

First Englishman: "Charlie, did you hear that joke about the Egyptian guide who showed some tourists two skulls of Cleopatra

Second Englishman: "Let's hear it."
—one as a girl and one as a woman?"

Irvin Cobb was the guest at a recent informal gathering at which Msgr. Quinn, National Director of the Society for the Propagation of the Faith, and several other priests were present. The humorist was telling of bigotry in parts of the South and recounted a little incident that happened in Paducah, his home town. A Kentuckian who fished more in the streams than he did in literature, was speaking one night before a number of fellow-townsmen. After enthraling his listeners for a few minutes with weird tales of the Church, he ended his peroration with this stirring announcement: "Yes, sir; them Catholics is controlling everything. If we don't watch out they'll be erecting chasubles in the public square."

A millionaire went to Heaven. St. Peter asked his name. Yes, it sounded familiar, so it must be in the great book; but could he think of what he had done while on earth to get his name registered in Heaven? The man of many millions was sure he could. "Speak up," said St. Peter. And the millionaire "spoke up" and said: "One stormy night a little newsboy asked me to buy a paper. I bought one. It was only a penny, but I gave him three cents for it." St. Peter turned to his clerk, requesting him to see if the deed had been recorded. It had. St. Peter said: "Give him back his three cents and tell him to go to the devil!"

Jacob A. Riis, in his autobiography, "The Making of an American," tells the following anecdote of Cardinal Gibbons: "On an occasion when the Cardinal wished to excuse himself on the plea of being very tired, he explained that he had had a very wearisome day, and added: 'And I am an old man, on the sunny side of sixty.' 'On the shady side, you mean,' corrected a clergyman, who stood nearby. The old Cardinal shook his head: 'No, the sunny side,—nearer Heaven.'"

There is a point as well as humor in the saying of an old and experienced priest, that the longer he lived the more inclined he felt to worship a man or woman who kept the Ten Commandments.—*Stella Maris*, Vol. XIV, No. 157.

Comparing our giving with that of the Roman Catholics, we have heard some one say, "What we need is a pope,"—to which the reply suggests itself that even a pope would not serve any purpose without a purgatory.—*Lutheran Witness*, Vol. XLV, No. 2.



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A fresh novena to the Saint begins every Tuesday, and as these weekly novenas constitute an endless chain, it has come to be known as St. Anthony's Perpetual Novena. There has been a notable increase of petitions from all parts of the United States and Canada during the past six months, and their volume, we are happy to report, is ever swelling to larger proportions. That the efficacy of St. Anthony's intercession justifies the confidence reposed on him by so many thousands of clients, the testimonials which follow serve to show. They are only a small fraction out of the hundreds of such testimonials which come to us every month.

THANKSGIVINGS FOR FAVORS RECEIVED

H. M. K., N. Y.: "No words of mine can express my deep and sincere gratitude to St. Anthony for favors he has granted me. One, especially, of these favors was pretty close to hopeless, if not entirely so, but it was granted at almost the last minute, but in time, thank God. In gratitude I am sending an offering as promised."

Mrs. G. S. L., Calif.: "Inclosed please find money order in thanksgiving for a great favor received through the intercession of St. Anthony. My husband, who is a non-Catholic, promised this sum should he be helped through a business crisis which greatly worried him."

D. M., Penn.: "I am enclosing a check for St. Anthony's Bread which I promised should my mother regain her mind. Her mind is entirely restored, and she is slowly regaining her health, thanks to St. Anthony."

Mrs. M. E. H., Balto, Md.: "Enclosed find offering in honor of St. Anthony for favors granted. I thank you for prayers for my husband in your perpetual novena, as he has not touched a drink for six months, and I hope he will stay away from it for life."

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The Fortnightly Review

VOL. XXXIII, No. 5

ST. LOUIS, MISSOURI

March 1st, 1926

CHRONICLE AND COMMENT

Witchcraft in England

At a recent meeting of the Lingard Society, Dr. Letitia Fairfield read a paper on "Witchcraft in England." Dr. Fairfield showed that whilst witchcraft had long existed, the witch mania was not a horror of the Middle Ages, but had developed chiefly after the Reformation. Dealings with Satan involved heresy, and the University of Paris made a specific pronouncement that all forms of sorcery involved the guilt of heresy. In England, Henry VIII made witchcraft a felony; but despite the well-known cases of Eleanor, Duchess of Gloucester, and of Jane Shore (both in the fifteenth century) there is no record in England of any execution on that charge until the reign of Elizabeth. It was undoubtedly the return of many of the ultra-Protestant clergy from the Continent after the death of Queen Mary that gave the great impetus to the persecution of witches which was henceforth to be a characteristic of Protestant countries. Geneva and Zurich had been great centres of witch-burning, and the Calvinistic Bishop Jewel urged this course upon Elizabeth when preaching before her in 1563.

The New Doctor of the Church

In the Innsbruck *Zeitschrift für katholische Theologie* (Vol. 49, No. 4) Father C. A. Kneller, S. J., discusses the significance of the recent elevation of St. Peter Canisius to the rank of a Doctor of the Church. He finds it important in three respects. (1) For the theological science, inasmuch as St. Canisius is the first representative of positive in contradistinction to speculative theology who has been thus signally honored by the Holy See; (2) for catechetics, inasmuch as St. Canisius,

though not the first to compose a catechism of religious doctrine, was most successful in this special line of work, being known outside his native land mainly as the author of a famous and widely-used catechism; (3) for the science of prayer, in the popularization of which St. Canisius was a pioneer through the publication, in 1560, of his "Bettbuch," in which he teaches the "man in the street" how to meditate. How well the saint knew the popular taste may be seen from the fact that his so-called "Universal Prayer" is still in use in many parishes in Germany.

We would add that (4) the Holy See may also have wished to honor St. Canisius as a pioneer of the growing liturgical movement, for in his "Bettbuch" as well as in his "Hortulus Animae" and his "Manuale Catholicorum" he taught the people to pray in the spirit of the sacred liturgy.

We concur in Fr. Kneller's wish that the day may come when all Germany will recognize and honor the new Doctor of the Church as its favorite teacher.

The Story of an Ex-Priest

In writing the life of his friend, the ex-priest Hébert ("Marcel Hébert: un Prêtre Symboliste"), M. Albert Houtin, himself an apostate priest, illustrates, not for the first time in his career, the continual drain of priests from the Church in France, and also the swift and complete collapse of religious sentiment which usually follows the abandonment of the sacerdotal vocation. His friend Paul Sabatier, who had much to do with this movement along the lines of extreme "symbolism," hoped to the end and urged Marcel Hébert not to lay aside the *soutane*,

warned him against association with priests who had abandoned their calling, and with surprising frankness begged him not to take refuge in Protestantism. "Protestantism," wrote this son of the Huguenots, "is a great and beautiful historical epoch, but I believe that its special mission is finished." M. Houtin insists that Msgr. Louis Duchesne was another of Hébert's guides, if not the originator of his heterodoxy, and prints some astonishing letters which seem to bear out that contention; but those who know the mordant humor of the great historian, will perhaps read them in another sense. At all events, Duchesne advised Hébert, when the crisis came, to throw himself into pastoral work and so recover his balance.

The whole story is painful and instructive. It is clear that Hébert had reached a point at which it was impossible for the authorities of the Church to permit his further exercise of priestly functions, all Christian doctrines, even the most fundamental, being dissolved into pure symbolism; but it seems equally clear that he had been handled by his immediate superiors without judgment or kindly sympathy.

Is Masonry a Religion?

In defending themselves against the attacks of the Catholic Church, Masons like to deny that Freemasonry is a religion, but in their official and other publications this proposition is frequently admitted without reserve. Thus Bro. H. C. de Lafontaine says in the *Buildeur* (Vol. XI, No. 10):

"Masonry in its highest essence 'is Religion, a worship in which all good men may unite, that each may share the faith of all. . . . Masonry imposes no dogma, invents no shibboleth, imprints no creed. In its vast idealism, it embraces all peoples, tolerates all world-wide religions and narrow sects, holds out its hand to all who are groping in darkness for a way to light, and says benignly in words, not strange to our ears, 'Come, I will show you a more excellent way.' I quite believe that many Masons do find in the higher teachings of Masonic science that which more nearly satisfies their spiritual

yearnings than any carefully elaborated system of religious thought which, enervated into rigidity by tradition, has come to be known as all that is necessary to the soul's health. One of the great powers of Masonry, and one of the chief factors in its stability is that it 'seeks to free men from a limiting conception of religion, and thus to remove one of the chief causes of sectarianism.'"

Clearly no self-respecting religious organization, least of all one that claims to be in possession of the whole truth, can permit its members to join Masonry.

Doctrinal Progress and Its Laws

An Irish priest, the Rev. Eugene O'Doherty, has written a book on "Doctrinal Progress and Its Laws" (Dublin: Browne & Nolan), which is a subject of particular interest in these days of evolutionist propaganda. He begins with a definition of dogma and then proceeds to show in what legitimate progress consists, referring in a special way to Newman's famous "Essay" and the attempts of the Modernists to claim its support. The remainder of the book deals with the causes of doctrinal development. The "transcendent causes," according to Fr. O'Doherty, are the authority of the Church and human reason. At different times other factors promote progress. The early Church owed not a little to Greek philosophy. The Scholastics of the Middle Ages returned to Aristotle and reared a complete structure of theology on his philosophy. The development in sacramental theology dates mainly from their time. The dogma of the Immaculate Conception is a development from their teaching on original sin. In another chapter he shows how the doctrines of papal supremacy and infallibility came to be defined, and makes it clear that these dogmas were no more "novelties" than the definitions of Nicaea and Chalcedon. A long chapter is devoted to the influence of heresies on doctrinal progress—not as causes, but as occasions.

Dr. Windle on the Einstein Theory

Dr. Samuel H. Guggenheim in his book, "The Einstein Theory" (Macmil-

lan), says that if things are as Einstein thinks they are, then "truth must forever elude us, since we can assert of no phenomenon that it is physically ultimate. Our point of view must be forever false."

Commenting on this, Dr. Bertram C. A. Windle, the distinguished Catholic scientist, in a notice of Dr. Guggenheim's work in the *Catholic World* (No. 727), quotes Fr. Rickaby, S. J., as saying somewhere that we should distrust all philosophies which lead up to an absurdity and adds: "Science—though this is a point which is seldom recognized—is built on faith every bit as much as religion is, a faith in the view that the universe is a rational and intelligible thing, and that man has the capacity for explaining it. That is not altogether the view of Kant perhaps, and Dr. Guggenheim, a Kantian, thinks that Einstein and Kant do not go badly in double harness, if I understand him aright. But if we can never hope to arrive at the truth; never even know when we have approximated to it, then what is the use of science? Or of philosophy founded on the work of science? Are not their occupations gone? Surely there we are led into an absurdity which makes one think that Einstein's explanation, at least his metaphysics, are not the last word in this matter."

The Journal of Christopher Columbus

The London publishing house of Jarrold, we see from the *Times Literary Supplement*, has reprinted Columbus's "Journal of his First Voyage to America." The version is not a new one, but a reprint of an earlier rendering by Samuel Kettell, which appeared at Boston, Mass., in 1827.

The reader who has any other knowledge of the subject will not be misled by Mr. Van Wyck Brooke, who contributes a short introduction, into believing that what is given here is an abstract of Columbus's own manuscript, done by his "companion" Las Casas. The summary was indeed the work of Las Casas; but he was not the companion of Columbus on the first voyage, and from a passage in which he expresses doubt of the accuracy of the

copy before him he appears not to have worked on the original. But he was too well informed and too honest a man to have gone perilously wrong; and when he marks long passages as quotations of the Admiral's own words, he is to be trusted. The internal evidence of the trustworthiness of the story as told by Columbus is convincing. Only a perfectly candid man, who moreover saw no harm in what he had done, would have told the Catholic Sovereigns how he bamboozled his sailors, and kept them cheerful by lying about the length of the day's run. He was a son of the Renaissance and of "virtù," and saw no sin in lying for a good purpose. The way in which he got out of the difficulty which arose when his ships crossed the meridian of no variation is creditable to his promptitude and powers of invention. The sailors were scared when they saw that the needle no longer pointed to the same side of the Polestar. Columbus soothed their fears by assuring them that the compass was as correct as ever, but that the star had changed its place. It is a telling proof of the trust they felt in his skill that this grotesque solution of the mystery was taken on trust. When it is remembered that a good part of his crew was made up of criminals, who were allowed to escape the "garrote" or the galleys by going on this dangerous voyage, it is highly to his credit that he kept any measure of order among them at all. Indeed, apart from the shifty tricks of Pinzon and the negligence of the crew, who went below in the middle watch and left the deck in charge of a boy, and thereby wrecked the flagship, he did not suffer as much as some others among the old navigators from disobedience and mutiny.

The direct simplicity of the narrative condemns those modern "Americanists" who represent Columbus as an impostor.

Leisure is time for doing something useful.

The Rosary in the Light of Modern Psychology

A. G. Herring contributes to No. 736 of the *Month* an interesting paper on the Rosary in the light of modern psychological research.

When a man recites the Rosary, he says, the mystery occupies the focus of attention, while the vocal prayers constitute what is called the fringe, *i. e.*, the indefinite region that surrounds the area in which the attention is most intense, where attention is weaker and weaker as we recede from the focus. This is a very strong combination. The focus is surrounded by a fringe, which exactly fulfils the psychological requirement that the fringe should be (1) subdued or secondary and (2) steady. Consisting as it does of the constant repetition of a short prayer, the fringe is subdued in the interest, and therefore not likely to compete with the mystery, and it is steady, for repetition is the antithesis of change. The consideration of the mystery is like a flowing stream, the repetition of the Hail Marys is like the abiding banks.

The Rosary can be used either as a purely vocal prayer or as a means of meditation. In the former case the Hail Marys occupy the focus and the fringe is filled by X, *i. e.*, various accidental phenomena arising from our situation and surroundings. In the latter case, the mystery occupies the focus, and the fringe is filled by vocal prayers. In the former case, the Hail Marys are everything; in the latter, they are (practically) nothing and mean to us little more than our heartbeats or respirations, although, of course, the prayer remains a true prayer of praise and petition, directed by our original and abiding intention.

We must not imagine that because the repetition is mechanical, it is all machinery, and any other form of words would do just as well. The intention remains even when the attention is wholly absorbed in the mystery.

The special merit of the Rosary consists not merely in the fact that it

can be used in either one of these two ways, but in that, between these two extremes, it provides an infinite gradation, it has many resting-places, according to one's degree of absorption in the mystery.

But the Rosary has a property still more wonderful. If a person begins to use it as a purely vocal prayer (provided he have the desire and intention to pass to mental prayer when he finds himself able) the Rosary will, by its very constitution and design, not merely aid him, but, one might almost say, impel him on past verbal prayer to meditation. It allows for human frailty, it provides the vocal prayers as a second string to our bow. When the mind can no longer dwell on the mystery through fatigue to maintain it or failure to develop it, the attention can be calmly turned to the vocal prayers, till we are ready to resume the meditation.

The Rosary aids us in withdrawing the mind from the bodily senses. Such a withdrawal, when developed, is a marked characteristic of the higher forms of prayer. Thus, the bodily effects of the mystical union are said to be, (1) that the senses have little or no action, (2) that the members of the body are motionless, (3) that respiration almost ceases. The Rosary evidently prepares us for higher things. With regard to (2) it is clear that the Rosary's rhythmical action has a great effect in calming and controlling the jerkiness and jumpiness so often characteristic of the human organism. In relation to (3) we can but point out that there is a very close connection between respiration and attention. We commonly speak of "breathless attention." Indian ascetics undergo most careful breathing exercises to aid concentration. The repetition of the Hail Marys tends to make breathing fairly regular.

If the meditation is the flower, the repetitions constitute the roots. And this habit of reciting ten Hail Marys,

etc., has a physical basis, for such habits are due to pathways in or through the nerve centers. A Catholic may neglect the Rosary, he may lapse from the faith; may even abandon it; that is, the "mysteries" may be doubted or denied, but the basis of the habit remains—in some cases even the habit itself. Like a river bed, though dry, like a railway track, though rusty, it lies embedded in his system, ever ready to be used again. Such a habit will always tend to delay a man's departure from religion and also to facilitate his return.

The Catholic Encyclopedia

Father John J. Wynne, S. J., in an article recently contributed to the *N. C. W. C. Bulletin* asks the question: What has the Catholic Encyclopedia done for the Church? and answers it as follows: In the first place it has organized Catholic talent and scholarship all over the world. It employed the services of over a thousand men and women, in forty-three different countries, writing in every language. It has discovered and brought out writers in this country who never before had an opportunity to display their talent, style and special knowledge. It was the first religious encyclopedia to go beyond the limits of a Church Dictionary, to treat not only the doctrine of the Church, its canon law, liturgy, and the ecclesiastical side merely of its history, but also to give its full share in human life, in every field of mental and moral activity, in secular history, in all art, philosophy, science, education, literature, exploration, racial and national matters. It emphasized the fact that the Church was the greatest factor in civilization as well as in Christianity.

The Catholic Encyclopedia has given the position of the Church on every vital question, on evolution, authority, capital, labor, usury, strikes, education, marriage, law, racial and national characteristics and ideals, charities, immigration, prohibition. It has done all this in such a way as to show the reasonableness of this position, the consistency of the Church's stand at the present day with her stand on all these

things in the past. Best of all, it illustrates the spirit of the Church in dealing with every question of human interest, its dislike of controversy, its impartiality, its habit of treating fairly all sides, its readiness to accept any established fact or theory, its painstaking manner of weighing proofs.

Archbishop Quigley of Chicago predicted that the Encyclopedia would create a new public opinion, and this it has been doing from the start. First, it developed a common sentiment among Catholics, and extreme caution in the discussion of religious matters during the period when Modernism was rampant. It has had a decided influence on public opinion as expressed in our newspapers, periodicals, books, especially in general works of reference. Rarely now do we meet in any of these with the errors and absurd statements with which the Catholic reader was confronted at the dawn of this century, just before the Encyclopedia was announced. Less and less do we hear of the Inquisition as a Church Tribunal, of the Massacre of St. Bartholomew as instigated by Rome, of the revocation of the Edict of Nantes as inspired by religious prejudice, of the Pope granting annulments of marriage instead of divorce, etc. Even the publishers of general works of reference, like the *International*, *Americana*, *Britannica*, have felt it necessary to correct thousands of mis-statements which littered their pages, and to employ a large number of Catholic writers, whereas up to 1900 they had scarcely a Catholic among their contributors.

The Encyclopedia is in every public library worthy of the name in this country, in all the great secular universities and State colleges, in every Protestant seminary of importance. One public library has several sets. One of them has been so much used that it had to be rebound four times.

The Encyclopedia is referred to in almost every scholarly list of books published under the title of Bibliography in works on religion, history, philosophy, sociology, etc. It has been quoted in court decisions, as, for instance, on the subject of bequests for Masses,

gambling, dancing, education, etc. It is not unusual to have it recommended or quoted as an authority not only by Catholic speakers, but by Protestants also over the radio.

Many a bishop and hosts of priests are fond of telling how the Encyclopedia is a never-failing source for their lectures, sermons, and for the casual remarks they are often obliged to make at receptions, dinners, commencements, and other gatherings. The teachers in Catholic schools look to the Encyclopedia for the ready information they need to round out and make more interesting their knowledge of the subjects they are teaching. Editors of Catholic papers are forever sounding its praise as a valuable auxiliary to their work. The Catholic layman who has to speak in public or write has now the advantage that with the Encyclopedia he is sure of his ground and that he can venture to talk with confidence on subjects which formerly he considered it more prudent to leave to those who have been trained specially in ecclesiastical lore.

Finally, with the Catholic Encyclopedia we are no longer in the position we were a quarter of a century ago, of having to complain about the erroneous things that were said against us, without having positive and authoritative statements on every subject connected with religion. The Catholic Encyclopedia is thus a powerful constructive element in the life of the Church. What it has already done for religion since its completion, it will continue to do even more abundantly in the future.

(Through special arrangement the publishers are offering the Encyclopedia temporarily at reduced prices, namely, \$50 cash or \$60 in twelve \$5 monthly payments. The regular publication price of the 17 volumes, in cloth binding, is \$85.—Ed.)

This is one solution of so many riddles, the key to the mysterious fate of so many souls: one must order one's life according to one's principles, else one will sooner or later evolve a set of principles corresponding to one's mode of life.—*P. Bourget*, "*Le Démon de Midi*," *circa finem*.

Notes and Gleanings

In the first number for 1925 of the *Zeitschrift für Morphologie und Anthropologie* there is a picture of a present-day Neanderthal man. His name is Mesek; he lives in Breslau, Germany, and is 70 years old. He is a microcephalous man, of normal health, "a living, walking proof against Darwinism."

A resolution urging Congress to insert in the regular 1930 federal census a question to learn the religious denomination or the religious preference of individuals was made at the closing session of the American Lutheran Statistical Association's annual meeting. Hitherto this information about the religious affiliation of individuals has not been permitted in the taking of the census. The resolution requests the National Lutheran Council to take the matter up with the Federal Council of Churches, the bureau of census, and the proper congressional committees.

A group of famous English men and women have signed a petition to their government to eliminate from the Treaty of Versailles, Articles 227 and 231, which pronounced Germany responsible for the war and guilty of grave offenses against international morality. Among the signers are Bernard Shaw, H. G. Wells, Gilbert Murray, St. John Ervine, Julian Huxley, Israel Zangwill, and Forbes-Robertson. "We regard these two articles," says the petition, "as having expressed a state of mind . . . which has now largely passed away. We believe that they are manifestly unjust and constitute a grave obstacle to international understanding."

The Franciscan Fathers of St. Clement's Parish, St. Bernard, near Cincinnati, O., have sent us a souvenir of the diamond jubilee of that parish, of which the Order has been in charge since 1850. The parish, like so many others shepherded by religious, has been extraordinarily prolific in voca-

tions to the priesthood and the religious life. No less than fourteen of its sons have become Franciscan priests (with four more almost ready for ordination), two, secular priests, eight, Franciscan clerics, and four, Brothers, while nine more are preparing for the priesthood in St. Francis Seminary. Of its daughters, 73 have joined religious orders, mainly the Sisters of St. Francis, who have their mother-house at Oldenburg, Ind. This is a remarkable record, of which St. Clement's Parish may justly be proud. The souvenir is handsomely illustrated, but somewhat deficient on the historic side.

To the January issue of the *Month* Father Herbert Thurston, S. J., contributes a temperate, and on that account all the more destructive, article on Madame Blavatsky, the foundress of the Theosophical Society, which kept its jubilee in the closing months of last year. Father Thurston marshals the main facts of her career, relying for his evidence mostly upon her own writings and those of her friends and admirers. It would seem impossible that anyone who reads this article could believe in good faith that Madame Blavatsky was aught else than an ingenious if interesting imposter.

While Bernard Shaw was ready to accept everything about Joan of Arc except her visions, the Spiritists, it appears, have selected precisely the visions as most acceptable. A certain Léon Denis has written a book, which Conan Doyle has translated under the title "The Mystery of Joan of Arc." Its thesis is that St. Joan's visions, abilities and achievements must be considered and interpreted psychically, and he undertakes to show how they fit into modern Spiritistic teaching. As usual, each sect picks out the fragment of Catholic truth which happens to fit in with its own false, or at least partial, philosophy.

The plumes, buttons, pins, regalia, and ritual of the Moose looked good to some colored folk in Missouri, and they organized the Paramount Progress-

sive Order of Moose. The white Moose obtained an injunction, claiming the Negroes were not only using the name, but were imitating the emblem, by-laws, and ritual of the Loyal Order. In a decision rendered by Circuit Judge Hamilton, November 17, the suit was dismissed, since "a Moose is an animal, and anybody has a right to use the word." The question remains, How did the ritual get out? Second question: If the Negroes can obtain the lodge rituals, why not admit that others may have the genuine text?—*Lutheran Witness*, Vol. XLIV, No. 24.

Writing in the *Ephemerides Theologicae Lovanienses* (1925, No. 2) "Sur la Notion de Marie Médiatrice," Father J. Rivière says, apropos of Père Bainvel's doctrinal study "Marie Mère de Grace" (Paris, 1921), that the terms employed by this writer and other advocates of the doctrine need clearing up before any fruitful discussion of the problem can be entered upon.

Msgr. Benson's grave in the garden of Hare Street House, London, bears the following inscription: "*Hic iacet Robertus Hugo Benson, Sacerdos Catholicae et Romanae Ecclesiae, Peccator expectans ad Revelationem Filiorum Dei.*" Fr. Martindale says this inscription was of Benson's own devising, but J. Brodrick points out in No. 736 of the *Month* that the epitaph is curiously like the one given on page 6 of John Henry Shorthouse's romance "John Inglesant": "*Sub marmore isto Ioannes Inglesant, Peccator, usque ad iudicium latet, expectans revelationem filiorum Dei,*" which, in turn, was borrowed from the tomb of John Noble in St. Aldate's Church, Oxford.

The wage earner cannot consent to accept lower pay while the landlord demands high rents. And the landlord in turn points to a high tax rate and high construction and maintenance costs as his reason for keeping up the rents. It is so all along the line. Where is the practice of economy to begin? Reasonably the start should

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be made by State and local governments, just where it has been made by the federal government, first by spending less than is collected. Gradually, by such a process, the burden imposed by taxation can be lessened and reasonable deflation begun. The beginning must be at the top, working downward, rather than at the bottom, working upward.

If old Dr. Johnson were alive to-day, he would find little cause to modify his oft-quoted saying that "patriotism is the last refuge of scoundrels." It is under the cloak of patriotism that governments for the most part conceal their aggressive ambitions. As the London *Universe* truly observes, "hitherto patriotism has been far too closely identified with war and the my-country-right-or-wrong spirit. As an outcome of this we have the doctrine of absolute allegiance to the nation, no matter what its aims may be. We are cursed with a narrow spirit of national-

ism, which in effect denies the unity of humanity. We will have to widen the sphere of our loyalties by enlarging patriotism so as to include not merely love of family, city, county, nation, but also human brotherhood, the Catholic ideal. . . . It is but a matter of progress to substitute law and orderly processes of justice for the sword and poison gases."

We can agree with Agnes de Lima when she says in her book, "Our Enemy the Child" (New Republic Co.): "To laymen, to parents particularly, the outstanding contribution of modern psychological research is the emphasis placed on the early years of childhood. These years, it is now generally agreed, are by far the most important of the entire life span, emotionally and mentally, as well as physically." The Catholic Church has always taught the paramount importance of early training in morality and religion.

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Dr. O'Toole in His Own Defence

To the Editor:—

Since my return to America, my attention has been called to certain criticisms of my book ("The Case against Evolution") which appeared in recent numbers of the F. R. One of them, which began by being unintentionally anonymous, has been already answered by an abler pen than my own. If, therefore, I refer to it again, it is not because I deem it necessary, but because my defender, Father Hornsby, has invited me to speak for myself. Before doing so, however, I should like to say a few words on the subject of the permanently anonymous critic who signed himself "J. C., O. F. M." and whose gibe appeared in the November 1st number of the F. R.

This critic ridiculed the figures which I gave on pages 182 and 184 of my book, insisted on my accountability for the computations of Arrhénius *et al.*, and denied me the mental acumen of a high-school student. In point of fact, I took the criticized figures from two scientific papers dealing with the Panspermia theory, namely: "Life: Its Nature, Origin and Maintenance" by E. A. Schäfer, and "The Appearance of Life on Worlds and the Hypothesis of Arrhénius" by Alphonse Berget (cf. Smithsonian. Inst. Rpt. for 1912, pp. 503, 547). Moreover, I had, on page 184, at any rate, sufficiently disclaimed personal responsibility for the figures by pre-facing the words: "Arrhénius calculates that, etc."

In justice, however, to this critic, I must admit that he was right in calling attention to the discrepancy which occurs (on page 184) with reference to the period of transit of a partiele from the earth to Neptune. Instead of the correct figure, which is "a year and 3 months", I had written in my manuscript: "a year and 3 weeks." This error, moreover, was unfortunately aggravated by a typographical omission in the text which resulted in the erroneous reading: "3 weeks." A solitary accident of this nature, however, hardly deserves to be stigmatized as "blundering pure and simple," and the use of such energetic language betokens more animosity than sense.

Though my argument was in no way dependent upon the accuracy of this particular figure, the critic was fully justified in pointing out the error in question; and, had he stopped there, all would have been well. When, however, in his desire to convict me of stupidity, he went further, to the extreme, namely, of taking exception to all the figures, he succeeded only in revealing his own utter incompetence to deal with a problem of that complexity. Did this critic ever hear of such things as the formulas of gravitation and the acceleration of falling bodies? If

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so, why did he attempt to cut the Gordian knot by such an absurd simplification as: "assuming the average velocity of a meteorite to be 20 miles a second"?—*Si tacuisses*, says the adage, *philosophus mansisses*. J. C.'s mathematical powers are obviously not of the highest order, and, with all due respect for him, he would have been better advised to have chosen less formidable antagonists than Arrhénius and Berget.

As regards the criticisms of Father Stephen Richarz, S. V. D., the incisive, yet courteous, reply of Father Hornsby, S. J., leaves me very little to say. The latter has pointed out not only logical inconsistencies, but also several technical errors not easily pardoned in one who lays claim to special knowledge on the subject. In the sequel, I shall add a few more examples to Father Hornsby's list. It is surprising, indeed, to find so many errors of this kind in an article so short as that of Father Richarz. The only explanation seems to be that his eagerness to put me, at all costs, in the wrong, induced him to fling scientific caution to the winds. His constant refrain is: "Another mistake of Dr. O'Toole is, etc." In fact, the word "mistake" is overworked throughout his article, where it generally signifies, not what is wrong, but anything that meets with the disapproval of Father Richarz.

Father Richarz declares that no one can be a master in three such fields as philosophy, biology, and geology. As regards that part of philosophy known as logic, he himself is the best illustration of his own principle. Take, for example, his complaint that on pages 289 and 290 I have given the minimum figures for the age of man. The fact that my reason for so doing was to minimize the force of my own argument against the Lamarckian principle of use and disuse, has utterly escaped him. Wishing to show that righthandedness, in spite of its long duration in the human race, had not affected the human body, I wrote: "But, even according to the most conservative scientific estimates, man is said to have been in existence for 30,000 years, and the prevalence of righthandedness among men is as old as the human race" (p. 290). I had no reason, accordingly, for minimizing the age of man, on the contrary, I had every reason to maximize it. If, therefore, I refrained from doing so, it was merely for the sake of being fair and objective. Father Richarz, however, strives to convey the impression that this minimizing proves me to be "unscientific" and reactionary, an enemy, in short, and not a friend, of science. Father Richarz, then, assuming that he did not unfairly fail to read what he criticized, has done small credit to his own ability as a logician by this total misconception and misrepresentation of my position. As to the figures which he calls into question in this connection, they are not, of course, invalidated by the mere fact of his exception.

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In this book, which is especially intended for young priests, the author treats of subjects that relate partly to the ascetic and partly to the pastoral life of priests in charge of souls.

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In the first chapter, the dignity of the Sacred Priesthood is considered; in the second, the dangers by which the priest is surrounded are pointed out; in the third are treated the difficulties encountered in the care of souls and the means of overcoming these difficulties; the fourth deals with the graces granted to those who are charged with the priestly office; while in the fifth the advantages of the priesthood are considered.

The aim of the author has been to aid young priests to grasp the full significance of their sublime calling, and thus contribute his little mite towards helping them to foster a great love for their vocation and a burning zeal for the glory of God and the good of souls.

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The only citation by which he attempts to substantiate his objection proves solely that Obermaier considered the Mauer jaw to be more than 100,000 years old. One cannot but respect the opinion of so great an authority on prehistoric archaeology, when it comes to assigning the age of Quaternary fossils. He is not, however, an authority on anatomy. Hence we must be sure that the Mauer jaw is really human, before we can say, on the strength of such a quotation, that man, according to Obermaier, is over 100,000 years old. The Harvard anatomist, Thomas Dwight, who was by no means an anti-evolutionist, contended that the Mauer jaw might be "the jaw of some aberrant species of ape" ("Thoughts of a Catholic Anatomist," p. 164). The point, however, is not a very important one.

Father Richarz is nowhere any happier in his logic. He begins his discussion of overthrusts by an irrelevant introduction on "overturned folds." No one doubts that, in the latter case, the "wrong order" can be set right by an exclusive appeal to stratigraphic evidence, irrespective of the fossils contained in the rocks. Conclusive evidence of this sort, however, is absent in the case of overthrusts, where the sole geological evidence (apart from fossils) is the existence of so-called "fault planes" more or less horizontal and sometimes indistinguishable from ordinary bedding planes. Now the mere existence of a low-angled "fault plane" is not, in itself, a sufficient proof of an overthrust, or thrust fault. Displacements of the same kind may occur in places where the accepted sequence of fossils is perfect, and where the possibility of an overthrust is positively excluded. An unconformity, therefore, is not sufficient evidence of an "overthrust," as Father Richarz would have us believe. It must, of necessity, be proved by fossil evidence, and it is mainly on this basis that a given disconformity is pronounced to be a "thrust plane."

Father Richarz, therefore, must not expect to dispose of the difficulty encountered in the Montana overthrust by such a cant phrase as "fault lines" indicating "dynamical action." This may, indeed explain matters to the full satisfaction of convinced evolutionists, but it does not constitute an independent geological proof that the so-called "dynamical action" must have been "thrust faulting." Here the only logical necessity for assuming an overthrust is the fact that even one undeniable instance of fossils in the "wrong order" would suffice to overthrow the whole paleontological argument for evolution. Evolutionists, therefore, must fight tooth and nail to prevent any official recognition of an instance of this sort.

Any explanation, however idiotic, is gladly welcomed, provided the sacred dogma of index fossils is thereby preserved intact. Father Richarz, for example, complains that I did not continue my citation from the Report of

R. G. McConnell to the extent of including his explanation of why the soft shales of the Bow River Gap were not injured by the "overthrust" limestones. I did not do so, because I considered the explanation absolutely fatuous. When McConnell says that the shales owe their immunity to their *softness*, he is talking sheer nonsense. Had the shales been actually invaded by such mountain masses, they would have been scooped and gutted out by that huge trench-machine of limestone. A great mining company in Alaska was ruined by the fact that, being obliged to allow their quartz gold ore to roll down a shale incline, they found that the mere sliding of light loads of ore over the shales so gutted out the latter as to render the ore valueless by reason of the admixed debris. If their engineers had taken into account the damage that hard stone can do to shale, thousands of dollars might have been saved. Moreover, in view of the absurdly arbitrary character of his explanation, it is evident that McConnell would have gladly adopted the opposite and more reasonable hypothesis, if the case had been reversed. Then, no doubt, he would have assured us that the underlying limestones owed their immunity to their *hardness*.

I do not, however, wish to imply that the overthrust interpretation is always and everywhere ridiculous. On the contrary, there are many cases in which it is not only probable, but also plausible and satisfactory. What I object to is the arbitrary attitude which takes it for granted that no other explanation is possible. Given this attitude, it is impossible to conceive of any concrete sequence of rocks which could not be explained away by means of overthrusts. It is the onesided attitude of: Heads, I win; tails, you lose. It is a game played with stacked cards, or loaded dice. It is, in short, a foregone conclusion that anything which contradicts the accepted sequence of fossils will be ingeniously "explained away."

There is a great North-American formation known as the Laramie, which extends from Colorado, up through Wyoming and Montana, into Canada. The palaeobotanists, after studying the fossil plants of this formation, pronounced it to be Cretaceous. The palaeontologists, however, having investigated the fossil fauna, rendered a contradictory verdict, *viz.*, that Laramie belongs to the Tertiary system. The controversy waxed hot and furious, and the contestants frequently became positively scurrilous in their attacks upon one another. The peace of a geological meeting was menaced whenever representatives of both sides chanced to be present. To the impartial observer, however, it looked as though both sides were probably right as to their facts, the only difficulty being that both sides were proceeding upon a wrong principle, namely, that index fossils are infallible signs of the age of the containing rocks. Had this principle been given up, there would

have been no occasion for this bitter controversy. Recently, it seems, the contending parties have agreed to disagree, and a compromise has been reached whereby the Laramie is said to represent "the time-hiatus" between the Cretaceous and Tertiary series. The fact remains, however, that, in the Laramie, at least, Mesozoic fossils are coeval with Tertiary fossils, being found in one and the same formation. Now the mere accident of these two sets of fossils occurring apart from each other would not make the Mesozoic fossils any older nor the Tertiary fossils any younger. Nevertheless, had they been found apart, it is absolutely certain that geologists would have assured us that an enormous time-hiatus amounting to millions of years had elapsed between the appearance of these two groups of actually contemporaneous fossils.

It is this dogmatic state of mind that makes one despair of ever getting at the objective truth which underlies the observations and interpretations of evolutionists. They have fixed preconceptions which they refuse to lay aside, when they approach the facts. Father Richarz is himself a good example of this hopelessly biased attitude. With his faith entirely undisturbed by the apparent conformity observed along the "thrust plane" in the Bow River Gap, he makes the following act of hope: "I am convinced that even here the conformity is not complete, and a detailed study would

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find unconformable positions." Now, anyone who approaches facts in that frame of mind is not unlikely to find exactly what he expects. If an evolutionist like Father Richarz went to the Bow River Gap, he would see only the unconformities and other indications of a "thrust fault." If an anti-evolutionist like Price made the same journey, his sole interest would be in the conformities and other evidence militating against the assumption of an overthrust. What the impartial observer wants to know, however, is which of the two sets of facts is typical, and, supposing Father Richarz to be victorious, whether the mere fact of an evident disconformity is a sufficient demonstration of an overthrust, that is, apart from the fossil evidence.

It is unsafe to trust a biased observer. Such distrust, however, implies no dishonesty in the one distrusted. It is based on psychological, and not at all on moral grounds. Father Gruender, S. J., in his recent book "Experimental Psychology," speaks of a phenomenon known to psychologists as expectant attention. "We said," he tells us, "that certain objects 'are on the waiting list.' This is more than a mere figure of speech. For our expectations, previous knowledge of all kinds, and acquired mental tendencies are most important factors in determining whether a certain object will pass unnoticed or actually reach the focus of at-

tention. Hence we speak of expectant attention" (p. 226). On page 232, he continues: "Errors also of the gravest sort may be due to expectant attention if they become habitual and take complete possession of the mind. We all know what bias can do. It blinds its victims to everything that does not agree with their bias, and makes them see things which exist only in their prepossessioned minds. This is true not only in the realm of religion and politics, but also in the domain of experimental science. The same facts may be investigated by two observers, the one with unwarranted assumptions in his mind, the other without such assumptions and ready to let the facts speak for themselves. The two will differ not only in the interpretation of what they have observed, but in all probability even in the phenomenal description of the facts themselves. Take, for instance, the assumption of evolution. We do not speak here of that form the theory of evolution which is kept within the limits of a strictly scientific hypothesis, but of that sweeping metaphysical dogma of evolution *which must be true, whatever else may be true*" (pp. 232, 233; italics his).

It was, likewise, this selfsame phenomenon of expectant attention which caused Father Richarz to make so many mistakes in trying to correct my presupposed ones. His whole attitude was one of contempt, as, evinced

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by the excerpt from his letter printed in the October 1st number of the F. R. Hence it is not surprising that he succeeded in finding more evidences of stupidity in my book than were actually there. Some of these mistakes of Father Richarz have been previously pointed out by Father Hornsby, *e. g.*, his denial of the existence of Proterozoic protozoa and his contradiction of Schuchert's statement that "most of the invertebrate classes of organisms were in existence in Proterozoic time" (Textbook, II, p. 177).

"Another mistake" of Father Richarz is his confusion of Ammonites with Ammonoids. On page 86 of my book, I wrote: "Such facts must give us pause in attaching undue importance to phenomena like the occurrence of a gradual complication of sutures in the Chalk Ammonites, particularly as a parallel series of perfectly similar sutures occur 'by convergence' in the fossil Ceratites which have no genetic connection with the Ammonites." To this statement Father Richarz took the following exception: "By the way, Ceratites can not be opposed to Ammonites, because they form a distinct genus of this large family. Therefore, it is meaningless to assert that 'fossil Ceratites have no genetic connection with Ammonites' (O'Toole, p. 86); they are themselves Ammonites." Here Father Richarz has obviously confounded Ammonites (a generic term) with Ammonoids (the name of the suborder, under

which the Ceratites and Ammonites occur as distinct genera). According to Henry Woods the classification is as follows: Phylum: Mollusca; Class: Cephalopoda; Order: Teuterochaeta; Suborder: Ammonoidea; Genera: Prolecanites, Ceratites, Ammonites, etc. In his latest edition Woods splits up the genus Ammonites into smaller generic groups, *e. g.*, the Hamites, Baculites, etc. Clearly, therefore, the Ceratites can be opposed to Ammonites. Father Richarz might have spared himself the humiliation of this blunder, had he consulted the reference which I gave at the end of the offending paragraph. In fact my statement was only a paraphrase of the words of Henry Woods, the Cambridge palaeontologist. On page 16 of the 1919 (5th) edition of his "Palaeontology" we read: "Then again sutures similar to those of *Ceratites* from the Trias are developed in some Chalk Ammonites which have no genetic connection with *Ceratites*."

In the second part of his article, Father Richarz introduces his "explanation" of non-evident disconformities with the following words: "In such rare cases geologists assume a time interval, etc.", thereby flatly contradicting the words of Schuchert who says: "But such disconformities are by no means rare, in fact are very common throughout the wide central basin area of North America" (cf. *op. cit.*, II, pp. 586-588).

Another misleading statement of Father Richarz is his explanation that, in objecting to the dogma of the universality of fossiliferous stratification, Thomas Huxley wrote as a *philosopher*, and not, apparently, in the sacrosanct capacity of a scientist. As a matter of fact, Huxley long held the post of naturalist to the Geological Survey. Hence, unless Father Richarz wishes to contend that, on that particular occasion, Huxley was not speaking *ex cathedra*, he will have to admit that he wrote as a *scientist*, a fact which, in the eyes of Father Richarz, must needs entitle his statement to a very respectful hearing.

Father Richarz is very eclectic in his attempted refutation of this objection, which originated with Spencer and Huxley, and which has been recently restated by Price. In fact his only attempt at rebuttal is the extremely unfortunate statement which follows: "It is preposterous to suppose, as Mr. Price does, that at the same long period in the same ocean, trilobites were living in one place and ammonites in another, without any mixture." Father Richarz seems to have no conception of what is meant by ecology and the laws of the geographical distribution of animal life. If he did, he would surely know that the Nautilus, which is the sole modern representative of the order of Tetrabranchiate cephalopods, to which the Ammonites belonged, lives "exclusively on or near the bottom in relatively deep water" (Encycl. Am., vol. 19, p. 783), whereas the Trilobites "appear to have lived on muddy bottoms in shallow water" (Encycl. Am., vol. 27, p. 65). Such being the difference in their respective habitats, it is not at all surprising that, even supposing them to have lived contemporaneously in the same seas,

they are always found in separate formations and never co-mingled in a single formation like the Mesozoic plants and the Tertiary fauna in the Laramie. This ineffective criticism of Father Richarz serves only to emphasize an insuperable difficulty encountered by those who desire to effect a chronological correlation of widely-separated formations by means of fossils, the difficulty, namely, of distinguishing between geographical and chronological distribution.

There are several other minor errors in Father Richarz's article, *e. g.*, when he ascribes to me personally an opinion which I quoted from the geologist Dana concerning the abruptness of the climatic change which led to the extinction of the Siberian elephants (cfr. "The Case," etc., p. 111). They are, however, relatively unimportant, and I shall content myself with singling out but one for final consideration. Confronting the fact of the indubitable persistence of unchanged forms from the earliest geological epochs down to the present time, Father Richarz has nothing more to say than that "it merely shows how little we know about the process of evolution." No, it shows more than that, namely, that, without any assignable reason, certain forms of life have been exempt from what is alleged to be a universal process of nature, *i. e.*, evolution. Why should Amphioxus develop into mammals and Lingula remain unchanged? It is vain for Father Richarz to appeal to the supernaturalism of an orthogenetic *spiritus rector*, which he very falsely identifies with the vital principle of the Scholastics. Perhaps, he will accept my authority when I tell him that the vital principle of the Scholastics can never function as an agent of evolution for the simple reason that it belongs to the category

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of *formal*, and not of *efficient*, causes. If he doubts my assurance, I can only refer him to the arguments given in my chapters on the Origin of Life and the Origin of the Human Soul, as also to that foundational work, the *De Anima* of Aristotle.

And now, to preclude further misunderstandings, let me make my own position clear. If I am not an evolutionist, neither am I an anti-evolutionist. Up to the time of the Great War, I was more or less of a Wasmannite, and I can still remember how keenly I resented Father FitzSimons's "popular" refutation of *Modern Biology*, and how much I rejoiced in the concise and masterly reply of the great Jesuit scientist. Later on, however, as a result of experience in biological laboratories, as well as some training in geology and chemistry, I entered upon a period of disillusionment, which ended in complete scepticism with reference to the demonstrative value of the current "proofs" for evolution. I never assumed, however, the attitude of positive antagonism towards the theory, and always admitted the possibility, at least, of its being objectively true. My sole contention is that the arguments for it are *not conclusive*. This attitude is set forth with sufficient clarity in my book. I am a little surprised, therefore, to see my position entirely misunderstood by Father Richarz. The author who criticized me in the *Month* did me more justice. I can only conclude, therefore, that men like Father Richarz did not read the preface of my book and were, consequently, misled by its title. In that foreword I explained that I intended to play the Devil's Advocate with reference to the theory of evolution, for the simple reason that very few seemed ready to undertake this very necessary task. The arrogance of evolutionary dogmatists had reached the point at which it became imperative to curb it, not only for the sake of religion, but also for the sake of genuine, as opposed to sham, science.

Father Richarz seems to delight in coupling my name with that of Price, as though I were one with him not only in his anti-evolutionism, but likewise in his fundamentalism. If my critic wishes to know what I really think of fundamentalism, he has only to read the conclusion of the paper which I read at the meeting of the National Catholic Educational Association in June, 1924. It is true that I defended Price against the intolerant snobbery and abuse which greeted his attack upon the "Rock Castle" of Evolution. But, if I set forth his arguments with sympathy and all possible precision, I did as much for the evolutionists in the first part of my chapter on Fossil Pedigrees. In fact so successful was I in this latter attempt that I earned the solitary expression of approval which Father Richarz grudgingly conceded in the whole course of his article. My attitude towards Price, therefore, was thoroughly objective. I gave his arguments for what

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they were worth, leaving the reader to judge for himself. In my opinion, however, Father Richarz has not succeeded in meeting a single one of these arguments. Hence, while I am quite willing to admit that Price has intruded a deplorable amount of foolish fundamentalism into what ought to be an exclusively scientific work, I think that his basic arguments have not been damaged by Father Richarz' criticism. Nevertheless, he has been guilty of certain exaggerations and inaccuracies due to an excessive bias against the theory of evolution. When, however, his arguments are pruned of these imperfections, it seems to me that they stand, and that they cannot be invalidated by the methods which Father Richarz has seen fit to employ.

But when all is said and done, my main motive for quoting Price was to shock such men as Father Richarz out of their complacency and conventionalism, with a view to forcing them to *think*. That I succeeded in this was evident from Father Richarz' gallant struggles to defend the faith that was in him. Who knows but that I may have sown in his mind a tiny seed of scepticism, which may one day flower and bear fruit by producing a genuine Catholic scientist, who will not parrot the speculations of infidels, but give us God's own truth about the Book of the Universe?

Thanking you for the courtesy of your columns, I am, with genuine esteem,

Sincerely yours,

Barry O'Toole,

Rector of the Catholic University of Peking.

Excerpts from Letters.

I wish that you may keep up your courage also during the new year and persevere in the good work you are doing through the F. R.—(V. Rev.) F. J. Brune, *Alton, Ia.*

Get the *Franciscan Herald* at the rack; and don't forget your FORTNIGHTLY, the review for those who love plain speaking and high thinking.—*Weekly Calendar of St. Joseph's Church, in charge of Franciscan Fathers, Los Angeles, Cal.*

The F. R. comes to me regularly and is worth its weight in gold. I'll be with you till the curtain falls and I join the choir invisible.—(Rev.) A. Buckler, *Santa Barbara, Cal.*

One of the buildings of the University of Upsala bears this inscription: "Tänka fritt är stort, men tänka rätt är större—Free thought is great, but right thought is greater."

It is a great help forward on the path of virtue to be able to walk in the footsteps of those of our name who have shown us the way as torch-bearers or pioneers.—Bauard, "Ozanam in His Correspondence," p. 3.

BOOK REVIEWS

The Liturgical Movement

The liturgical movement is growing apace. Nor is it without marvels of its own. From distant Ireland (M. H. Gill & Son, Dublin) comes "The Voice of the Church, a Prayer Manual, Compiled exclusively from Prayers contained in the Liturgical Books," the initiative of which was independent of all knowledge of the actual liturgical movements on the Continent. Now a pamphlet appears in our own midst, printed in German, which embodies on the other hand some of the principal ideas that the European liturgical movement, especially that of Germany and Austria, has produced. The "Liturgische Bewegung," by the Rev. Hermann Joseph Untraut, of the Diocese of La Crosse ("Im Selbstverlag des Verfassers"), comprises thirty-four short essays on about 110 pages. These essays are reprints of newspaper articles and are not progressively related; but, for that, they may serve the purposes of snatch-time reading all the better.

"The liturgical movement," Father Untraut well says, "aims above all to promote a general knowledge and understanding of the divine service of the Church; and in particular to spread an appreciation of its principal liturgy, the Sacrifice of the Mass, in its essence and meaning, its actions and ceremonies, among both young and old" (p. 5). As a refrain running through almost all of the articles we read the significant words of Pius X: "You must not pray in the Mass, but pray *the* Mass." The Mass is indeed the climax and core of the liturgy, it is there we most intimately find Christ, the central Figure of the entire liturgical worship. "In the immense garden of the liturgy Christ is the intersection point of the several paths: all lead to Him. Thus the radiating figure of Christ glorifies the entire liturgy; He is the great High Priest for this earth, its Advocate, its Intercessor. He is the connecting Link, the great Mediator between God and man; through Him we ask and obtain everything" (p. 81).

But the author has little hope for our own day and country! A deaf ear attends the voice of the Holy Spirit; we are headed elsewhere, and many are the strictures the reader must be willing to apply to himself, if he wishes to drink in the undoubted wisdom contained in the pages of this brochure,—strictures, too, that do not all breathe the patient hopefulness which the liturgy should inspire. "With giant strides we are approaching the new paganism . . . the spirit of the times does not halt before the gates of convents. . . . We need not be astonished if the 'liturgical movement' is hardly known in this country. The growing religious insipidity, ever on the increase here, the seeking after pleasure, the chase after the dollar, and the ever-expanding worldly spirit, which also knocks at the gates

of convents and has in many instances already gained admittance, does not wish to hear of the programme of Pius X: 'To renew all in Christ,' and therefore neither of a liturgical movement" (pp. 47, *et passim*).

Fortunately, however, there are many convents and monasteries, and parishes as well, where the liturgical movement has taken root. For almost two years plans have been maturing to launch a liturgical movement *in extenso* in this country, with its central office, The Liturgical Press, at St. John's Abbey, Collegeville, Minnesota. In the course of this year a liturgical review, *Orate Fratres*, will appear, on whose editorial board will be a dozen persons in different parts of the country who have been studying the European movements for some time. A "Popular Liturgical Library," to comprise three series of booklets, is also beyond the stage of mere planning. Two of its coming publications are now in press, and a third is ready for the printer, while eleven others are in actual preparation, several of them to appear this summer. (Printed announcements of these activities are now in preparation and will be sent to all who are sufficiently interested to send name and address to the above Liturgical Press.) Virgil Michel, O. S. B.

Literary Briefs

—We have had to wait long for Volume II of the "Jahrbuch von St. Gabriel," published by the Fathers of the Divine Word at their seminary of St. Gabriel near Vienna, but are repaid for our patience by the richness of its contents. The volume contains papers on the theory of hypothetical judgments, the imicity of God according to Scheler and St. Thomas, the blessing which support of the heathen missions brings upon religion at home, the Kephas problem (Gal. ii, 11-14), the religion of the ancient Grecians in its dependence on matriarchal culture circles (by Dr. Kreichgauer), Buddhism and Christianity (by Dr. Koppers), the position of the genitive case in its significance for the structure of language (by Dr. Wm. Schmidt), and the conception of the soul and of sacrifice among the Africans. These papers are not of equal merit, but all of them betoken scholarly research. Copies of the "Jahrbuch" can be ordered through the S. V. D. Mission Press at Techny, Ill.

—We have had of late quite a number of biographies of saints of "the devout feminine sex," many of which, abounding in lackadaisical effusions, have no value for men who must make their way through a world full of fierce temptation and dangerous pitfalls. It is refreshing then to come across a modern life of a manly saint, a good and humble lay-brother of the Society of Jesus, who once was a man of business, but followed the call to the higher life. Of course, the world will find the high example of constant virtue which this holy man gave

in the line of mortification and solid humility, rather distasteful, but it is after all such men who are the salvation of a dechristianized world. Some peculiar manifestations of the saint's piety will be accounted for quite readily, when we remember that he hailed from the sunny clime of Old Castile. ("Der heilige Alfons Rodriguez," by Matthias Dietz, S. J.; Herder.)

—Herder & Co., of Freiburg i. B., have reprinted in the form of a separate booklet, from volumes II to V of Pastor's "Geschichte der Päpste," the numerous passages referring to "Die Fresken der Sixtinischen Kapelle und Raffaels Fresken in den Stanzlen und den Loggien des Vatikans." The booklet is beautifully printed and illustrated with five plates.

—"Homiletic Sermonettes," by the Rev. F. A. Reuter (B. Herder Book Co.) is a volume of fifty-three little sermons, each ending with an example from the life of a saint. It was prepared for children, but is really also intended for fathers and mothers and for all who are interested in the Sunday Gospels and in the practical lessons to be deduced from them. The points of illustration chosen from the lives of saints are strikingly apt and add to the instructive value of the well written sermonettes.

—In "The Mystery of Love" (Benziger Bros.) the Most Rev. H. M. Lepieier, O. S. M., has condensed into thirty considerations the Catholic teaching on the Holy Eucharist. Any ordinarily cultured mind can follow the considerations with ease and profit. Subtle questions are left to the classroom, while each series of reflections is so presented as to arouse and warm the affections. The author draws his illustrations from the miracles which history records concerning the Real Presence.

—"Darkness and Light," by the Rev. Henry Browne, S. J., is "an essay in the theory of divine contemplation." The author hopes to do a service to the cause of mystical prayer by pointing back to the old beaten path, from which not a few modern writers have, perhaps unconsciously, strayed. One rises from the perusal of this book with the conviction that in its essence mystical prayer not merely confers, but almost constitutes sanctity, which is nothing more or less than some assimilation of the rational creature to God by knowledge, love, and service. (B. Herder Book Co.)

—"The Sanctuary of Strength," by the Rev. Robert Eaton, of the Birmingham Oratory, is a collection of "short chapters on the spiritual life," written in answer to a request to provide suitable spiritual reading for those who make short retreats in the various houses of retreats now so common. A valuable feature of this book is the apt and lavish use made of Holy Scripture. The

author shows how the Old and the New Testament "call aloud" to each other, like antiphonal choirs. (Sands & Co. and B. Herder Book Co.)

—Marietti (Turin) has added to his edition of the works of St. Thomas the "Commentarium in Aristotelis de Anima." The editor, Fr. Angelo M. Piorotta, O. P., explains in the preface the rules that have guided him. The main object was to make this important commentary of the Angelic Doctor accessible for study purposes. The text of the Stagirite is quoted in the old Latin version of G. de Moerbeke, O. P. The commentary itself is broken up into short sections which are numbered consecutively for the sake of greater perspicuity. The volume is provided with a serviceable "Index Rerum et Terminorum."

—The venerable Fr. Walter Elliott, C. S. P., has published "A Retreat for Nuns," which will undoubtedly prove of use to those concerned. Fr. Elliott is known as a versatile retreat-master, and this volume is the fruit of ripe experience. A novel feature of it is the liberal use made of devout poems, which the author says he has found very useful in his own personal retreats, "inspiring sentiments and suggesting expressions highly appropriate and edifying." (The Apostolic Mission House, Brookland, D. C.)

—"Catholic Customs and Symbols," by the Rt. Rev. Hugh T. Henry (Benziger Bros.), deals in an informal way with "varied forms and figures of Catholic usage, ceremony, and practice." Conducting the reader through an

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Der bekannte Theologe Arndt urteilt: „Ein Werk, geschrieben mit ebensoviel Geistes-schärfe wie Herzenswärme; es erhebt das Banner des Glaubens, um die erhabenen Vorzüge der Mutter Gottes und unserer Mutter unanfechtbar festzustellen . . .“

Zu beziehen durch

Rev. J. Schueth, Schnellville, Ind.

imaginary cathedral, the author talks of ecclesiastical art, delves into the origin and meaning of different familiar ceremonies and devotions,—the Mass, benediction, the Rosary, litanies, vigils, and feasts,—and discusses the symbolism of numbers, the Gregorian Calendar, and other allied subjects. At the end there is a useful glossary. The book makes interesting and instructive reading and can therefore be warmly recommended.

—Volume XIII of Msgr. Horace K. Mann's "Lives of the Popes in the Middle Ages" (Kegan Paul and B. Herder Book Co.) has appeared, after an interval of ten years. It contains the lives of Honorius III and Gregory IX, with a few pages on the seventeen days' rule of the aged Celestine IV. This was a supremely great period, when the papacy was at the height of temporal splendor and influence. Msgr. Mann's extremely unfavorable opinion of the character and motives of Emperor Frederick II is, we fear, affected by the anti-German prejudice that dictated the foot-notes (written during the excitement of the World War) on pages 222 and 307 of this volume. They should have been cancelled in the revision of the manuscript for the printer. It is impossible to imagine a really great historian, like L. von Pastor, for instance, going out of his way to compare "the conduct of the Kaiser of the twentieth century with that of the thirteenth." For the rest, the author, while not a brilliant stylist, writes entertainingly and commands confidence by his citations from the original sources and his careful criticism of their value.

—Father Joseph G. Kempf, of the Diocese of Indianapolis, has rendered into readable English Fr. A. Vermeersch's S. J. Latin treatise on "Religious and Ecclesiastical Vocation," which deals with this important subject in the light of the controversy provoked some years ago by Canon Joseph Labitton's book, "La Vocation Sacerdotale." The book is a real enrichment of our English theological literature and should have a wide sale. (Herder).

—Canon A. De Smets' "Betrothment and Marriage" in its second edition has been brought into complete conformity with the New Code and greatly enlarged by the author. The work thus retains its usefulness, and we repeat our previous recommendation of it. (B. Herder Book Co.)

New Books Received

Shin-to, the Way of the Gods in Japan. According to the Printed and Unprinted Reports of the Japanese Jesuit Missionaries in the 16th and 17th Centuries. By George Schurhammer, S. J. With 102 Illustrations and 12 Colored Plates. iv & 210 pp. 9½x11½ in. Bonn a. Rh.: Kurt Schroeder. 1923.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Shakespeare. The Merchant of Venice. With Introduction and Notes by F. A. Purell and L. M. Somers. Chicago, 1915. 50 cts.
- Browne, Hy. (S. J.) *Darkness or Light. An Essay in the Theory of Divine Contemplation.* St. Louis, 1925. \$1.50.
- Garesché, Edw. F. (S. J.). *Social Organization in Parishes.* N. Y. 1921. \$1.50.
- Fuller, E. I. *The Visible of the Invisible Empire.* Denver, 1925. \$1.25.
- Alphonsus, St. *Theologia Moralis.* Ed. M. Haringer. 8 vols. Ratisbon, 1879 sqq. \$4.50.
- Poulain, Aug. (S. J.). *Handbuch der Mystik.* 2te u. 3te gekürzte Auflage. Freiburg i. B., 1925. \$2.
- S. M. C., *Parables for Grown-up Children.* With a Foreword by Fr. Edwin Esses, O. P. London, 1925. 70 cts.
- McCloyey, J. A. (S. J.) *Six Fundamentals of Religion. (Sermons).* St. Louis, 1926. \$1.
- Schurhammer, G. (S. J.) *Der hl. Franz Xaver, der Apostel von Indien und Japan. Mit 9 Bildern u. 1 Kärtchen.* Freiburg, 1925. \$1.50.
- Muckermann, H. (S. J.) *Ehe u. Familie im Gottesreich.* Freiburg, 1925. 60 cts.
- Peers, A. *Thoughts of Bl. Ramón Lull for Every Day.* London, 1925. 60 cts.
- Tunstall, C. *Certain Godly and Devout Prayers.* Tr. by Thos. Paynell. Ed. by Dom. Roger Hudleston, O. S. B. London, 1925. 70 cts.
- The Little Office of the Bl. Virgin Mary and the Office of the Dead with the Penitential Psalms and the Litany of the Saints from the Roman Breviary.* First ed. according to the 3rd Typical Vatican Edition. Latin text with English rubrics and notations. Ratisbon, 1925. \$1.50.
- Detweiler, F. G. *The Negro Press in the U. S.* Chicago, 1922. \$1.
- Malley, Austin. *The Cure of Alcoholism.* St. Louis, 1913. \$1.
- Twelve and After. A Book of Teachers' Material for the Religious Instruction of Older Children by the Editor of The Sower.* London, 1925. \$1.35.
- Seisenberger, M. *A Practical Handbook for the Study of the Bible and of Bible Literature.* Tr. by A. M. Buchanan and Edited by Rev. Thos. J. Gerrard. N. Y., 1911. \$2.

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Has the Immigrant Kept the Faith? A Study of Immigration and Catholic Growth in the United States, 1790—1920. By Gerald Shaughnessy, S. M. 289 pp. Svo. The Macmillan Co. \$2.50.

Das erste Allgemeine Konzil zu Nizäa 325 und seine Bedeutung. Zur 1600jährigen Gedächtnisfeier. Von Dr. Karl Bihlmeyer. 22 pp. large Svo. Reprint from the Jahrbuch des Verbandes kath. Akademiker, 1925.

The Evil of Mixed Marriages. 8 pp. Svo. Free Leaflet No. 28 of the Central Verein, 3835 Westminster Pl., St. Louis, Mo.

Golden Jubilee of the Young Ladies' Sodality of St. Augustine's Church, Pittsburgh, Pa. 1875—1925. 40 pp. Svo. Published by Rev. Fr. Cyprian Gehrling, O. M. Cap. (Pamphlet).

The Lion's Cub. A Drama in Four Acts by Milton McGovern [Rev. Virgil McGovern, O. F. M.]. 88 pp. Svo. Published by the Author, St. Bonaventure P. O., N. Y. (Wrapper.)

Catholicism, Capitalism or Communism. By the Rev. Jeremiah C. Harrington. With a Preface by the Rev. John A. Ryan, D. D. 445 pp. Svo. St. Paul, Minn.: The E. M. Lohmann Co. \$2.50 net.

The Dignity of Partnership. A Plea for Greater Respect to the Human Element in Industry. By P. H. Callahan. Published by the Author, Louisville, Ky. (Wrapper.)

Erlösung. Religiös-wissenschaftliche Vorträge von Dr. P. Erhard Schlund, O. F. M., und Dr. Polykarp Schmoll, O. F. M. 63 pp. 12mo. Munich and Kempten: Kösel & Pustet.

Great Controversies. A Series of Lectures Given Before College Graduates, Answering Modern Intellectual Arguments against the Catholic Church by Rev. Matthew J. W. Smith, Editor of the Denver Catholic Register. vi & 190 pp. 12mo. B. Herder Book Co. \$1.50 net.

Papst und Kurie in ihrer Politik nach dem Weltkrieg. Von Friedrich Ritter von Lama. VI. Heft. pp. 281—360. Illertissen, Bavaria: Martinusbuchhandlung.

A SPRINKLE OF SPICE

The anecdote related about Leo XIII in No. 3 of the F. R., writes the Rev. W. Hackner, of Dodgeville, Wis., reminds me of another which I heard from a priest in Neuhburg a. D. When the late Father Peter Hötzel, O. F. M., was appointed bishop of Augsburg, under the malodorous Lutz régime, people naturally wondered for what reason the government had proposed this doughty religious for a bishopric. The true reason was, as leaked out later, because a book written by Fr. Hötzel had been put on the Index and the government figured that a man who had been thus humiliated would not be over friendly towards Rome. The Holy See confirmed the appointment, and when Bishop Hötzel made his first *ad limina* visit, he probably did so with a certain malaise. But Leo XIII put him at his ease by a humorous remark when he appeared before his first audience. "Petre, Petre," he said, "*rogavi pro te, ut non deficiat fides tua!*"

"Married.—Miss Sylvan Rhodes and James Collins, last Saturday, at the Baptist parsonage. The bride is a very ordinary town girl, who doesn't know any more about cooking than a jack rabbit, and never helped her mother three days in her life. She is not a beauty by any means, and has a gait like a duck. The groom is an up-to-date loafer. He has been living off the old folks at home all his life and is not worth shucks. It will be a hard life."

This is submitted as a specimen of what many marriage notices ought to be, if the paper confined itself to "the truth, the whole truth and nothing but the truth." No wonder many such marriages turn out badly.—*Catholic Citizen.*

It is related that a child once innocently asked Bishop Wilberforce why he was named "Soapy Sam." With his usual wit he replied genially: "It is because I do so much dirty work and keep my hands clean." Many good stories are told of his brilliant repar-tees, and some equally good against him. One day as he sat in a railway carriage waiting for the train to start, two workmen who passed along the platform noticed him. One said to the other: "Look at 'Soapy Sam.' Perhaps he would tell us the road to Heaven." The Bishop put his head out of the window, and called out: "Turn to the right and keep straight on." One day in London he came on a man who was trying to induce a horse to pull a heavy cart by pouring forth at the bewildered animal a torrent of curses. "My good man," said the Bishop, reprovingly, "where did you learn such language?" The man replied with a grin: "You haven't a hope, guv'nor; it's a gift."



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PUBLIZISTIK IM KAMPFE GEGEN DIE INTERNATIONALE PLUTOKRATIE

Die nach vier Wochen Bestand bereits über eine Auflage von 8500 verfügbare Wochenschrift Dr. Joseph Eberles, "Schönere Zukunft," wird im Rahmen des allgemeinen Kultur- und Sozialprogramms, für das Minister, Bischöfe, Professoren, führende Schriftsteller mitarbeiten, in der nächsten Zeit eine gewisse Hauptaufmerksamkeit der internationalen Plutokratie schenken. Die soziale Frage muss heute in einer katholischen Revue eine um so eingehendere Behandlung finden, je brennender die sozialen Probleme, je grösser die sozialen Krisen der Gegenwart sind. Daher wird in "Schönere Zukunft" einerseits den Entwicklungen des Sozialismus und Kommunismus—namentlich in einer Aufsatzserie von „Kassandra“—besondere Beachtung geschenkt, im übrigen aber die Hauptaufmerksamkeit gerichtet auf das Treiben der modernen internationalen Plutokratie, die heute die Geschicke der Welt in der Hand hält, die nicht nur die Wirtschaft dirigiert, sondern auch weitgehendsten Einfluss auf die Politik, das Staatsleben, auf Presse, Theater, Kino, Geistesleben, usw. ausübt. Diese Plutokratie soll mit einer Ausführlichkeit und Anschaulichkeit geschildert werden, wie es bisher noch keine andre katholische Zeitschrift tat, weil nur so der entsprechende Abwehrwille der christlichen Völker geweckt und der Wille zur Rechristianisierung der Volkswirtschaft geweckt werden kann. Es soll dies vor allem geschehen durch Aufsätze aus autoritativen Federn u. a. über wichtige Bücher aus neuerer und neuester Zeit: Ruhländ, "Krankheitslehre des sozialen Körpers;" Werner Sombart, "Der Bourgeois;" "Die Juden und das Wirtschaftsleben;" usw.

Das Arbeiten der internationalen Plutokratie, der goldenen Internationale, lässt sich nicht beleuchten ohne grundsätzliche Stellungnahme zum Problem Judentum. Dementsprechend folgen auch Aufsätze über den *grundsätzlichen Standpunkt der Katholiken zur Judenfrage*, die ebenso fern dem üblichen Antisemitismus wie andererseits dem üblichen Uebergehen der Judenfrage, u. a. die Auffassung führender Katholiken wie Hettinger, Vogelsang, Albert M. Weiss, Alois Liechtenstein, Kralik, Bischof Ottokar Prochazka, Prälat Jouin, Msgr. Benigni usw. berücksichtigen.

(Preis pro Vierteljahr \$1.25)

"Schönere Zukunft," Wien XIX,
Nusswaldgasse 14,
Austria

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And lifeless limbs thou dost restore,

Whilst treasures lost are found again,

When young or old thine aid implore."

These words, composed by St. Bonaventure, a contemporary of St. Anthony of Padua, have been echoed by millions of Catholics during the past seven hundred years out of the conviction confirmed by their own experience of the Wonder-Working Power of St. Anthony.

It would be difficult to find a Catholic Church in the United States that does not contain a statue of St. Anthony.

But the Best Known Shrine of the Saint in America is probably that of the Graymoor Friars on the Mount of the Atonement.

By participating in the Perpetual Novena to St. Anthony conducted by the Graymoor Fathers—a new Novena beginning every Tuesday—thousands upon thousands of the clients of the Wonder-Worker of Padua have obtained their petitions.

The readers of *The Fortnightly Review* are invited to follow their example, and test for themselves the efficacy of this special Novena.

Mrs. C. M. C., Washington, D. C.: "I am sending this donation for St. Anthony's Bread in thanksgiving for many favors granted. One of them was the sale of a property that just seemed impossible to sell."

K. G., New York: "Enclosed find a thank offering to St. Anthony for his intercession in obtaining my restoration to health. I was desperately ill, having been given up by the doctors when I requested the aid of the Saint at his Graymoor Shrine."

Mrs. I. S., Iowa: "Some months ago I sent in a petition that I might sell my place in a distant state, at the same time promising an offering. St. Anthony answered my prayers, and I gratefully enclose the promised donation."

Mrs. J. K., Florida: "The petition I asked for in the Novena, namely a safe trip to Florida, and a position for my husband, have been granted."

A. P. R., Providence: "I wish to thank St. Anthony for the many favors received through his intercession and the prayers of the Friars. I have secured the position for which I have been praying for some months. My eyesight, in regard to which I wrote you a short time ago, is also good again."

Mrs. A. J. W., Arizona: "Enclosed find offering for St. Anthony's Bread, as my husband has found work with good pay. Many thanks to St. Anthony, and all who pray for us at Graymoor."

Send your Petitions to

ST. ANTHONY'S GRAYMOOR SHRINE, THE FRIARS OF THE ATONEMENT
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The Fortnightly Review

VOL. XXXIII, No. 6

ST. LOUIS, MISSOURI

March 15th, 1926

CHRONICLE AND COMMENT

Tangram—the Latest Craze

The cross-word puzzle has abated. The latest craze is the Tangram. A tangram is a square of colored paste-board or other material, cut into seven pieces—five triangles, a square, and a diamond-shaped figure. A certain geometric interrelation governs the sizes of these pieces and makes possible the game. Without it the tangram would not possess the uncanny power which renders it possible for the player to make out of it figures of humans, beasts, birds, objects of every sort. Most of the figures, it is true, are rather weird looking and sometimes they need to be labeled, but they do have a certain witch-like resemblance to what they are meant to represent. And according to F. G. Hartswick in his recently published "First Tangram Book" (N. Y.: Simon & Schuster), there is endless fascination in making the designs, for which the pieces sometimes slip into place with magic ease and sometimes long flout the player's patience. He also tells us that the tangram originated with the Chinese; that in the Poe Cottage at Fordham there is a set of tangrams carved from ivory with which the poet was wont to amuse himself, and that in the Brooklyn Museum there is an old book illuminated with tangram designs.

Sabin's "Bibliotheca Americana"

The Bibliographical Society of America is inviting subscriptions for the unfinished portion of Joseph Sabin's "Dictionary of Books Relating to America, from its Discovery to the Present Time." This work, compiled by an English bookdealer who settled in New York, has been described as "the noblest contribution to the enrichment

of bibliography" ever made in the U. S. It was the life-work of Joseph Sabin, and the vast labor and research which it entailed hastened his death, which took place in 1880. His work was continued by Wilberforce Eames, but the "Dictionary" ceased publication early in 1892, 116 parts, or nineteen volumes, having been issued from 1868 to 1892, taking the alphabet up to and partly including the name of Smith, recording 82,714 items. The unpublished portion, prepared for the press by Mr. Eames, will run to about thirty-four parts, or between five and six volumes, and the subscription rate is fixed at \$4 per part. The Sabin Dictionary Committee is housed at 476 Fifth Avenue, New York City, and everyone who has consulted this useful work will welcome the scheme to complete it.

The proposal to print only the unpublished portion of the "Dictionary" involves a difficulty. Those who have complete sets of the published portion will readily subscribe for the remainder, but those less fortunate will hesitate to subscribe for the fag end of even so useful a work. With this "Dictionary," as with all other works issued in parts over a long period, it is an almost hopeless task to complete imperfect sets. Complete sets are of the greatest rarity, and their value may be gathered from the fact that as far back as 1901 one brought \$303. Since Sabin wrote, bibliography has made immense strides, and the Bibliographical Society of America, in the circumstances, might carefully consider the wisdom of reprinting the whole "Dictionary," thoroughly revised and brought up to at least the end of the nineteenth century.

Lutherans and Secret Societies

About 200 men and women of the Lutheran persuasion in North St. Louis have seceded from the Evangelical Lutheran Synod of Missouri, according to the *Post-Dispatch* (Feb. 13), in order to form an independent congregation in which they will be left free to join secret societies. Significantly enough, the seceders held their first meeting in a Masonic hall. The Rev. Alfred L. Grewe, who resigned his pastorate at Boonville, Mo., to head the seceding congregation, said to a reporter that he had come to the conclusion that the rule of the Missouri Synod against secret societies "has made hypocrites of Lutherans" and "it is more honest and upright to receive lodge members openly than to say that you do not receive them, and yet extend to them the hand of fellowship, which is being done in not a few instances."

The Lutheran laity has long chafed under the prohibition, and it is therefore not surprising to learn that in the congregation from which the North St. Louis seceders mainly come, about 60 per cent of the male members belong to secret societies.

Of course, the official attitude of the Synod is correct, and as the problem involves more than a question of discipline,—as it plainly involves a question of doctrine, it is hard to see how the Synod can consistently give in to secretism, after fighting it as a great and serious evil for so many years. Yet, if the Synod does not yield, it will endanger its own existence. One is anxious to see how the problem will be solved. The Catholic Church in America also suffers from the inroads of secretism.

"Lèse Majesté" in America

The offense of *lèse majesté* in the American Republic is being rapidly developed by our courts and its penalties are being more and more clearly defined. Thus, in San Francisco on January 7, William E. Wolfe was found guilty and sentenced to ten years in a federal prison for sending printed matter "*indirectly threatening* the President." It is, therefore, a crime not on-

ly to threaten the President directly, but if a judge thinks that the prisoner had such an intention, he may be sent to jail. This makes the *lèse majesté* laws of Germany and Russia before the World War seem the work of pikers. In Manila, the dignity of our satrap, Leonard Wood, has been upheld by the sentencing to prison for two months of a member of the Manila city council on the charge of having used "insolent language" toward the Governor General in political speeches. Speaking in the Tagalog dialect, this man described General Wood as "a big tree without a shadow," a despoiler of Filipino liberties, an oppressor, and an autocrat. Representative Jones of Texas is old-fashioned enough to think that this is an outrage and to point out that in 1920 much stronger language than that was used about the worthy General in such American newspapers as had taken his true measure. Finally, it is now a crime to criticize the American Legion. Thus, Arthur F. Lorenz, ex-editor of the *Illinois Staats-Zeitung*, has been sentenced to six months in jail for criminal libel of the Legion in general, no individuals being mentioned. (Cfr. *The Nation*, No. 3,159).

The Role of Woman in Society

Recently, at an International Council of Women held in Washington, a British delegate, Mrs. George Morgan, championed the cause of the "flapper." She declared to her colleagues that the crusaders of the lipstick, bob, and shingle had "blazed the trail of freedom which ultimately would establish women upon an equal footing with men," which, from her point of view, was desirable. She declared that modern women were ridding themselves of obsolete shackles, and that, in the end, they would stand upon the equal moral standard. It did not occur to her that there is a vast difference between equality and imitation, between equality and what some people loosely call "independence." For a woman to expose her body, to smoke and to drink intoxicants in public, are not evidences of "independence," but of degeneration. Instead of strengthening the high

position which the principles of Christianity obtained for women, such practices lower them to the deplorable condition which they held under decaying paganism. That would probably be entirely satisfactory to the class of women who ape men; but, happily, those views of the future of woman are not as universal as the flapper's advocate would like.

A Catholic speaker at another national gathering took a very different point of view. Speaking of woman's

franchise, she said: "The rôle that woman enjoys in society cannot be changed merely because she enjoys the franchise. She has always been an apostle in developing and moulding the souls of her children and making the home a centre of Christian virtue. Why not introduce into our political life some of the charm and pleasure that goes with our social gatherings? Let us be the moral strength of social life, bringing into it the principles and virtues that belong to a Christian woman."

The Prize-Hymn for the Chicago Eucharistic Congress

At last the official hymn for the Chicago Eucharistic Congress has come to light. Chosen from among 3,000, it runs as follows:

The Nation's Consecration

I

O Christians, raise your hearts,
Oh, magnify your birth;
God of one blood has made
All those who dwell on earth.

All praise unto our Eucharistic King!
All praise unto our Eucharistic King!

II

Lord God of Hosts, behold,
What Christ's Blest Prayer has done:
"My Father, may they be
As We are, Father, One".

All praise unto our Eucharistic King!
All praise unto our Eucharistic King!

III

Our lives we consecrate
Each nation, race by race,
Oh, may we meet again
To sing before Thy Face:

All praise unto our Eucharistic King!
All praise unto our Eucharistic King!

We expected something better in connection with the sublime Mystery of Love, in an atmosphere that should lift the veriest tyro above the commonplace. The theme is well chosen: Universal brotherhood in Christ, though why the poem should be entitled "The Nation's Consecration," is hard to see. The author glories in the universal kinship and love of Catholic Christendom, as

exemplified in the Eucharistic Congress; and we are far enough removed from the late war to believe that a youthful and presumably pious nun is sincere in envisaging true Christian charity in a concourse of nations. The very object of the Eucharistic Congress is to emphasize the solidarity of the human family, in as much as all men have an equal right to become children of God through the "deifying" grace of the Redeemer, and thus to constitute one grand citizenry of Christ's kingdom on earth and in Heaven.

All this the author seems to visualize correctly enough, but she mars the simple grandeur of her theme by stilted English and awkward versification. "Magnify your birth," presumably means "praise," "be proud of," "extol" your baptism. But how many of the two millions who are expected to join in the hymn will understand this appeal?

"God of one blood has made, etc." Ignoring the false rhythm of this line, may we not justly ask what it means? All men are of one blood as children of Adam; but what has that to do with the Holy Eucharist? As children of our first parents we belong to the "*massa damnata*"; nothing to be proud of, no reason to "magnify" our birth. We become a royal and priestly generation only through regeneration in Christ. Not "all those who dwell on earth" have been so regenerated. There

are millions right in our midst who know not Christ, who refuse to be His, who will stand aloof from our Eucharistic celebration, nay, condemn it as "accursed idolatry." All these constitute the "world," of which the Lord himself says that it hates Him. We still have with us the children of Belial, the open and hidden enemies of Christ and His Church; with these we claim no "blood relationship;" with these we may not fraternize. Hence the clause, "all those who live on earth," is misleading and does not harmonize with the following stanza, in which the Lord God of Hosts is reminded that "Christ's blest prayer" has been fulfilled. That prayer is nowhere realized except in the unity of His Church, so splendidly demonstrated on occasions like the Holy Year or the Eucharistic Congress.

Incidentally we may note that "Christ's blest prayer" is a fine example of cacophony, and that the double invocation of the Father is not at all graceful and might have been avoided.

"Each nation, race by race," is another stumbling block. *Each* and *by* separate, denote distinction. Why refer to national or racial differences in an ode of love and unity? Shall there be made in this Catholic Congress a sharp distinction between American and Polish, French and German Catholics? Well, let it be so; let each nation and race contribute its best to the success of the Congress. Separated as to language and customs, yet one in faith and devotion to the Blessed Sacrament, let us "consecrate our lives." To whom or what we should consecrate, the poet does not reveal, nor is it *prima facie* apparent before whose face we beg to meet and sing again. "Thy face." The only one to whom *Thy* might relate grammatically, is the Lord God of Hosts in the preceding stanza, eight lines above. Fortunately, the Father and the Son are one; then, too, the capital T will help the understanding. Besides, a theologian will easily see that by the coveted other meeting is meant our reunion in the Beatific Vision.

Slovenliness of composition is manifested also in stanza II. Here the Father is asked to behold what His Son's prayer has accomplished. Now, then, what has Christ's blest prayer done? The colon at the end of the second line makes us curious to learn; but instead of being enlightened on the result of the prayer, we are regaled with the prayer itself. Could there be anything more awkward?

Add to all these shortcomings the continuous harsh thumpings of masculine endings in such short iambs, as well as the sudden change to five feet in the refrain (which might prove the despair of a composer), and you will admit that the official "prize-hymn" falls far short of such congregational songs as Father Faber's "O God, Who Wert My Childhood's Love," far short of the liturgical "Lauda Sion,"—far short in fact of all that one could justly style good poetry.

If these strictures are unfair, it must be because we could not fathom the genius of the poem. In this latter case we would say: so much the worse for a "popular" hymn! How this hymn could receive the official approbation of a board of judges, among whom there is at least one recognized connoisseur in matters literary, is a mystery.

To us the hymn seems mediocre and unworthy of the occasion for which it is intended. Is it possible that among the thirty millions of English-speaking Catholics not one real poet could be found to rise to the exigency of this sublime festival? Where are our Fabers and Ryans? Is there not a single Cordula Peregrina among our pious Sisters who kneel before the Eucharistic God in loving contemplation day by day? "The Nation's Consecration" lacks both the naïve beauty of a popular religious song and the consummate art of refined poetry. It ought to be recast or else replaced by a hymn wholly worthy of the great Catholic demonstration to which thousands are looking forward with such eager expectancy.

The Catholic Foundation at the State University of Illinois

A Rejoinder by the Rev. John McGuire, S. J.

The Rev. John A. O'Brien, Ph. D., in an attack on my article which appeared in the second January number of the F. R., says (F. R., Feb. 15) that an article of mine against the Foundation was submitted for publication to the *Columbia* and was turned down. I never submitted directly or indirectly for publication an article of any kind to the *Columbia*, or to the *Columbian* in Chicago, as the editors of these papers can testify. Father O'Brien says in this connection that the Knights of Illinois are "passionately devoted" to the Foundation. Keep in mind that the article he is criticizing did not appear until the middle of last January, and that he must have written his comments on it since that time. Now, at a meeting of the State officials of the K. of C., held in Chicago, Jan. 9th of this year, at which Father O'Brien was present, it was decided that the drive for the Foundation for \$200,000 should be held in abeyance, nor would it be continued until the Chaplain had complied with certain conditions which he has not fulfilled. How could he say at the date of his writing (Feb. 15) with any show of truth that the K. of C. of Illinois are "passionately devoted" to the Foundation?

The claims of this new system of Catholic education are shrinking to the modest measure of a supplement. The Foundation is to the State University, we are now told, what the Catholic Instruction League is to the public school. But the C. I. L. does not pretend to impart complete Catholic education, it does not encourage Catholic children to attend public schools, it uses its best endeavors to induce them to go to their own schools.

The admirable qualities of the League are not found in the Foundation, rather it stresses their contraries. I am charged with misrepresenting the little *quasi* Foundation at Columbia, Mo., by asserting that about half the rooms prepared there by Catholic charity

were vacant. The statement was true, as a letter quoted by my critic admits. The same letter says that a change for the better took place at Columbia later on, but this does not gainsay the fact in question. This new method of youthful training, proposed by the Foundation, seems to have a logic of its own, as well as a special brand of Catholicity. The main issue of the article criticized was not whether Catholic students do now, or will in future, appreciate and utilize material advantages offered by the Foundation; our contention was and still is with the Foundation itself, as a *substitute* for sound Catholic education. This novel scheme is, we stoutly maintain, un-Catholic and unphilosophic; it can never amount to more than a mere makeshift for the training a Catholic student needs and the Church desires; it is exceedingly dangerous to religion and morality, and a menace to genuine Catholic training.

The Chaplain resents the charge imputed to him of urging Catholic students to attend the University of Illinois. He challenges us to comb all his writings with a fine comb, and find one single sentence where he has invited or solicited, much less urged or lured, Catholic students to Illinois. We contend that his whole propaganda is an urge and a lure in that direction. You may call this urging and luring indirect, if you like, but they are not the less strong and efficacious. To urge, is defined by the Standard Dictionary thus: "To press upon attention; present in an earnest manner." The same authority defines a lure as "anything that invites by the prospect of advantage or pleasure." Who kept the Catholic papers constantly supplied with information about the Catholic students at Illinois? Why have we seen photographs of parents visiting their children at Illinois? Why were these pictures sent broadcast through the National Catholic Welfare

Council press agency? Who sent broadcast, and for what purpose, through the same press agency pictures of Catholic athletes at Illinois? Why state the fact in the Catholic Directory that credit is given to certain subjects taken by Catholic students of Illinois? For what purpose did the Chaplain send to Miss Irene D—, 15th St., Milwaukee, a copy of his "White Harvest," telling her by letter at the same time of a chapel and a religious center in prospect for Illinois? This *White Harvest*, p. 5, says of the University of Illinois: "The magnitude of its enrollment, the eminence of its faculty, the vision of its leader, President Kinley [a man who recently sneered at the idea of original sin in a public announcement], and its wealth of resources all point to its becoming in the next decade or two, one of the outstanding universities of the world. Towards this great, powerful, and effective instrumentality for enlarging the intellectual, social, and moral life of the people of our Commonwealth, no Catholic citizen can possibly be apathetic. It is the great pivotal, crucial, strategic center of the educational life of the State.

Let us apply the comb to his "Ghost and its Flight." On p. 4 he says: "Where, I ask, is that scholarly leadership which will champion the cause of the Church and defend her in every crisis that may confront her in the conflict with the powers of darkness, to be found, if not among her students, trained at the outstanding educational center of the State?" No notice is here taken of Catholic universities, despite the fact that we have in the country eighteen such institutions of good standing, six of which are in the immediate vicinity. Instead of an education that is according to the spirit, custom, and rulings of the Church, there is offered to the Catholic public a new mode of training that is contrary to the natural law, that will eat at the vitals of the Church, and cover her with weeds of mourning for her spiritually dead and dying children.

We will glean a little more from the "White Harvest": "The Foundation removes the age-old objection that students could study everything under the sun at a State university, save that which is the most important of all—religion. It is epoch-making in the annals of Illinois. It is so recent that not one per cent of the Catholics of Illinois are as yet aware of it. It is a magnificent adjustment to changed conditions. It means practically the establishment of a Catholic college at the doors of the University—a college teaching the subjects in which the Church is most interested" (p. 9).

What are the words just quoted but an urge and a lure? Certain it is that the Chaplain urges to a university, and certain, also, that it is not a Catholic university, for he says not a word about such an institution. Is there any doubt that the urge is towards Illinois? Another glance at the "White Harvest": "More Catholic students have been placed in Catholic homes this year than ever before. By these means they are developed in a Catholic atmosphere, with its consequent safeguards and protecting influence. The continuity of Catholic home-life is not therefore broken by their attendance at the University" (p. 11).

Note well how these quotations stress the superior merits of Illinois,—a Catholic college at its doors, real Catholic home-life in its surroundings, and not a word in passing about Catholic seats of learning. Good Catholic parents may still hesitate about sending their girls to a State university, they think them safer under the watchful and motherly care of nuns. Parents, listen a moment, and you will change your mind about placing your daughters in a Catholic institution. "An annual reception is tendered to the Catholic students; each Catholic student girl is adopted by a lady of the League—'adopted' in the sense that the Catholic woman takes a real, personal interest in the student girl from the time of her arrival at the University in the fall, until she leaves for home in June. The Catholic woman invites the

student to her home on suitable occasions, inquires about her progress in her studies and helps to tie her up more intimately with the Catholic life of the community. In short, she favors the student girl with that practical interest and intimate attention which only a mother can bestow upon a girl" (p. 13).

These several quotations do not lose their meaning out of their context or setting. They have an objective value which they lose only when words lose their meaning.

The leading features of these excerpts from Father O'Brien's writings in support of the Foundation are that they give fulsome praise to the University of Illinois; that they promise students safety regarding their faith and morals; that they say nothing about Catholic universities and the duty of Catholic students to attend them. They seem to remove every reasonable objection a Catholic student could have against taking a course at Illinois. These writings the Chaplain has circulated among the Catholic public, and he has sent them to private individuals and prospective students. There is no essential difference between communicating to others by private letters our views and sentiments, and sending them these same views and sentiments in pamphlets which we have written and which we still approve. We leave it to the reader to decide for himself whether or not Father O'Brien is urging and luring Catholic students to the State University of Illinois.

A clear distinction should be drawn between the chaplaincy and the Foundation. When this line of cleavage is left in shadow, small wonder that these two separate entities are regarded as a complete whole, and the approval of the one taken for a sanction of the other. When Catholic students have their own efficient schools, they should not be, except for grave reasons, in secular halls of learning. Despite this, many Catholics attend secular schools. The Church, though grieved at the folly of this portion of her flock, does not neglect them. She orders pastors of

souls to do what they can to save the faith and morals of these youths. For this purpose chaplains are appointed to look after the spiritual needs of Catholic students at secular universities. This is the import of an extract from a letter of Pope Pius X, printed on the cover of one of the Chaplain's booklets. That extract does not in any way sanction or recognize the Foundation. The chaplaincy at such institutions is a work of zeal and charity, and recommends itself to all. Not so the Foundation. It cannot be a substitute for complete Catholic education (and we may not run any risk, for salvation is here in question);—it is unable to counteract, to any considerable extent, the moral contagion of a secular university, since it is powerless to curb the academic license of its professors: it promises what it cannot give, and all this will be evident to the student when it is too late. The chaplaincy at Illinois is one thing, the Foundation quite another; the former is praiseworthy, the latter merits its own condemnation. My critic craves only justice. Be it so. To hold the scales evenly I have, for the most part, proved my assertions by quoting Fr. O'Brien's own written words. If these do him an injustice, let him recall them. As a matter of fact, without admitting it, he has recalled them in his latest article.

Prior to this, in all his printed addresses and pronouncements during the past six years, he has consistently advocated the foundation at a State university as a *substitute* for a Catholic university.

In his plan, the State university plus a Catholic foundation would *supplant* the Catholic university. In fact, if this arrangement is made, to use his own words, "the Church will have gained, not lost."

Now, the foundation is not to supplant the system of Catholic higher education, but to *supplement* it. Why should those who presented the Catholic Foundation in its true light, and brought about this change of front, be accused of "grossly misrepresenting" Dr. O'Brien? In the Feb. 15th article

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in the F. R. he abandons the sinking foundation and goes back to the chaplaincy, which no one ever called in question. Let Fr. O'Brien suit his action to the words of his latest pronouncement and abandon the un-Catholic foundation project.

Notes and Gleanings

Two priests of the Diocese of Cleveland were prize-winners in a recent circulation campaign conducted by the *Plain Dealer*. The Rev. Oldrich Zlamal of Cleveland was awarded one of three homes with a value of \$12,500 each and the Rev. Patrick A. Logan of Lorain was given an automobile. The energy displayed by Catholics to increase the circulation of the secular press is deplorable, especially in view of the character of the average daily newspaper and the meagre support given the Catholic press.—*The Echo*, XII, 4.

Recent discoveries on the site of ancient Carthage have given further proof of the horrors of Semitic paganism. Thus, for instance, at a recent meeting of the Academy of Science and Literature in Paris, the Abbé Chabot read a report on the excavations carried out on the site of the temple of

Tanit—the Semitic Venus. The open space in front of the façade of the temple was dotted with nearly three hundred votive altars, and below and

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around them were found many small urns, filled with the calcined bones of young children offered in sacrifice to Tanit. Livy tells how, at the siege of Carthage in the last Punic war, the defenders offered in sacrifice to the gods the children of all the leading citizens. This was long regarded as a "war atrocity" story of Roman origin. The latest discoveries show it was a horrible reality.

The English Catholic Directory for 1926 has a map showing the divisions of the Catholic dioceses and missions. The *Tablet*, commenting on the re-drawn and improved map, says: "There will be satisfaction, in the first place, that by restoring the map, the editor and publishers will have enhanced the usefulness of the Directory for reference purposes; and there will be the further satisfaction of noting how the outposts of faith are slowly but surely extending in many parts of the land. No longer a mere handful of the general population, the Catholics of England and Wales give a considerable account of themselves, in established centres, from such a bird's-eye survey as this map presents; but the survey will show the eye also that there are still several great areas of the countryside, and in this way it may prove a stimulus towards greater efforts in the generosity which has its fruit in Church extension." Let us hope that the publishers of our American Catholic Directory will follow the example of their British colleagues and restore the former valuable feature of an ecclesiastical map of the U. S.

The *Month* (No. 736), commenting on the Universal Christian Conference on Life and Work recently held at Stockholm, in which many different "churches" (nearly all but the true one!) were represented, says: "Everything that tends to promote a common social conscience in mankind is to the good, and the world needs reminding that Christianity means conduct as well as belief. The earlier Protestants laid stress on the latter to the detriment

of the former: their various descendants have reversed the emphasis, but without a fixed framework of dogma morality must needs be feeble and fluctuating. These united Protestants, although aided by numerous representatives of the Orthodox Churches, always ready to combine except with Catholics, could not agree even on so elementary a point of ethics as birth control. So the Stockholm Conference had to be content with the good which comes from any breakdown of insularity with its accompaniment of ignorance and mistrust: nothing more solid . . . was attempted."

It is often urged against large families that many of the children die in infancy and hence are no gain to anybody, but merely a source of grief and a loss. But there is a higher aspect, of which Frederick Ozanam was aware when he wrote: "On how many occasions have I not seen my parents in tears: when Heaven had left them but three children out of fourteen! But how often, too, have not those three survivors, in adversity and in trial, counted on the assistance of those brothers and sisters whom they had among the angels! Such are indeed also of the family, and are brought back to our minds in acts of unexpected assistance. Happy is the home that can count one half its members in Heaven, to help the rest along the narrow way which leads there!" (Bannard, "Ozanam in His Correspondence," p. 4)

A new Catholic quarterly has made its appearance, in Boston,—the *Apollonian*, published by the Guild of St. Apollonia. The Apollonian has for its purpose to chronicle the activities of this well known association of Catholic dentists and to publish the papers read at its meetings.

In a recently published book, "In the Days of My Father, General Grant" (Harper), Jesse R. Grant gives some interesting reminiscences. It is remarkable that of all the great men whom Gen. Grant met in Europe on his trip around the world, Pope Leo

XIII appears to have made the deepest impression on him. His son says in one place that "Pope Leo XIII, Sun Yat-sen, and father were the three great men" in his life.

The members of the Society of Jesus often pray for "the conversion of the Northern nations," and it is grateful to record that an association for that purpose exists in New York, known as St. Ansgar's Scandinavian Catholic League. It publishes a "Bulletin" which is now a yearly publication, recording the activities of the League during the year. The League also sends Catholic literature in the Scandinavian languages free of charge. The existence of this League is a sign of healthy progress in Catholic convert activity.

A dictionary is a good aid to spelling, if one knows enough about the word to find it. Two men got to arguing about the word economical, which they pronounced equenomeical, so they started to look it up. At last one of them threw down the book in disgust and eased his mind by saying: "I always had great respect for Daniel Webster and wanted to see him president of these United States, but if he writ a big book like that and left out a common word like equenomeical, I got no use for him." "Daniel didn't write the book," broke in the other. "It was Noah." "Not on your life," yelled the first, "I know what I'm talking about. Noah built the ark."

Correspondence

Bible Reading in the Public Schools of Nebraska

To the Editor:—

Mr. Benedict Elder in his article, "The Bible in Public Schools," published in the F. R., Vol. 32, No. 6, page 120 (March 15, 1925) makes a statement in regard to the legal status of Bible reading in the public schools of the State of Nebraska which is incorrect and misleading. He says: "In this case the Court said: 'We do not think it wise or necessary to prolong a discussion of what appears to us an almost self-evident fact, that exercises such as are complained of by the relator in this case (reading of selec-

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tions and extracts from the King James Bible) both constitute religious worship and are sectarian in their character within the meaning of the constitution.' 'The "Court" here referred to was the Commissioner's opinion, concurred in by Justices Sedgwick and Holcomb, and filed Oct. 9, 1902. This opinion constitutes a reversal of the case of Freeman vs. Scheve *et al.*, of school district No. 21, Gage Co., Nebraska, tried before District Judge J. Letton of that county. This opinion of the Commissioners was in turn overruled on motion of rehearing in an opinion handed down Jan. 3d, 1903, by Supreme Justice C. J. Sullivan, which permits the reading of the Bible, as a textbook of non-sectarian, secular instruction only in the public schools of the State of Nebraska and is at present the law in this matter. Mr. Elder continues (quoting here correctly the decision handed down by Justice C. J. Sullivan): "The Court also noted a pregnant truth which in all of the decisions to the contrary seems not to have been considered, namely, that sectarian instruction might occur from frequent reading, even without note or comment, of "judiciously" selected passages." This is only a practical recognition of the force of frequent repetition, particularly as affecting the mind of youth."

Mr. Elder here cites Judge Sullivan's decision with approval; it deserves neither. On the contrary, it deserves the characterization of inconsistency. The Honorable Mr. C. J. Sullivan may be an eminent jurist, but he is a poor philosopher. According to this decision, the Bible is placed in the school-rooms of the State of Nebraska as a text book of literature, history or science. Why, then, the discrimination against certain passages of this supposedly secular book of instruction? Why this restriction placed upon teachers against what they deem striking passages? Why this proscription of lawful exercise of the teaching profession? Is the Judge prepared to proceed in like manner against Horace, Hamlet, etc.? It is regrettable that the Hon. Justice deemed it not expedient to append a syllabus of "judiciously selected passages" to his decision. However, according to the principles of sound pedagogy, the exact opposite to the above ruling is to be observed in the class-room. The most telling passages of any book of secular knowledge are to be selected by competent teachers, repeated, memorized, and recited by the pupils. We recognize with the judge the well known fact that frequent repetition of certain Bible texts will, pedagogically and psychologically speaking, create emphasis and impression on youthful minds;—yet they are legally only selections of secular instruction and as such certainly not recognizable by judicial inhibition. The Hon. C. J. Sullivan stultifies his logic and nullifies his decision. He begins as judge and reverses himself as schoolmaster.

Furthermore this peculiar line of reasoning on the part of the Justice leads to absurd inferences. According to his decision, frequent reading of "judiciously" selected passages or Bible texts renders them *ipso facto* sectarian. What would be secular instruction at first reading, becomes sectarian by repetition. A strange metamorphosis indeed! Yet the Supreme Justice of the State of Nebraska, in the introductory remarks to his decision is at pains to tell us that "they [the questions discussed] have received our most serious consideration"; and again: "We have again with great care gone over the arguments of counsel and have again critically examined all of the adjudged cases bearing directly or indirectly upon the points in controversy."

One prefers not to question the motives behind the decision of the Hon. C. J. Sullivan, but the fact is that, on the strength of it, the W. C. T. U. and kindred agencies of so-called moral uplift are introducing Bible reading under the compulsory attendance law into the schools of Nebraska, seemingly without much opposition; and who will maintain that these organizations and clubs are merely literary societies and that they force the reading of the Ten Commandments, of the Sermon on the Mount, etc., upon Catholic children just for the sake of the King's English?

That this distinction without a difference to children of immature years is coming into vogue is shown in a late case from the State of Colorado, where the presiding judge claimed originality for his decision and all the glory that goes with it.

Shelby, Nebr.

Fr. A. Wagner

The Case Against Evolution—Dr. Richarz Replies to Dr. O'Toole

To the Editor:—

The impression made on me by Father O'Toole's "defense" (F. R., XXXIII, 5, pp. 99-107) can best be expressed in the following quotation:

"Polonius: What do you read, my Lord?
Hamlet: Words, words, words."

And these "words," although seasoned with a good deal of acrimoniousness, have not in the least impaired my argument (F. R., XXXII, 23 and 24, XXXIII, 1), nor have they succeeded in proving a single error or mistake in my criticism.

1) *A digression in psychology.* Father O'Toole accuses me of "a hopelessly biased attitude," of the attitude of "expectant attention," and of "contempt." "Hence it is not surprising that he succeeded in finding more evidences of stupidity in my book than were actually there." Now, the accusation of a biased attitude on my part is first a vicious circle: it supposes that, in finding fault with O'Toole's assertions I am in the wrong, which ought to be proven. Secondly, it is a dangerous weapon which,

like a boomerang, may fall back on him who hurls it. I need not rely on my own judgment in this matter. Father O'Toole himself calls attention to a critic in the *Month*, who, he says, did him "more justice" than I. This critic, James Broderick, writes (December issue, 1925, of the *Month*): "The vice against which a Catholic seems most called upon to protest in that book [he is speaking of McCann's 'God or Gorilla'], as also in some measure in Dr. Barry O'Toole's sober and scholarly work, 'The Case against Evolution,' is a certain trick of giving the part of a quotation which suits the writer's purpose, and leaving out the rest. These *anacoloutha* are misleading, to say the least of them, and the men from whose books they are borrowed might even say that they are dishonest" (p. 492). Examples are given on p. 494: "Bateson and Morgan are quoted very often, and the readers ought to be told that in spite of the trenchant things they say about Darwinism, they are both convinced evolutionists." Such exceptions are all the more valuable, since Broderick is not sparing in his compliments for "The Case against Evolution."

2) *Wrong quotations.* Father O'Toole writes: "Take for example his complaint that on p. 289 and 290 I have given the minimum figures for the age of man." I never made such a complaint. I only called attention to wrong quotations. The figures ascribed to Obermaier were about 1/3 of the estimate of this authority, whereas O'Toole multiplied by three the figures given by de Geer, thus even increasing the age of man considerably. In the case of the Niagara Gorge, I objected to quoting the lowest figures. This is unscientific, not because the figures are low, but because they are unreliable. Now, if Father O'Toole would be as logical as he requires of me, he should at least have attempted to disprove my exceptions. Being unable to do that—my information was taken from the original publications—he drags the question onto another track. And even worse are his insinuations which are without any foundation: "Father Richarz strives to convey the impression that this minimizing proves me to be 'unscientific' and reactionary, an enemy, in short, and not a friend, of science. . . . Father Richarz then, assuming, that he did not unfairly fail to read what he criticized, has done small credit to his own ability as a logician by his total misconception and misrepresentation of my position" (p. 100). If one compares the above invective with what I wrote on page 9 and 10, E. R. of January first, one must conclude that Father O'Toole himself "unfairly failed to read what he criticized." Some readers may remember that, a year ago, in the *Linzer Quartalschrift*, I assumed even a lower minimum age for mankind than Father O'Toole, and nobody called me a re-

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The characterization was his own. Young Vincent Moffett, just finishing his medical course, was planning to take his place in the big house in the home town that for three generations had sheltered a Doctor Moffett—and to bring a bride thereto. The bride-to-be was lovely Rosemary Gilmore, his friend since childhood. Usually a most likable chap, but impetuous and hot-headed, when in a mad moment he lost his head and flung away his happiness—"What a fool—what a fool!" he groaned in his loneliness.

Even though he was a fool, the author evidently thinks a lot of Moffett—the outstanding character in a group every one of whom the reader will follow with keenest interest. There is Doctor Moffett, the somewhat stern father, who is looking forward to the day when his boy who, in accordance with his dead mother's wish has been attending the parish school, will go from the care of "those women," (the nuns)—"Oh, good women! None better, according to their lights"—to the college that had been his own Alma Mater. Father Hull, Vincent's pastor, persuades the doctor to send the boy to Notre Dame prep, with his chum, Dan Gilmore. Then comes the doctor's sudden death, and the discovery of his will, directing that Vincent be sent to a university noted for its "liberal" tendencies—a circumstance that changes the course of the boy's life.

Space permits only the briefest mention of Essie, the pretty but captious little wife who, dismayed, says to herself after one of the quarrels she has precipitated: "Why, we are getting to be like the dreadful people who take their troubles to the police court!" Of her father, Jasper Delavan, the Klan "lecturer." Of Sara King, a splendid woman, who tries to steer Vince's matrimonial bark clear of the rocks. Of the other Gilmores—Dan, who becomes a priest, and dear little Pat (Patience) who has "won home so easily and so soon!" Of the one to whom Vince's heart cries out in futile longing: "Rosemary—Rosemary!"

The story is told delightfully. What was said of a previous book of Mrs. Scott's: "It is illuminated by artistry, originality and kinship with life"—is equally true of this one. The lesson it conveys conflicts sharply with the lamentable modern tendency to make life a round of pleasure, regardless of consequences. The spirit of self-sacrifice comes to rule, bringing with it happiness and peace.

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actionary or an enemy of science on that account.

3) *Overthrusts*. "Father Richarz is nowhere happier in his logic. He begins his discussion of overthrusts by an irrelevant introduction on 'overtumed folds.'" Again a false imputation. My discussion was not about "overtumed folds," but about genuine overthrusts illustrated by examples the world over; and this discussion is by no means "irrelevant," but fundamental for the refutation of Price and his "parrots" (to apply a rather uncomplimentary epithet of O'Toole's). I showed that the presence of fault planes and their dynamical origin by overthrusts can be conclusively demonstrated from stratigraphic evidence alone and that evidence is so convincing that one cannot but be enraged when Price attempts to overthrow a doctrine so solidly established.

Father O'Toole writes: "What the impartial observer wants to know is . . . whether the mere fact of an evident disconformity is a sufficient demonstration of an overthrust." Certainly, disconformity may occur without an overthrust and conformity is no proof against an overthrust. The latter must be derived from stratigraphy, *i. e.*, from the sequence of the strata of the entire area, as I set forth in the first part of my article. At the Bow River Gap, Alberta, limestones are on top, shales underneath. Now, it is an established fact that wherever undisturbed profile sections can be studied in the surroundings of this Gap the identical limestones are found nearly at the bottom of the sedimentary series developed in this part of the Rockies, whereas the shales are, in undisturbed profiles, on top, separated from the former by other formations which may reach a thickness of three miles and more. (See Geological Map of the Cascade Coal Basin, Alberta; Canada Geological Survey, 1907). Thus it is evident that the limestones are considerably older than the shales, even though neither of these formations would contain any fossils, although, at the Bow River Gap, the former are on top, the latter underneath. That is the essential point which is constantly ignored or obscured by Price and his followers, by drawing attention to the apparent conformity, which, however, has no bearing on the problem in question.

It is, therefore, not "a hopelessly biased attitude," no fixed preconception which inspired the conviction of the reality of an overthrust to account for the inverse order of the formations at this place, as in the adjoining parts of the Rockies; it is a scientific persuasion, based on logical conclusions from undeniable facts. And this "faith is entirely undisturbed by the apparent conformity observed along the 'thrust plane' in the Bow River Gap," because this "faith" is built on other considerations and observations

which stand firm in spite of the conformity. On the other hand, it is a blunder against logic and scientific method to take a single observation of seeming or real conformity, apart from all other well established facts, and to erect on it a doctrine never heard of, the humbug of the "wrong sequence" of fossils.

4) *Proterozoic organisms*. Father O'Toole writes on page 117 of his book: "All the great invertebrate types . . . are found in rocks of the Proterozoic group." I objected to such a general statement. But Father Hornsby, S. J., cites from the Text-Book of Schuchert, ed. 1924: "Most of the invertebrate classes of organisms were in existence in Proterozoic time." (F. R., February 1, p. 57). If Father Hornsby would have read the entire chapter in Schuchert dealing with the organisms in question, and not only the quoted conclusion, he would have found that this final conclusion is not derived from facts, but based on evolutionary considerations. As a matter of fact, Schuchert mentions only three classes out of seven in the preceding pages. And of these three classes two are doubtful, according to other geologists, who express misgivings as to the organic nature of Protozoa and sponge spicules reported from Proterozoic time. I followed these geologists, opposing these uncertainties to the positive assertion of O'Toole. Whether the geologists are right or wrong in doubting the occurrence of the said fossils, cannot be decided by quotations from textbooks.

5) *Ceratites are Ammonites*. Now follows a masterpiece of tergiversation on the part of Father O'Toole. I objected, as meaningless, to his remark that the "fossil Ceratites have no genetic connection with Ammonites," since Ceratites are Ammonites. In his defense O'Toole gives the correct quotation from his source (H. Woods, Paleontology, 5th ed., 1919, p. 16), in which the designation Ammonites is replaced by Ceratites. Thus the meaning of Woods comes out all right: The Ceratite-like forms of the Cretaceous period have no genetic connection with the Triassic Ceratites. But instead of conceding his error, O'Toole hurls the mistake at my head and says I confused Ammonites with Ammonoidea. And the proof of my "humiliating blunder"? Father O'Toole goes hunting for a classification of Cephalopods suiting his purpose in order to set me in the wrong. He writes: "According to Henry Woods the classification is as follows: Phylum: Mollusca; Class: Cephalopoda; Order: Tetrabranchia; Suborder: Ammonoidea; Genera: Prolecanites, Ceratites, Ammonites, etc." There you are! I am the blunderer! But alas! O'Toole does not say from which edition of Woods he took this classification. In his "Case against Evolution" (p. 86) he referred to the fifth

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edition, 1919. But in this edition the classification: Ammonoidea; Genera: Prolecanites, Ceratites, Ammonites, etc., is not to be found. All genera are summarized under Ammonoidea. The same is the case in the third edition, 1902. Furthermore, O'Toole adds: "In his latest edition Woods splits up the genus Ammonites into smaller generic groups, *e. g.*, the Hamites, Baeculites, etc." That is an outright untruth. Woods knows no genus "Ammonites," but he has a footnote after Ceratites: "This and the following genera . . . were formerly regarded as constituting a single genus Ammonites" (5th ed., p. 289). The same footnote appeared already in the third edition, 1902, p. 255. There was no reason to go back for information to the last century since Fr. O'Toole had the edition of 1919 at his disposal. Ammonites has long since become a popular name for the scientific suborder Ammonoidea, although thirty or forty years ago it was used as a generic term comprising all, or most of the various genera known to-day. When I was a student some thirty years ago, "Ammonites nodosus" was one of the foremost forms of the genus now called Ceratites.

6.) *Deceptive conformities.* I wrote in my article that only in rare cases formations separated by a long time interval are seemingly conformable one above the other. I maintain this statement, although apparently

"flatly contradicting" Schuchert. The interior basin of America, of which Schuchert speaks, is not the world. And compared with other parts of America and with the whole world, the conditions observed in the interior of America are rare exceptions. Moreover, these conformities are explained satisfactorily by Schuchert by pointing to the exceptional conditions of the periodical sea invasions into the interior (this explanation was not given by O'Toole). Furthermore, besides conformities there are sufficient instances of discontinuities, also in the interior, and these demonstrate an interruption of sedimentation. The rule is that all facts must be taken into account and compared with observations from all over the world. To take some geological observations separately, disregarding the surroundings and the general principles derived from the study of the entire earth, is as bad as to take quotations out of their context. It may also be of interest that Schuchert, in the latest edition of his Text-Book (1924), omits the most puzzling instance, that of the Bear Grass quarries at Louisville, Ky., cited by O'Toole on p. 106.

7.) *Huxley's opposition.* It is small wonder that Huxley objected to the view of the geologists of his day that strata with similar fossils, found in far distant countries, were synchronous. Such an opinion was obviously a speculation which could not

be verified at that time. Hence I said, Huxley objected as a philosopher. But his view is without value to-day when so many scientific proofs to the contrary are available.

8.) *Science from an encyclopedia.* To support Price's idiotic assertion that all those animals which according to the paleontologic system were living successively on earth, could have been contemporaneous, Father O'Toole resorts to an encyclopedia,—a most reliable source of scientific information! By chance, the data he gives from the *Encycl. Am.* are as misleading as possible. Nautilus, according to A. Willey's observations (*Contributions to the History of the Pearly Nautilus, Zoological Results, pt. VI, 1902*), lives in shallow water within the 100 fathom-line, often in less than 300 feet, and has even been found at a depth of 15 feet. The statement: "Trilobites appear to have lived on muddy grounds" is an unjustified generalisation. There were Trilobites everywhere in the ocean (see the standard work, *Grundzüge der Paläontologie* by Zittel, or its translation by Eastman, and Carl Diener, *Biostratigraphie, Leipzig and Vienna, 1925*). Thus the Trilobites would certainly have mixed with Nautilus and Ammonites, if they had lived together in the oceans for such a long time as Price supposes.

9.) *The vital principle.* Fr. O'Toole asserts: "Without any assignable reason, certain forms have been exempt from what is alleged to be a universal process of nature, *i. e.*, evolution." If there is no reason assignable, it does not follow that no reason exists. Our ignorance in this matter is but another illustration how far we still are from understanding the universe. Furthermore, Father O'Toole invites me to accept, upon his authority, the impossibility that something like the vital principle of the Scholastics could serve as a principle of evolution, on the ground that this vital principle belongs to the "*causae formales*," whereas evolution calls for an active principle, a "*causa efficiens*." In spite of his authority, I am still inclined to believe that something like the vital principle might be able to play a part in evolution. For I do not see any contradiction in holding that a vital principle should have two functions, namely, to be static, a principle of being, a *causa formalis*, and to be dynamic, a principle of action, a *causa efficiens*. Or is the vital principle of the Scholastics, *e. g.*, the soul, only static and not also dynamic? And does it not develop the individual from the first embryonic beginnings? And is it not remarkable that nowadays scientists who are in no way Scholastics are forced to acknowledge, or at least to suspect, such a force existing beyond the reach of their scalpel?

10.) *Conclusion.* Father O'Toole complains that I "entirely misunderstood his position," *i. e.*, his attitude towards evolu-

tion. I understood it very well and I certainly would have emphasized this position, had it been my intention to write a formal review of his book. But as a geologist I was concerned only with his treatment of geological problems. Now, whatever the attitude of Father O'Toole may be theoretically, *de facto* he deliberately attacks the very foundations of this theory in his chapter on "Fossil Pedigrees," as an outright anti-evolutionist would do it. It was my intention to uncover the fallacies in his argumentation, which must have escaped him, before they could do great harm in our own circles and among our enemies. It was my intention to show to judicious and unbiased men that evolution, as far as geology and paleontology are concerned, stands on solid ground, and that Price and O'Toole are fighting against rocks, or rather against windmills.

Father O'Toole should not be surprised that I coupled his name with that of Price. It is his own fault. I never took Father O'Toole for a Fundamentalist, but the effect of the inerminated part of his book, I am very much afraid, will be precisely what James Broderick warned against when speaking of Father Simon Fitz-Simons: "It is a pity that injudicious Catholics should cause it to be thought by the world at large, that the Church is committed to the Fundamentalist style of exegesis." (*Month, 1925, p. 494*). It was my outspoken intention to prevent these dangers as much as possible and to warn our friends against the other danger of following a charlatan like Price and attempting with his foolish "arguments" to defend our faith in questions which are purely scientific. Father O'Toole would never commit such a folly, I am sure, but others are prone to succumb to the temptation; *exempla docent!* Father O'Toole himself admits that "Price has intruded a deplorable amount of foolish Fundamentalism into what ought to be an exclusively scientific work" and that "he has been guilty of certain exaggerations and inaccuracies due to an excessive bias against the theory of evolution." In spite of these admissions Father O'Toole maintains that "pruned of these imperfections, it seems to me that they stand, and that they cannot be invalidated by the methods which Father Richarz has seen fit to employ;" "Father Richarz has not succeeded in meeting a single one of these arguments," and "I think that [Price's] basic arguments have not been damaged by Father Richarz." However, it is not a question of what Fr. O'Toole "thinks", or what "seems" to him to be true or probable. What the impartial reader wants to know, is the verdict of experts. In my article I attempted to voice this verdict objectively. As a matter of fact, the entire phalanx of geologists stands against the "basic arguments" of Price, and it would be absurd to accuse them, one and all, on the authority

of Price, of prejudice or lack of sound judgment. And a great number of these geologists would emphatically protest against the epithet "infidels." Such a *consensus communis* is, of course, no dogma, but a prudent man will hesitate to oppose it unless he has at his disposal a first-hand and thorough knowledge of all the facts involved and of the special literature of the subject.

Stephen Richarz, S. V. D., Ph. D.
Techmy, Ill.

(This controversy may now cease.—EDITOR.)

A Problem in Connection with Holy Orders To the Editor:—

Apropos of Father Rothensteiner's interesting article on "A Problem in Connection with Holy Orders" (F. R., XXXIII, 1, p. 16), it has occurred to me that the Abbot of St. Osith may really have been a consecrated bishop. How so? It is well known that the Saxons who immigrated to England were converted to the Catholic faith through St. Austin, O. S. B., and his companions, who established abbeys at Canterbury, Rochester, and other places. The abbots were the first bishops and the abbey churches the first cathedrals. *Liturgically the abbatial benediction was at the same time an episcopal consecration, and vice versa.* Later, however, the dioceses became independent of the Benedictine Order and many an abbot was no longer officiating bishop and his abbey church no longer the diocesan cathedral. *But the rite of consecration may have remained unchanged, i. e., the new abbot was consecrated in the same manner as before, abbot and bishop honoris causa.* Rome may have permitted this custom, even as it now permits eminent priests to be consecrated *episcopi honorarii*. Perhaps this relation existed between St. Osith and London. The abbots may originally have been bishops with episcopal jurisdiction; the jurisdiction may have been withdrawn and the honorary consecration remained. It is remarkable that the Bishop of London protested merely against the jurisdiction of the Abbot of St. Osith who had conferred Holy Orders on his subjects with the permission of the Holy See. He would have had a much stronger case had he been able to show that the Abbot lacked episcopal consecration. Did he perhaps know, and Rome, too, that in the case of the abbots of St. Osith, and possibly also in other cases in England, the abbatial benediction and episcopal consecration coincided *ab usu antiquo*? Possibly a careful study of the liturgy would clear up this point. St. Joseph's Hospital (Rev.) W. Hackner Dodgeville, Wis.

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Frequent and Daily Communion

To the Editor:—

I do not understand why your sacerdotal correspondent (F. R., XXXIII, 3, p. 54) should still continue to take exception to my articles appearing in *Emmanuel*. One would be inclined to think that he was opposed to the idea of a priest fostering devotion to daily communion. Let me state most emphatically that I *do* recognize the distinction between frequent and daily communion. Any priest who has had the advantage of a course in theology knows the difference between "daily" and "frequent" as applied to Holy Communion. Certainly one is warranted in asserting that, under certain respects, daily communion as compared to frequent communion is a salutary practice, and that frequent communion, prescinding from the number of times to be interpreted by the term "frequent," connotes a greater idea of necessity.

My critic refers me to the theologians. Under the heading, "De Obligatione Suscipiendi Eucharistiam," theologians speak of the divine and ecclesiastical precepts about the reception of the body and blood of Christ. By divine precept we are obliged to receive the Holy Viaticum at the hour of death; by ecclesiastical law Holy Communion must be received once a year during the paschal season. Theologians admit that *per accidens* there may exist a grave obligation to receive communion more frequently than once a year, in the case, say, of a prolonged temptation which could not be overcome except by Holy Communion. Even here many theologians do not insist upon the strict obligation of communion as a remedy *necessitate medii*, since other means, such as prayer, flight from the occasion of sin, mortification, may be able to repel the temptation.

Holy Mother Church is the authorized interpreter of the teaching and will of her Divine Founder. If the Church considered communion more than once a year to be of strict necessity, she would have taught this explicitly; but nowhere in her ordinary law, not in the decree "Sacra Tridentina Synodus," nor in the Code, does she declare that communion more than once a year is of absolute necessity.

I still maintain that the object of the decree on the Daily Reception of the Holy Eucharist is to foster devotion to frequent communion, be this term accepted in its fullest possible signification of daily communion or in its relative interpretation of as many communions as are possible under existing circumstances of distance from church, health, household or working duties, time of Mass, and so on. Most assuredly, the idea of the moral necessity of frequent communion should be impressed upon those who are in greater need of the powerful antidote to sin found

in the very body and blood of Christ. Undoubtedly, we priests should preach the advantages that come from more frequent communions, but to teach that there is an obligation of necessity requiring more than one communion a year, is, I maintain, not taught either by the Church or by her theologians.

In conclusion, I *do* assert that, by reason of the instructions contained in the decree "Sacra Tridentina Synodus," and of the rulings of the Code, all priests having care of souls are obliged in conscience to do all in their power to preach frequent and, where possible, daily communion. If my critic is so attached to the "necessity" idea as opposed to "salutary practice" in regard to Holy Communion, let him understand that he is obliged by necessity of filial obedience to Holy Mother Church to do all in his power to obtain as many communions as possible from his parishioners and penitents. The wording of the Decree in canon 6 and the Code under canon 863 renders this deduction very obvious. The decree states: "But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors and preachers—in accordance with the approved teaching of the Roman Catechism—are frequently and with great zeal, to exhort the faithful to this devout and salutary practice." The Code reads: "The faithful should be admonished according to the decrees of the Holy See to receive the Eucharistic bread frequently, and even daily, and that those who assist at Holy Mass should not only communicate spiritually, but be prepared to receive in reality our Lord in the holy Eucharist."

(Rev.) C. F. Curran

St. Mary's Cathedral, Halifax, N. S.

As to the military or unmilitary character of the Boy Scouts, it may be of interest to know that by the Versailles Treaty, Germany is forbidden to have that institution (see *Monatsblätter der Oblaten der Unbefl. Jungfrau Maria*, Nov., 1925, p. 286, in an article where an international deputation of Catholic Boy Scouts is reported to have visited Rome in the beginning of September; Germany was not represented for the reason given above). Those who are responsible for the Treaty of Versailles ought to know something about the Boy Scouts, and their opinion is different from that of the Rev. Jos. A. Newman (F. R., XXXIII, 2, p. 33).—L. H.

Another Negro Priest

To the Editor:—

I note on page 78 of the Feb. 15th issue of the F. R. that you know of only four Negro priests in the U. S.

On February 7, 1926, probably after you went to press, Mr. Norman Du Kette, formerly of Washington, D. C., was ordained a priest for the diocese of Detroit by the Rt. Rev. Joseph C. Plagens, auxiliary bishop of Detroit. Father Du Kette completed his course at St. Paul, Minn. His color is very black.

I am sure you will be glad to acknowledge this increase in the ranks of the Colored clergy. You have the right idea. Do not let prejudice stop you. What we need, and at once, are Negro priests for Catholic Negroes. The Church has always favored a native clergy. (Rev.) John C. Sullivan Detroit, Mich.

A Correction

To the Editor:—

On consulting my notes, I find that my recent reply to Father Richarz (No. 5, F. R.) contained an inaccuracy, which I herewith beg leave to rectify.

In the aforesaid reply, I either stated or intimated, if my memory serves me aright, that it was the palaeontologists (palaeozoologists), as distinguished from the palaeobotanists, who favored an allocation of the Laramie Beds to the Tertiary system. The reverse, however, seems to be true; for the palaeontologist Nicholson assigns the beds in question to either the Cretaceous or to a "transition-period."

In any case, the fact remains that Laramie beds have been a constant bone of contention between these two factions. In the third edition of "A Manual of Palaeontology" by Nicholson and Lydekker we read: "The 'Laramie Beds' are admittedly of purely inland origin, and were probably laid down in a vast brackish-water lake. The invertebrate fossils which they contain consist almost wholly of brackish-water, fresh-water, and terrestrial Mollusca, and the characters of these are such that they do not afford a decisive test of the age of the fossils. The remaining fossils are mostly those of land-plants or of terrestrial Vertebrates, and the evidence as to age yielded by these is discrepant, the vegetable remains being of distinctly Tertiary type, while the Vertebrates belong to the characteristic Mesozoic group of the Dinosaurian reptiles" (p. 46).

Asking you to kindly publish this correction, I am

Barry O'Toole

I sincerely wish you the best of success and God's blessing upon your good and valuable work. Certainly the Catholic clergy and the Catholic laity of intelligent calibre do appreciate your work, though many of us are negligent in expressing our appreciation of it through word and support.—(Rev.) Fr. Matthew, O. S. B., Carmel, Sask., Canada.

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Seit den Tagen des tieferschürfenden Mariologen Scheeben ist wohl kein Buch in deutscher Sprache erschienen, das so gründlich und eingehend die grosse Frage der Stellung Marias im Erlösungsplan, ihre Mitwirkung beim Erlösungswerk und ihre Gnadenmittlerschaft behandelt. Das Buch ist zugleich aktuell, weil ja die Lehre der Gnadenvermittlung Marias vielleicht in Bälde Gegenstand einer dogmatischen Entscheidung sein wird. Nach dem Urteil berufener Fachkritiker ist dieses Werk eine wertvolle Bereicherung der Mariologie.

Der bekannte Theologe Arndt urteilt: „Ein Werk, geschrieben mit ebensoviel Geistesstärke wie Herzenswärme; es erhebt das Banner des Glaubens, um die erhabenen Vorzüge der Mutter Gottes und unserer Mutter unanfechtbar festzustellen . . .“

Zu beziehen durch

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BOOK REVIEWS

The Constitution and Religious Liberty

Every thoughtful reader has no doubt observed that some writers have an instinct for details, while others overlook details and see only the broad outline. Occasionally, one meets with a writer who shows a combination of the two, and the resultant picture is a full-length portrait of the subject.

Such is the work of Mr. Breckenridge Long,* who traces the growth of our organic law from the earliest political document in our country, the Plymouth Covenant of 1620, through all the systems of government in early America down to and including the constitution of 1787 (not including the first ten amendments which we are accustomed to think of as being a part of the original draft), showing the many plans for union that from time to time were under discussion from about 1643 on to the Articles of Confederation, the inadequacy of which brought about the Federal Convention. The work reveals a wide range of reading and is marked by a treatment that gives the impression of a scholarly man of affairs, seeking, in the face of more or less radical threats of encroachment, to establish our Constitution on an impressive historical basis. The work is well done, leaving one with the settled conviction that our Constitution is of gradual growth, a product which no man or group or school or party can claim all the credit for.

As a political or social study, however, the portrait Mr. Long has so deftly sketched is not revealing. It is a portrait merely, without setting, background or perspective—and with very little color. It is an interesting and instructive historical narrative, but there is much more to life in society, and hence much more to the genesis of a nation's organic law, than the fullest history could set forth.

In the matter of religious liberty, for example, no adequate treatment is given. Roger Williams' enterprise is barely mentioned and Jefferson's Virginia Statute is not mentioned at all, while the first amendment to the Constitution, like all subsequent amendments, is purposely excluded from the work.

Mr. Long does give full credit to Lord Baltimore for having founded religious liberty in our country and says that it is "the first example in any government." While he notes that the liberty granted by Baltimore applied only to Christians, and that "this limitation would have a greater significance to-day than it had in 1632" (it had no practical significance at that time), he

*"The Genesis of the Constitution of the United States of America." By Breckenridge Long (The MacMillan Co.).

says emphatically: "The fact remains that perfect liberty of 'Christian' worship was decreed in Maryland before it was decreed anywhere else,—even before the colonists whose object in emigrating had been freedom of worship,—and decreed, not by a Protestant, nor in a Protestant colony, but by a Catholic nobleman in a colony in which the predominant membership was Catholic" (p. 95).

Mr. Long notes also the downfall of religious liberty in Maryland, "made possible by virtue of the asylum which that liberty gave to the Protestant plotters" who brought about its downfall, but he does not go into details as to that, excusing himself by saying: "This inquiry is concerned only with recording the evidence of constitutional development in America prior to 1787, particularly those appearing in constitutions and charters, as distinguished from legislative enactment, and must be content with drawing attention to the fact that Maryland was the first of all colonial governments to establish and proclaim that principle which, though not incorporated in the body of our constitution, is announced in the first line of the first amendment to it in the words, 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof'; and which is so fundamental to our government."

Some writers, in tracing the origin of religious liberty in our country, have tried to make it appear that the Catholics of Maryland were not actuated by true democratic motives, but by expediency, if indeed they were not compelled to grant religious freedom to all Christians. Mr. Long sets at rest that suspicion by giving us a description of other democratic institutions in this colony. He says: "With religious liberty; with general suffrage; with a representative lower branch of the legislature elected from prescribed areas; with an upper branch of the legislature elected by the landed proprietorship; with passage by both branches necessary to the validity of a bill; with tax bills, though not originating in the lower house, yet necessarily passing through it; with an executive independent of the other arms of government; with their judiciary, though not independent of proprietorial influence, yet differentiated from the executive and legislative officers:—we have many elements in colonial Maryland of our federal constitutional system" (p. 96).

"Maryland," the author continues, "was really more autonomous than most of the colonies. The passage of a bill by its legislature and signature by its governor were the only conditions precedent to validity; whereas other charters, such as that of Massachusetts in 1691, further required submission to the Crown for its possible veto, so that the local government had not final jurisdiction. Maryland did have final authority in

legislative as well as executive matters." Mr. Long disavows any intention to convey the impression that Maryland was or considered itself to be independent, for such was not the case. The legislature passed a law which required each inhabitant to take an oath of allegiance to the King, and in other ways recognized the dependence of the colony.

"But," he declares, "the inhabitants in Maryland entertained certain ideas of what were their rights and, in striving for the attainment of those rights, they, partly through their own initiative, partly through the magnanimity of their Proprietary did take certain steps and did adopt certain forms which were expressions of public sentiment of that day and which moulded the public sentiment of a later day and to which the forms and spirit of our Constitution of 1787 are partly traceable."

P. H. Callahan

Literary Briefs

--Father Charles J. Quirk, S. J., who occasionally contributes little poems to the F. R., has published a collection of verses in book form under the title, "Sails on the Horizon." The contents of the neatly printed volume are divided into lyrics, quatrains, and sonnets. Among the lyrics are "All Ye Who Tread Dream-Avenues of Thought" and "Madrigal." The quatrains embrace "The Lovers," "Stars," and "Shelley." Among the sonnets "Creation" takes first rank. The author is not a great poet, but one of those songsters whose verses ring true and have a charm all their own. They are a treat to a generation surfeited with the rantings of ultra-modernistic versifiers, and we cordially recommend the little volume to our readers, who need no sample, as they are well acquainted with Father Quirk's gentle muse. (Boston: The Stratford Co.)

--The Rev. Gerald Shaughnessy, S. M., has written "a study in immigration and Catholic growth in the U. S." under the title "Has the Immigrant Kept the Faith?" (The Macmillan Co.). It is a moot question he has undertaken to treat, but we are sorry to say he treats it not as a calm judicial scholar, but with the obvious desire to vindicate the efficiency of the shepherds of the flock by finding no defections. He minimizes the importance of the Irish, exaggerates the number of our converts, and takes scarcely any notice of the enormous defections among the Italian, Hungarian, and other immigrants. The *Catholic Citizen* (Vol. LVI, No. 15) justly describes the book as "a brief," *i. e.* an ex parte statement, and says of the concluding chapter on the theme of "our marvellous growth," that it "sounds like a jubilee sermon at the enrobing of a mon-

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- Meyer, Fulgence, O. F. M. "Uni Una." *To the One God My One Soul. Retreat Lectures and Readings*. Cincinnati, 1925. \$2.
- Shakespeare. *The Merchant of Venice*. With Introduction and Notes by F. A. Purcell and L. M. Somers. Chicago, 1915. 50 cts.
- Garesché, Edw. F. (S. J.). *Social Organization in Parishes*. N. Y. 1921. \$1.50.
- Fuller, E. I. *The Visible of the Invisible Empire*. Denver, 1925. \$1.25.
- Poulain, Aug. (S. J.). *Handbueh der Mystik*. 2te u. 3te gekürzte Auflage. Freiburg i. B., 1925. \$2.
- S. M. C., *Parables for Grown-up Children*. With a Foreword by Fr. Edwin Essex. O. P. London, 1925. 70 cts.
- Muckermann, H. (S. J.) *Ehe u. Familie im Gottesreich*. Freiburg, 1925. 60 cts.
- Peers, A. *Thoughts of Bl. Ramón Lull for Every Day*. London, 1925. 60 cts.
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- The Little Office of the Bl. Virgin Mary and the Office of the Dead with the Penitential Psalms and the Litany of the Saints from the Roman Breviary*. First ed. according to the 3rd Typical Vatican Edition. Latin text with English rubrics and notations. Ratisbon, 1925. \$1.50.
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- O'Malley, Austin. *The Cure of Alcoholism*. St. Louis, 1913. \$1.
- Twelve and After. A Book of Teachers' Material for the Religious Instruction of Older Children* by the Editor of *The Sower*. London, 1925. \$1.35.
- Seisenberger, M. *A Practical Handbook for the Study of the Bible and of Bible Literature*. Tr. by A. M. Buchanan and Edited by Rev. Thos. J. Gerrard. N. Y., 1911. \$2.
- Lefèbvre, Gaspar (O. S. B.) *Daily Missal with Vespers for Sundays and Feasts*. ["St. Andrew's Missal"]. Bruges, 1925. \$2.

THE FORTNIGHTLY REVIEW

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signor." The problem of our leakage remains precisely where it was before.

—"The Finger of God," by the Rev. Robert W. Brown (Benziger Bros.) is an attempt to tell people just what makes up the daily life of a parish priest. The volume is crammed with stories all originating within the parish and in the experiences of the writer in his spiritual field. There are nine chapters in the volume. They treat of Mother Love, Stories about Children, Stories about Priests, Stories about Sinners, Stories about Conversions, and so on. The book is interesting and instructive.

—"Poems and Pilgrims," by Katherine Brégy (Benziger Bros.), is the work of an honest and a talented critic who is herself a clever writer. It is a volume of essays beginning with "The Inclusiveness of Chaucer" and ending with "Paul Claudel, Mystic and Dramatist." Father Tabb, Katherine Tynan, Joyce Kilmer, Ernest Dowson, Louise Imogen Guiney, and others are brought before us in brief biographical sketches with generous excerpts from their writings. The author is well qualified to arouse an interest in these poets of the faith, and she succeeds very well, in our judgment.

—"Katechetik," by Dr. H. Mayer, is a summary treatment prepared for "Herder's Theologische Grundrisse," of the science and art of catechizing children. The author is not a mere theoretician, but a priest who has practiced the art of catechizing for many years and has contributed numerous practical articles to theological journals in the "Fatherland." His command of the literature of his subject is remarkable, and there is hardly an important question of religious pedagogics which he does not discuss luminously, even though, of necessity, briefly. The volume opens with an instructive survey of the development of catechetics from its earliest beginnings up to the present time. A supplementary chapter on "Religion and the Soul" deals with the psychological and religious presuppositions of catechetics. In conclusion the author offers some specimen instructions. (B. Herder Book Co.)

—The Rev. Joseph Weigand, a member of the Columbus (O.) diocesan school board, has prepared a manual of religion for teachers, which he calls "The Catechist and the Catechumen," and also a "Simple Course in Religion" for little first communicants. The former puts the truths of religion in narrative form, following the order of the Baltimore Catechism, for the learning of which the book is designed to be a preparation. The "Simple Course" is a little brochure intended for school children in the first room, who have not yet begun the little Catechism. Both books are carefully prepared and will help teachers in interesting the children. (Benziger Brothers).

—The venerable Father Joseph Rickaby, S. J., has selected and translated from St. Augustine's "Enarrationes in Psalmos," one of the most beautiful of the Saint's writings, which fills an immense folio volume in the Maurist edition, a number of attractive passages that make fine spiritual reading, for, "though often without claim to be explanations of the text that suggested them," they are yet "full of the Holy Ghost and fire." The volume is entitled, "Readings from St. Augustine on the Psalms." (Benziger Bros.)

—Father Daniel A. Lord's "Six One-Act Plays" (Benziger Bros.) deal with themes varying from the frankly fantastic to the dramatic conflict of opposing wills. They have a literary flavor, are distinctly modern, and may be staged quite simply, either indoors or on the campus.

—The "Thy Kingdom Come," series by the Rev. J. E. Moffatt, S. J., has been enriched with a second volume, subtitled, "Under the Chancel Light." Like its predecessor, this booklet contains short, tender meditations for way-worn and weary Christians on incidents from the life of Christ. (Benziger Bros.)

New Books Received

The House of Wisdom. A Cantata in Honor of St. Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart. Words by Sarah Brownson, music by Theodore Heinroth. For Girls' Voices with accompaniment. New York: J. Fischer & Bro. Vocal score, 80 cts.; vocal parts, each 30 cts.

The Liturgical Sacrifice of the New Law. By the Rev. Joseph Kramp, S. J. Authorized Version by the Rev. Leo F. Miller, D. D., Professor of Dogmatic Theology in the Pontifical College Josephinum, x & 226 pp. 12mo. B. Herder Book Co. \$1.50 net.

Retreat Matter for Priests. By the V. Rev. Paul Stiegele. Adapted into English by the Rev. C. F. Keyser. Edited by Arthur Preuss. viii & 410 pp. 12mo. B. Herder Book Co.

Twilight Talks to Tired Hearts. By W. W. Whalen. 2nd edition. 176 pp. 12mo. Techny, Ill.: Mission Press of the Society of the Divine Word. 75 cts. net.

Hills of Rest. [A story] by John M. Cooney. 240 pp. 12mo. St. Meinrad, Ind.: The Abbey Press. \$1.50, postpaid.

Leben Jesu-Werk. Von A. Meyenberg. Zweiter Band, II. und III. Lieferung. Lucerne: Räber & Cie. (Wrapper).

Rosary Novenas to Our Lady. By Charles V. Lacey. 48 pp. 3x5 in. Benziger Bros. 10 cts. (Wrapper).

A Short Life of Christ. By Rev. M. V. McDonough. Profusely Illustrated. 63 pp. 3x5 in. Benziger Bros. 15 cts.

A SPRINKLE OF SPICE

A Contribution from China

Catholic Mission,
Kinyang, Kansu, China.

To the Editor:— Jan. 1, 1926.

Greetings for the New Year and long live the FORTNIGHTLY REVIEW! Here is something for the Spice Column:

Two tramps were making their way across a western State in a side-door Pullman, when the older of the pair succumbed to an attack of heart disease. When the train came to a standstill, the younger alighted and laying his comrade to rest, set up a crude tombstone with the inscription:

To Bill

He done his darndest,
Angels couldn't have did more.

The clock in this mission is of Japanese manufacture. As often as I open it I am reminded of the FORTNIGHTLY Spice Column, for this is the ad that graces the interior:

Keep the While Ten Days at Once
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Rudolph Blockinger, O. M. Cap.

Explaining one long word by another, or a Greek term by a Latin, is not an extinct practice. An Anglican reader gives the *Tablet* his word for the truth of the following instance. Just a year ago simple questions in religious knowledge were put to some village boys. Having asked what might be the meaning of the Epiphany, the examiner received the surprising answer, "Tom Roberts." It turned out that the approaching feast had been hastily explained by a Sunday-school teacher as "the Manifestation"; and that Tom Roberts, a railway porter, was "The Man at the Station."

A Sunday school teacher asked a pupil why Ananias was so severely punished.

The little one thought a minute, then answered: "Please, teacher, they weren't so used to lying in those days."

A young man, about to be married, went to see the clergyman about having the banns published.

"Is your intended wife a spinster?" the clergyman asked.

The man thought for a moment, then he replied, "No, sir; she's a dressmaker!"

Here is another old line which might have been written of Prohibition America: "*Fartivus potus plenus dulcedine totus.*"—*New Zealand Tablet*.



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In the very heart of the world-famed Highlands of the Hudson is Graymoor, the Foundation Center of the Society of the Atonement. On the summit of a beautiful mountain seven hundred feet high, stand the Monastery, Church, Novitiate, and College of the Friars of the Atonement, Third Order Regular of St. Francis; in the valley below are the Community Buildings of the Sisters of the Atonement.

The Friars' Monastic Church on the mountain-top bears the name of St. Francis. On the Gospel side of the High Altar stands the Statue of St. Anthony, before which the Friars of the Atonement have prayed every day for the past fourteen years, invoking the Wonder-Worker of Padua, their Great Franciscan Brother, to hear the entreaties of his Clients, who have sent their Petitions from every part of the United States and Canada to be presented at his Graymoor Shrine (thousands upon thousands of them). A new Novena begins every Tuesday, and so these weekly Novenas form an endless chain interlinking each other, and constitute in effect a Perpetual Novena.

TESTIMONIALS OF GRATEFUL CLIENTS

C. P., Kansas: "Please accept the enclosed check for Twenty-Five Dollars and use it where it will do the most good. I promised to donate it to St. Anthony for success in a business matter."

Mrs. C. C. M., Hartford, Conn.: "Enclosed find thank offering for a favor granted, I might say, miraculously. Thanks be to God and St. Anthony."

J. B. L., N. Dak.: "St. Anthony is a most wonderful co-worker. He certainly makes my sales go up each day. Enclosed find money order as per promise."

Mr. & Mrs. W. J. A., Ariz.: "Enclosed find offering for St. Anthony's Bread, for my husband has found work with good pay. Thanks to St. Anthony, and all who pray for us at Graymoor."

L. L., New York: "Some time ago I sent a Petition to St. Anthony's Graymoor Shrine that I might be able to rent my home, and on the day the Novena ended I succeeded in doing so."

Mrs. W. L., Chicago: "It is with great pleasure that I send the enclosed Ten Dollars, which I promised if my petition of some weeks ago was granted. My son has since had a promotion with an increase in salary, and I feel sure he got it through St. Anthony. I wish also to express my thanks to the Graymoor Friars for their prayers in my behalf."

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The Fortnightly Review

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ST. LOUIS, MISSOURI

April 1st, 1926

CHRONICLE AND COMMENT

A Newly Discovered Ancient Syriac Chronicle

In the *Zeitschrift für katholische Theologie* (Vol. 49, No. 4) Fr. J. B. Umberg, S. J., analyzes the "Chronicle of Arbela" with regard to its teaching on the Sacraments. The "Chronicle of Arbela" is a small historical work, written in the Syriac language, about the year 550 A. D., by one Mesihazekha. It was discovered by A. Mingana and first published with a French translation, in 1907. A German translation by Ed. Sachau was printed in the proceedings of the Berlin Academy for 1915. The "Chronicle" has since been discussed by A. Allgeier, Felix Haase, A. Baumstark, A. Harnack, H. Dieckmann, S. J., and others. The last-mentioned writer (*Theol. und Glaube*, XVIII, 1925, pp. 66 sq.) says that the importance of this "Chronicle" lies in the fact that it is the oldest authentic document that can be dated with certainty throwing light on the spread of Christianity in the Orient and thus supplements the Acts of the Apostles, which describes its extension in the West, and because it gives us an insight into the ecclesiastical constitution of that ancient time and permits of a comparison of the church organization in sixth-century Syria with that simultaneously existing in the West.

According to the "Chronicle," Baptism was administered by the bishop, probably not only to adults, but also to children. The Sacrament of Confirmation is but vaguely adverted to. The Holy Eucharist is performed by simple priests. Penance and Matrimony are not mentioned at all. There is one seeming reference to Extreme Unction. But to Holy Orders there are several references, which Fr.

Dieckmann considers as highly important testimonies to the existence of the monarchical episcopate in the primitive Church. The power of orders is conferred by the laying on of hands. Deacons are consecrated bishops without passing through the intermediate stage of the priesthood. (Similar cases are mentioned and discussed in their dogmatic bearing by P. Gasparri, Tract. Can. de S. Ordinatione, Vol. I, 1893, n. 24, and by S. Many, Praellect. de S. Ordinatione, 1905, n. 5).

In connection with this particular subject Fr. Umberg points out that the new Code of Canon Law does not represent the priesthood as indispensable for the validity of episcopal consecration, but merely mentions it as a condition required by law, on a line with legitimate parentage, the canonical age (thirty years), etc.

Jews and Catholics

In a little pamphlet, called "Jews and Catholics" (Catholic Guild of Israel), Father A. F. Day, S. J., pleads for an understanding of, and sympathy with, Jews on the part of Catholics. Owing largely to historical events over which we to-day have no control, Catholics and Jews are utterly strange to one another, and strangeness breeds antagonism. And yet, as Father Day points out, we Catholics owe our religion to Judaism. Our Lord was born of a Jewish mother, His environment was wholly Jewish, His first followers were all Jews, and the New Law is but the fulfillment of the Old. Father Day offers many striking parallels between the Synagogue and the Church. He likens High Mass to the Temple Liturgy and Benediction is the fulfillment of which the Shekinah was the type.

It is rather an amazing thing that the two great historical forces in the world's history are coming into contact now after nineteen hundred years of separation. If the Jews and ourselves could both lay aside prejudice and try to understand each other with intelligent sympathy, the barriers would gradually break down. It would mean a great amount of hard work and Christian charity on our part, and the time is short, as Judaism is rapidly disintegrating into agnostic materialism. The orthodox Jew is far nearer to the Catholic Church than the sceptic Gentile, and in some ways is far more worth winning over.

The Huguenots

The *Month*, in its No. 734, reviews a book, "Histoire Politique des Protestants Français 1715-1794," by the Abbé Dédien (Paris: Gabalda), which throws new light on a chapter of French history that has much more than national importance. The author shows how considerable, and in many cases how direct, was the influence of the Huguenot pastors and their congregations in bringing about the downfall of the Bourbon monarchy. The fluctuations of government policy towards the heretics during the period are graphically described. Toleration and repression were tried alternately, but without effect. The French government certainly displayed but little political intelligence in dealing with the problem. Their system of repression appears to have lacked both continuity and thoroughness. In the gentle art of persecution they had much to learn from neighboring nations, whether beyond the Pyrenees or across the Channel. Rarely has a government incurred so much odium to so little purpose. But it must in fairness be remembered that the Huguenots were dangerous antagonists, exceptionally able and often exceptionally unscrupulous. Even under the ablest direction, the old Catholic monarchy could hardly have survived in its traditional form against the combined forces of irreligion and heresy.

Is Protestant Baptism Ordinarily Valid?

A notable contribution to this question is made by Father Joseph P. Donovan, C. M., in No. 2 of the *Ecclesiastical Review*. He shows that baptism, as conferred among the Baptists, is invalid because of a defective intention. Presbyterian baptism also has lost the substance of Christian baptism because Presbyterians, while retaining the word, no longer have the Sacrament. The Methodists hold that baptism of water is purely a sign of baptism in the Holy Spirit, which latter alone regenerates man independently of the former. The Congregationalist creeds exhibit no essential departure from Presbyterian standards. Baptism among the Campbellites, also called "Christians" and "Disciples of Christ," is doubtful because they admit Baptists and Methodists, nay Quakers and Unitarians, to their communion without rebaptism. Lutheran baptism is "plainly regenerative as opposed to symbolic; but whether sufficiently regenerative to qualify as essentially Catholic is not so sure. . . . The likelihood of validity seems incapable of passing over into certainty." The so-called Evangelicals speak of themselves as Liberals, and some of their ministers entertain the Presbyterian view of baptism. Episcopalian baptism is no better to-day than it was in the days of Newman and Manning, who were rebaptized conditionally when they became Catholics.

In view of this uncertainty it is not to be wondered at that there is a growing practice on the part of our diocesan curias to refuse out and out "mixtae religionis" dispensations and to issue absolute or conditional "disparitatis cultus" dispensations to safeguard the validity of marriage.

In conclusion Fr. Donovan calls attention to an instruction of the Holy Office (1878) according to which each baptism is to be given such investigation as circumstances permit. This had been the rule in some dioceses even earlier than that. When the late Dr.

Edward Preuss, for instance, came into the Catholic Church from Lutheranism, in 1872, Archbishop Kenrick, of St. Louis, appointed a committee of three priests to examine the validity of his baptism and that of his then only son, the present writer. The father's baptism, received in Germany in the thirties of the 19th century, was declared doubtful, while that of the son, received at the hands of a Lutheran minister in St. Louis, in 1871, was accepted as valid. Consequently the father was rebaptized conditionally, while the son was not rebaptized at all.

Loisy on the Third Gospel

How far Alfred Loisy is prepared to go in his historical scepticism comes out very clearly in his recently published book, "L'Évangile selon Luc" (Paris: E. Nourry). The legend of Jesus, taken as a whole, he says, is not a collection of historic memories; it is a redaction of the Christological myth, elaborated on the basis of Old Testament texts, to satisfy faith in Jesus and provide an apology for this faith against the Jews. It is the expression of this faith, in a dramatic commemoration of the dying and rising Christ. And beneath this commemoration it is not easy to detect what, as historical facts, the life and death of Jesus really were. The teaching attributed to Him, even in what is called the Synoptic records, is not the doctrine of a religious thinker, or the message of a prophet: it is a collection of sentences which stand in relation to the life of the earliest communities,—oracles if you wish, but oracles of Christian prophets. It is very difficult to discover in this rather incoherent mass any simple ideas of which it may be said with certainty that they inspired the whole teaching of Jesus. No Gospel simply reflects the impression produced by the life and death of Christ on those who were its witnesses. The simple fact of Jesus was immediately transfigured into faith in the immortal Christ, and so forth.

"Such historical pessimism," comments a Protestant critic in the *Times*

Literary Supplement (No. 1,239), "is the just nemesis of a literary criticism so radical and a historical criticism so sceptical as that which in increasing measure M. Loisy has been pursuing. It is quite incredible that the vivid reminiscences of the life and teaching of their Master should have been so obliterated by the blaze of heavenly glory in which His disciples believed Him to dwell. It is incredible that the personality which dominates the Gospels and the actions and words in which that personality was expressed, should have been almost entirely the creation of the primitive Church."

The Fruit of a Mixed Marriage

Theodore Dreiser, the famous novelist, as our readers are aware (cfr. *F. R.*, XXXII, No. 20, p. 426), is a fallen-away Catholic. Like most apostates, he likes to talk about religion. Miss Jean West Maury, who recently interviewed Dreiser, writes in Vol. IV, No. 4 of the *Literary Digest International Book Review*, page 223:

"He told me something of his childhood, of his father's unshakable devotion and blind faith, of his mother's attempt to conform to his father's religion—'But she never could conform; my mother was not religious; she had a beautiful pagan soul'; of the final breaking away from the family religion of all the children but one sister, and how much to heart the elder Dreiser took this dereliction of his children. 'He grieved in his beard about it as long as he lived. In his adherence to his religion, for which I have the greatest respect, my father was following a dogma formulated throughout the Middle Ages. In some ways this formula has proved a tremendous and marvelous success, but it is not for the man who wants to think for himself.' It was because he felt he had to do his own thinking, and must read what he liked, that Theodore Dreiser at seventeen gave up his religion. It left him, he said, pretty much up in the air, where he still is, unanchored to any particular creed."

In the course of her conversation with him, Miss Maury, noticing his predilection for religious topics, prophesied to Mr. Dreiser that he would sooner or later go back to the religion he had discarded at seventeen. But he emphatically said: "Never! I shall

never again subscribe to any creed."

We suspect that the elder Dreiser was not as staunch a Catholic as his apostate son represents him to have been; else why should he have contracted a mixed marriage?

The Catholic Revival in Northern Europe

The *Messenger of the Sacred Heart* for March has an interesting article on the General Intention of the Apostleship of Prayer: "The Catholic Revival in Northern Europe," part of the explanation, referring to the Scandinavian nations, being given by Mrs. Frode C. W. Rambusch, President of St. Ansgar's Scandinavian League, of New York. *Catholic Missions*, recently much improved under the able direction of Msgr. Quinn, has in its February issue a good article on Iceland by the Rev. G. Boots, S. M. M. The following items gathered from private letters and other sources may interest the readers of the F. R.

While "Archbishop" Söderblom of Upsala was touring this country two years ago, one of his ablest ministers at home organized a Lutheran High Church movement with Catholic trimmings. The civil authorities promptly deposed this minister, but the Archbishop upon his return reinstated him and assigned him to his cathedral in Upsala, with the injunction: "Do what you please, but do not become a Catholic."

The *Month* (February, 1926) reproduces some of the impressions which the Universal Christian Conference (which met at Stockholm from August 19th to August 30th of last year), made upon a keen Catholic observer, the Rev. Henry Sierp, S. J., editor of the *Stimmen der Zeit*. Fr. Sierp describes the vain quest for unity that manifested itself at the Conference, and distinguishes three groups among the delegates. The first group was composed of some Anglicans and a few Orthodox bishops, who "gave one the impression of not feeling altogether at

home. A few of them even made it clear that they had come with reluctance and only at the express invitation of the Anglicans, with whom they were then negotiating." The Anglicans emphasized sacerdotalism and the importance of the Sacraments. The second group was that of the Americans, "in whom the hereditary traits of Calvinism and Puritanism were unmistakably evident." They laid great stress on applied Christianity, as exemplified in various welfare institutions. The dogmatic basis of these sects has come to be regarded as so slight that practical Americans began to ask themselves why dogma should divide them." The third large group was composed of Lutherans, mostly of German nationality, who insisted that the doctrine of the all sufficiency of faith for justification is the only logical and consistent interpretation of Reformation theology."

Thus there was much dissatisfaction. The Finnish Bishop Johannson showed himself justifiably afraid that under Söderblom's direction the World Conference would still further attenuate Christianity. "The universal charity with which His Grace proposes to cement the union of all parties, is useless because it is an illusion. Christian charity can originate only in belief in Jesus Christ and is a gift of the Spirit of Truth."

Also in German Protestant circles opposition to the Conference was fairly widespread. No wonder, for its members were divided even in such important matters as birth control, prohibition, etc.

Cardinal Van Rossum, Prefect of the Propaganda, visited the Scandinavian

countries about two years ago, and with one exception, was everywhere received most courteously. Ministers, laity and press welcomed him as the representative of "the Mother Church." The most prominent living Icelandic poet composed some verses in his honor, pointing out that from Rome must come the words of religious authority, and to Rome all must look for religious truth.

About the same time the Brigittine nuns returned to Sweden to pray for the conversion of their countrymen. The superior in charge met Fr. Hagen, S. J., at Georgetown, D. C., some years ago and was later received by him into the Church at Rome. Most of her Sisters are converts.

Fr. Ansgar Meyer, S. J., writes from Stockholm about his and Fr. Koch's pilgrimage to Rome and their audience with the Holy Father, which resulted in a veritable Protestant homage to the Pope, for 180 Protestants, together with 35 Catholics, knelt before His Holiness, kissed his ring, received his blessing and cheered him most cordially. The Pope was very much pleased and by his kindness, affability, and eloquence made a splendid impression upon all, as the correspondent of the *Berlingske Tidende*, who accompanied the pilgrimage, remarked in his paper.

Let us pray for the conversion of these good people, for whom since the days of St. Ignatius prayers and masses are continually offered in the Society of Jesus.

T. H.

Experiences of a Colored Catholic

By Thomas W. Turner, President of the Federation of Colored Catholics

In the November number of *Opportunity Magazine*, 1925, I read an article entitled "Zigzagging Through Dixie" by Albion L. Holsey.

The article deals with the trials and tribulations of colored folk as they move about in the normal performance of their duties. It appealed to me very strongly because of the many parallelisms which it presents to the experiences of Catholic colored folk as they attempt to practice their religion in the various Catholic churches in different parts of this country.

During the Christmas holidays, I went to Kansas City, Mo., to attend meetings and to read a paper at one of the sessions of the Botanical Society of America. Finding myself in St. Louis, on Sunday, December 27, I thought I would wander out to church, as any good Catholic ought to do. It was very cold, but I finally landed in St. Ann's Church at 9 o'clock and took a seat in the middle aisle on the right, where I usually prefer to sit, provided, of course, that I am not occupying somebody else's pew. To avoid this, I usually select "for rent" pews whenever I see them.

There were relatively few people in the church. The usher, a corpulent, happy-faced youngster, spying me taking a seat, rushed up rather perplexed and requested me to move to the back seat of the row on the far right hand side. I was already quite cold, so a proffered banishment to a distant corner of that large church did not appeal to my thermal sense at all. I, therefore, with as much humility as I could muster for the occasion, inquired why he was so solicitous about my being seated under such careful specifications. He informed me quite naïvely that the area in question had been reserved as the "place" for colored people. I assured him that he ought to know why even colored people go to a Catholic church, and further, if I were looking for associations of colored people, they would not be those of his selection. Then he wanted to know if I were ashamed to sit with my people. I assured him that I might be ashamed to be with those of his selection. "Well," he said, "it is the pastor's orders." I replied, "I take my orders from Jesus Christ, so far as the Catholic Church is concerned,

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and not from mere man." Then, I said, the comedy having run far enough into the Mass, "You have done your bidding, so please get you hence that I may assist at Mass." He skulked away with a grumble and, lo and behold! I saw this same fellow coming down from the communion rail a little later, with hands devoutly folded, exhibiting a long, pious face.

I continued on my journey and discovered that in a Kansas town, colored children were put out of a parochial school which they had been attending and were forced into a public school which the Catholic parents did not prefer (now, in Kansas, the State University and non-sectarian colleges do not draw a color line); on the other hand, in a large adjoining Missouri town, a reverend Father gave peremptory orders to colored parents to remove their children from the public schools and send them to the parochial. Some of the parents had well-founded doubts about the efficiency of the church school, and having the welfare

of their children at heart, they hesitated to place them at what seemed to them an obvious disadvantage. This, the Father could not sense. His next move in this case was to punish and persecute the children. One little boy served at the altar. He was immediately discharged as a server. The parent of this boy told me that the uncharitable act greatly affected the little fellow. Other children were denied any prominent part in any church activity which might be calculated to stimulate them. Of course, the whole church should not be blamed for such stupidities, but the need of clerics with a human soul and an understanding heart is very essential; as to-day "marking time" may be considered the dominant procedure in the majority of colored parishes, if the usual criteria for progress are considered.

Coming East, there is set forth in the *Crisis Magazine*, Volume 31, No. 3, for January, 1926, a very deplorable situation confronting Philadelphia Catholics. This case has not been

given personal investigation yet, but will be looked into. New York colored Catholics are likewise having no end of trouble in trying to go to church and get an education, as our collected data show.

Not long ago, one of our educated and useful Catholic colored men had an interview with a wealthy white Catholic with the aim of getting some financial help for educational work. After this colored educator had set forth the status of the Catholic Negro in America to the prospective benefactor, the white Catholic replied, "Why do you colored people stay in the Catholic Church, anyway?" The colored educator had good occasion to convince his listener that the black man's connection with the Church of Jesus Christ far antedates most of those who would have him leave it; thus it would be quite painful for him to leave.

I could extend indefinitely the circuitous route by which the colored Catholic has to "zigzag" through the Church, with examples and documents, but enough has been said to show that the administration of affairs among colored people in the Church to-day needs, not improvement, but re-organization. In many places parish priests are "marking time," blind to the needs and necessities of the colored group. They are not living in close enough touch with the real problems confronting Negro life to render effective aid. They have not been able, in a majority of cases, to work in harmony with the intelligent people of their churches, and thus get the benefit of their advice. They commit the basic error of thinking that they are wholly sufficient in communities to speak for colored people and that colored leaders are superfluous and troublesome. They have very little sympathy for the colored peoples' desire for a colored clergy, and thus very few colored boys have had any encouragement for the priesthood.

These observations are in summary form. It is my hope to treat some of them separately whenever I can get the time between the periods of my bread-winning.

What I have said must not be taken as hostile criticism of individuals, but of the dominant "Catholic mind," which administers colored work to-day in America, and is not doing it successfully. The dominant non-Catholic forces working for the betterment of the colored people are getting much better results, because they have learned long ago that real, permanent progress, spiritual or temporal, is assured only when a racial group is helped to fall in line behind its own leaders. The prevailing "mind" in the Church keeps the Negro on the side lines, does not help him either as layman or priest to participate for his own uplift. One can easily see the fundamental fallacy in the pedagogics of this procedure. The Catholic Church is practicing a true pedagogic method, if I mistake not, everywhere else in the world, except among the Negroes in America. It would be interesting to know who is responsible for this, and how the situation may be improved.

Arthur Gray, Master of Jesus College, Cambridge, England, in "A Chapter in the Early Life of Shakespeare" (Cambridge University Press), advances the theory that, so far from spending his youth amid rustic surroundings at Stratford, Shakespeare passed part of it at Polesworth, in Warwickshire, a literary resort of the period.

BREAD AND WINE

By Albert P. Schimberg
Milwaukee, Wis.

Without the Upper Room a field—
It felt to Love's high Mystery so near,
The ready wheat, when Christ sat down to sup;
On golden lances kernels leaping up
Were quiet suddenly with wonder-fear.

The ripened grapes took on more sanguine hue
When Christ the chalice blessed and lifted up;
Their juices yearned towards the Holy Cup,
But then a strangely first swift paleness knew,
At thought of What they were to yield!

[NOTE: The second, third, fourth, and fifth lines of this poem are a free translation of a fragment from Jakob Kneip, quoted in *Stimmen der Zeit*, Vol. LV, No. 6.]

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Southern Tolerance

By P. H. Callahan of Louisville

We hear much of Southern intolerance, mostly from writers far removed from the South, who have little or no information as to present conditions. It prompts me to follow up with another concrete case my article in the FORTNIGHTLY REVIEW of February 1 (Vol. XXXIII, No. 3), entitled, "The Georgia Plan of Defending the Faith," which brought out very clearly the present satisfactory attitude of the press and the people of Georgia toward Catholics and Catholic institutions.

There was some mixed feeling among a few of our friends as to the propriety of Mr. Elder and myself attending the Scopes Trial at Dayton, Tenn., one of our Catholic weeklies going so far as to say that my appearance with my friend Wm. Jennings Bryan on that occasion was "most deplorable"; but there was a very definite object in our action, and on our return Mr. Elder prepared a brochure—"The Tennessee School Regulation,"—which was circulated among members of the legal profession and the newspaper editors of Tennessee. Copies were sent also to the Catholic clergy of the State.

Father Sliemers, a pastor located at St. Joseph, Lawrenceburg, Tennessee,

a small town near the Alabama State line where there are but few Catholics, sent the brochure we had mailed him to the editor of the Lawrenceburg *Democrat*, which brought forth the following friendly comment:

Let's Think Our Own Thoughts

The *Democrat* is grateful for a letter from Father M. Sliemers of St. Joseph in which he incloses a comprehensive discussion of the Tennessee anti-evolution law written by Benedict Elder, a Catholic lawyer of Louisville, Ky. We would like to print the whole article, but lack of space makes it impossible. However, we were especially impressed with the fairness, the evident sincerity of the writer, in touching not only on the matter in question, but on the subject of religious liberty in general. As is usual with these liberal-minded people, an attitude of extreme co-operation with non-Catholics was expressed. In defense of the statute Mr. Elder says, among other things:

"The act in both terms and character is inhibitive only, and inhibitive legislation is not a precedent for mandatory legislation. Inhibitive legislation is the principal means of preserving religious liberty. Protestant teachers in public schools are inhibited from denying the religious belief of Catholic pupils and teaching instead what Protestants believe. Catholic teachers are inhibited from denying what Protestant pupils believe and teaching instead what Catholics believe. Both are inhibited from denying what Jews believe and teaching instead what Christians believe. That is the way we preserve religious liberty in our public schools. By what process, then, does one conclude that inhibiting atheists

and free-thinkers from denying a common religious belief of their pupils and teaching instead atheistic opinions is to impinge on religious liberty or to set a precedent for future legislation that will endanger this cherished right?"

Again in expressing the sentiment of the Church in regard to the attitude toward Protestants he adds:

"It is perhaps not the best means to that end; it is not the traditional Catholic means, but it is an earnest means, and the one most immediately available to parents who must send their children to public schools. It seems to deserve the support of Catholics, because they are in sympathy with every reasonable effort of Protestant Christians to preserve the belief of their children from the paganzizing influences of atheists and unbelievers."

This spirit of fellowship, of co-operation is an inherent characteristic of these people, and it seems incredible that any sect, religious, political or fraternal, could find room for criticism of the beautiful ceremonies and sentiments of these worthy citizens. Their customs may not in the whole draw approval from every man, but there is no one church or creed that does this. Like every church, like everything in life, there are some who cannot conscientiously follow the precepts of the Catholic Church, but for one group to endeavor to assert its superiority and condemn the sincere beliefs of another as eternally damnable is the epitome of dogmatism.

If that were 100 per cent Americanism, then to be an American would bring no measure of commendation. But we are thankful such is not the case.

So long as we continue to enjoy the privileges of the Star Spangled Banner, let us be free thinking men and women, demanding the free control of our own conscience and according to others the same privilege.

When a Southern Tennessee editor speaks of Catholics as "these liberal minded people" and declares that the "spirit of fellowship, of co-operation is an inherent characteristic of these people," one may venture to ask whether Boston or Philadelphia or any other of our Northern cities with their large Catholic population can boast a newspaper so complimentary.

Formerly it was the country press in this kind of an environment that was mainly responsible for the anti-Catholic prejudice existing in such places. Catholics in the South have succeeded in instituting a plan that has worked to change this attitude from one of hostility to one of friendship, and it

is to be hoped that our critics in the North can do as well around their own fireside.

Notes and Gleanings

Rev. Father John Ferdinand Meifuss, who died at Breese, Ill., March 5, was the author of a series of school arithmetics, the translator of a book on Old Testament women from the French of the Countess de Tremaudan, compiled a guide for the Catholics of the Diocese of Belleville, and for about twelve years, from 1896 to 1908, while pastor of the little parish of Centerville Station, contributed regularly and copiously to the F. R. Many interesting and instructive articles appeared in this journal, partly above his full signature, partly above the initials J. F. M., and partly under the pen-name "J. Hernan." Probably the most important service he rendered the Catholic cause through the F. R. was a series of papers on the necessity of reforming our Catholic fraternal organizations. This subject was later handled for us by a professional actuary, Mr. Joseph Seclaus of Philadelphia, and the agitation started by Fr. Meifuss resulted in the financial reconstruction of most of these organizations. Father Meifuss, as his Bishop said at his obsequies, was a faithful priest, who had a high regard for the sacred ministry and a deep sense of its responsibilities. He was also a learned scholar and a forceful writer, who knew how to deal with contemporary problems convincingly in the light of approved Catholic principles. *Have pia anima!*

Father Daniel Lehane has devised a new method of teaching the Catechism. He employs pictures which, together with short texts, are thrown upon the wall by a stereopticon. A course has been arranged according to the Baltimore Catechism. Each topic is developed in a logical manner, and a syllabus is used as a guide which enables the teacher to place before the children to the best advantage the

doctrine taught in the films. The author, whose method has the approval of the ecclesiastical authorities, uses modern films instead of the old-style glass slides. The pictures come in their proper sequence and are always right side up and right side out. The change from picture to picture is made by merely pressing a button. Each picture can be exposed any desired length of time. The lantern is so simple that it may be left to one of the children to operate. Messrs. D. B. Hansen & Sons, 27 N. Franklin Str., Chicago, Ill., are distributors of the Lehane films, and further information may be obtained from them.

Bishop Boyle, of Pittsburgh, in his Lenten regulations for 1926, forbade euehre parties, bazaars, theatricals, and every other species of entertainment under parish auspices during the holy season of Lent. It is encouraging that this timely prohibition has been mentioned with approval in a number of Catholic papers in different parts of the country and that the director of the Pittsburgh Union of Sodalitys, Father Charles Moosman, has made it the text of a leaflet entitled, "A Serious Question for Catholics: Has Lent Changed?" in which he points out that in the intention of the Church Lent is still just as much a season of public penance as it ever was, and that it is not properly observed by those who refuse to withdraw from worldly amusements. He particularly emphasizes that St. Patrick's Day is no exception to the rule and that Catholics, by their laxness in this matter, easily become stumbling blocks to their brethren and a source of scandal to outsiders. Copies of this timely leaflet can be had from the Diocesan Union of Sodalitys, R. R. 4, Box 425, Pittsburgh, Pa.

Writing in the *Revue Catholique des Idées et des Faits*, of Brussels (Vol. V, No. 47), Fr. Val. Fallon, S. J., puts in a good word for medical examination before marriage. He does not favor making the examination compulsory, but says that from the moral

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no less than from the hygienic point of view it offers so many advantages that Catholic social reformers should work for its voluntary adoption. One who proposes to enter a state which will change his whole life, should satisfy himself whether he is physically able to fulfill the grave duties he is about to assume and to live up to the terms of the contract he is about to make. The medical examination is not so much of an innovation as it may seem to some, writes the Belgian Jesuit, and present-day conditions recommend its introduction. He adds some wise counsels for examining physicians, whom he warns especially against the Neo-Malthusian errors now so widely current.

Lord Charnwood has written a learned volume on the Fourth Gospel, under the title, "According to St. John" (London: Hodder & Stoughton). Despite all the radical criticism of the last thirty years, he is convinced that the Fourth Gospel was the work of John, the son of Zebedee, or of an intimate disciple of his, and that it contains a record of authentic memories. Though he admires "the courageous and high-minded Loisy," Lord Charnwood has no patience with those who try to "explain away the origin of the Eucharist."

Our Colored Missions (Vol. XII, No. 21) agrees with the ideas expressed on "The Reorganization of Mission Aid" in the F. R. of June 1, 1925. Viewing the question more especially from the standpoint of the Negro missions, our contemporary says that the Colored Mission Board pays about \$5,000 a month to the Sisters teaching in the Negro schools of the South, but received only \$2,000 from the various diocesan organizations between Sept. 1, 1925, and Jan. 31, 1926. For the time being the Negro missions manage to exist mainly on the charity of those who are disobedient. But are they disobedient? "Our humble opinion," says the organ of the Colored Mission Board, "is that no one under God has any authority to tell any one how little

he shall disburse in charity, nor where he shall disburse it. We believe that God allows to everyone the disposal of the goods he has earned, as long as these are not used to offend Him from whom the goods flow." All the missions, domestic and foreign, are suffering from the new regulations, and we think if the matter is put before the Roman authorities in the right way, the reorganization plan will have to be changed.

"As a member of the International Court of The Hague," said Lord Finlay in a recent address, "when I myself have occasion to quote Latin, I make a practice of reading it twice—once with the English pronunciation of the vowel sounds on which I was brought up, and a second time with the Italian vowel sounds, to make it intelligible to my colleagues." It is to Rome that the science of jurisprudence owes its origin, and it would be a not unfitting thing, if, a uniform pronunciation being adopted, Latin became the living language of the judgments, at least, of the Court in which that science now finds its best expression.

In "Many Days in Morocco" (London: Philip Allan) Mr. John Horne points out that the French government is erecting a magnificent mosque in Paris for the benefit of the Moslem citizens of the Republic, and appeals for similar action in London.

In his little book, "Scruples" (Talbot Press), Dr. P. J. Gearon, O. C. C., provides a simple remedy for a very serious spiritual malady. The patient must first be convinced that he has lost the power of judgment and clear perception of his own spiritual condition and, secondly, that he must therefore depend on the decision of another, who should, if possible, be an expert in the spiritual life. Above all the scrupulous person must be treated with sympathy, as one who has good will and is doing the best he can according to his lights. The difficulty lies in persuading him that it is his duty to ignore his own convictions.

This can be accomplished only if he is taught to develop and exercise his will power, on which aspect of the subject the author gives some valuable hints.

Msgr. Aug. Pelzer, of the Vatican Library, in a pamphlet, "Le Premier Livre des Reportata Parisiensia de Jean Duns Scot" (Louvain: Institut Supérieur de Philosophie), demonstrates that we have not the genuine text of Scotus's Parisian lectures on the Book of Sentences. The edition by Jean Maire is corrupt and that of Wadding, which claims to be genuine, is based on a defective version by Alnwick, which Wadding arbitrarily supplemented with extracts from Maire's edition. The result of Pelzer's researches, as Dr. B. Geyer points out (*Theologische Revue*, 1926, No. 1), is of great importance for the study of Scotism because Wadding's text, now seen to be doubtful, has hitherto been regarded as the most reliable expression of the master's teaching.

Cardinal Manning said to Hilaire Belloc, then in his twentieth year: "All human conflict is ultimately theological." Belloc, now over fifty years of age, writes: "This saying (which I carried away with me somewhat bewildered), that all human conflict was ultimately theological, that is that all wars and revolutions and all decisive struggles between parties of men arise from a difference in moral and transcendental doctrine, was utterly novel to me. To a young man the saying was without meaning. I would have almost said nonsensical, save that I could not attach the idea of folly to Manning. But as I grew older it became a *searchlight* with the observation of the world, and with the continuous reading of history, it came to possess for me a universal meaning so profound that it reached to the very roots of political action, so extended that it covered the whole."

St. Samson of Dol was born in Wales about 486. He was educated and ordained at the school of St. Iltut, at Llantwit, near Cowbridge. He then

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That Fool Moffett

By

E. C. SCOTT

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The characterization was his own. Young Vincent Moffett, just finishing his medical course, was planning to take his place in the big house in the home town that for three generations had sheltered a Doctor Moffett—and to bring a bride thereto. The bride-to-be was lovely Rosemary Gilmore, his friend since childhood. Usually a most likable chap, but impetuous and hotheaded, when in a mad moment he lost his head and flung away his happiness—"What a fool—what a fool!" he groaned in his loneliness.

Even though he was a fool, the author evidently thinks a lot of Moffett—the outstanding character in a group every one of whom the reader will follow with keenest interest. There is Doctor Moffett, the somewhat stern father, who is looking forward to the day when his boy who, in accordance with his dead mother's wish has been attending the parish school, will go from the care of "those women," (the nuns)—"Oh, good women! None better, according to their lights"—to the college that had been his own Alma Mater. Father Hull, Vincent's pastor, persuades the doctor to send the boy to Notre Dame prep., with his chum, Dan Gilmore. Then comes the doctor's sudden death, and the discovery of his will, directing that Vincent be sent to a university noted for its "liberal" tendencies—a circumstance that changes the course of the boy's life.

Space permits only the briefest mention of Essie, the pretty but captious little wife who, dismayed, says to herself after one of the quarrels she has precipitated: "Why, we are getting to be like the dreadful people who take their troubles to the police court!" Of her father, Jasper Delavan, the klan "lecturer." Of Sara King, a splendid woman, who tries to steer Vince's matrimonial bark clear of the rocks. Of the other Gilmores—Dan, who becomes a priest, and dear little Pate (Patience) who has "won home so easily and so soon!" Of the one to whom Vince's heart cries out in futile longing: "Rosemary—Rosemary!"

The story is told delightfully. What was said of a previous book of Mrs. Scott's: "It is illuminated by artistry, originality and kinship with life"—is equally true of this one. The lesson it conveys conflicts sharply with the lamentable modern tendency to make life a round of pleasure, regardless of consequences. The spirit of self-sacrifice comes to rule, bringing with it happiness and peace.

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entered the monastery of Piro (probably Caldey), of which he eventually became abbot. On being consecrated bishop, he set out for Cornwall and, after travelling through that country, set sail for Brittany. He founded a monastery at Dol, where he died and was buried. The early 7th century life recently translated by Thomas Taylor (S. P. C. K.), belongs to a period not otherwise represented in literature except by the "De Excidio" of Gildas, written some seventy-five years before. Moreover, in its description of St. Samson's ordinations, it throws light on the liturgical usages of the period. In the account of churches dedicated in the Saint's honor no mention is made of Milton Abbey nor of Caldey, whither his relics were solemnly translated a few years ago.

The journalist's life is a laborious one, feverish and tyrannised by the exactions of actuality. We must not, therefore, judge them with severity and criticize every little defect in their work. They have a right to be treated with indulgence, because we owe them gratitude for the task they accomplish, for their good intention to do the right thing—to seek the peace of Christ in the reign of Christ.—*Cardinal Mercier.*

Correspondence

Catholic Plays

To the Editor:—

The wide-spread and successful movement for a better Catholic Stage, conducted by the Catholic Dramatic Company, of Brooten, Minn., is sometimes misunderstood on account of the difference in the definition of a "Catholic play." Some people consider "a Catholic play" the same as "a religious play." This leads to the misunderstanding that the Catholic dramatic movement deals only with religious plays.

What is a "Catholic play"? Before answering this question we ask: "Who is a Catholic?" We answer, a Catholic is a man who practices his Catholic religion. A practical Catholic not only goes to church on Sundays and fulfills his Easter duty, no, he is a Catholic in all his ways and at all times, not only on Sundays, but all the days of the week, not only in church, but also in his business and amusements. He is a man

who lives according to the spirit of the Catholic Church.

As the stage should represent real human life, so the Catholic stage must represent "Catholic life," it must breathe Catholic air. A Catholic play, therefore, is a play with a "Catholic air." Not only religious plays, but also dramas and even comedies can have a "Catholic air."

Furthermore, a Catholic play must correspond with Catholic customs and the rules of the Church, that is to say, it must not be against the spirit of the season, for instance, the Holy Season of Lent requires that we avoid public amusements; therefore, any comedy or drama is not a proper Catholic play for Lent, while this time of penance is reserved for religious plays which are in harmony with the spirit of the season, especially the different passion plays.

"Catholic Plays for Catholic Stages" is our slogan. Where are you standing in this movement "for a better Catholic Stage"? Is the stage of your parish a "Catholic stage"? (Rev.) M. Helfen Brooten, Minn.

Frequent and Daily Communion

To the Editor:—

Father Curran in the mid-March F. R. insists rightly and, let us hope, with much success, on the obligation which every priest has of "frequently and with great zeal" exhorting his people to frequent and daily Communion. It is no secret that not a few priests never exhort the people to these practices, at least not in public. One wonders if the times have changed much since Cardinal Fischer wrote: "It is a sad truth that this Decree [Sacra Tr. Syn.] as well as the one on first holy Communion, finds passive resistance where it should be first of all welcomed and enforced."

Father Curran says that I had referred him to the theologians. Now, I would be far from doing that. Since Pius X says that certain theologians of "good repute" judged that daily Communion should be allowed to the faithful only in rare cases and under many conditions, we have a right, so it seems to me, to look with some distrust and a critical eye upon statements concerning holy Communion made by theologians. What I said was that Father Curran might leave the discussion of the reason why frequent Communion is necessary to the theologians, but that he could not deny the fact of the necessity.

Now, in his communication he comes out plainly by saying: "to teach that there is an obligation of necessity requiring more than one Communion a year, is, I maintain, not taught either by the Church or by her theologians." This he says in spite of the fact that Pius X tells us in his decree: "For Christ himself more than once, and in no

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ambiguous terms, pointed out the necessity of frequently eating his Flesh and drinking his Blood." I feel that Father Curran does not want to insinuate that Communion once a year means frequent Communion. Well, if once a year is not frequent Communion, then it follows from the words of the Decree that Christ Himself teaches the necessity of going to Holy Communion oftener than once a year. If Father Curran is able to get around this passage of the decree, he can do more than I. A Priest

Ugly Charges Against the Catholic Clergy of Porto Rico

To the Editor:—

The *Living Church* (Episcopalian) in its edition of February 13, 1926, page 506, says in an article on "Porto Rico Backgrounds":

"A man in Porto Rico was talking not long ago about getting married. He had six or seven children, but he and their mother had never been married, a not uncommon state of things among the poor people of that island, and for this reason: They are still under the influence of four centuries of Spanish rule, when nothing was done without payment. To be married in the priest's house cost \$10; for him to go to the home, \$15; to be married in the church, \$25—this for a man earning forty cents a day. One of our priests, talking to the man above

mentioned, said 'Well, see here, you ought to be married.' The man said he could not pay to do so. Our missionary said next time he came he would bring a certificate and marry them himself. When he did come, the man still demurred. Someone had told him that the missionary's marrying could not be any good or he would not be willing to do it for nothing. The man would not be married, on the one hand, because he could not pay for it; and on the other, he would not believe in a marriage that cost him nothing. What, in such a case, can a missionary do?"

I feel that if these charges are true, they should be brought to the attention of the proper ecclesiastical authorities, and if they are untrue, they should be refuted by the Catholic press.

Practically the same claims are made by Protestant missionaries in the Philippine Islands and in Mexico. Reports such as these certainly leave a bad taste in the mouth of American Catholics. (Rev.) A. J. D.

The Eucharistic Prize Hymn

To the Editor:—

In regard to the official prize hymn to be used at the Eucharistic Congress at Chicago (cfr. F. R., XXXIII, 6, p. 117) the further question may be raised as to the propriety or even permissibility of employing at so eminently a public function of Catholic wor-

ship as the Eucharistic Congress, a hymn of private composition, not officially sanctioned and used by the Church in her sacred liturgy. Surely the hymns of the Angelic Doctor, from a poetic as well as a dogmatic point of view, are prize hymns *par excellence* and, humanly speaking, will never be surpassed.

In comparison with the sonorous strains of the "*Lauda Sion Salvatorem*," for instance, the prize hymn selected by the committee in charge pales into insignificance. An analysis of it goes to show that rhetorically it is an attempt at heroic verse (though not even metrically faultless), and dogmatically the first stanza refers to the Incarnation, the second to Christ's prayer over His Apostles for unity of faith, and the third is a plea for international recognition of God. Excepting the refrain, there is not as much as a word or a line directly relating to the central theme of the Eucharistic Congress, which is none other than the "*sacrificium incruentum Novi Testamenti*." As this is attained by the celebration of the Holy Mass, the Eucharistic Congress being its projection on an international scale, and particularly so through the miracle of transubstantiation, it is regrettable that this theme was not cast into bold relief in the prize hymn, as it has an added historical significance to the Catholic world, inasmuch as the confession of this *nomen technicum* was at one time equivalent to incurring the penalty of death, deportation, imprisonment and confiscation of property.

It is doubly regrettable that the commission has not seen fit to acquaint the non-Catholic public of this country with the time-honored and well-nigh inspired compositions of a St. Bernard, a St. Thomas, and other Fathers and Doctors of the Church, but prefers the less than mediocre production of a private Catholic, even though she may happen to belong to the "*devotus femineus sexus*." What an admirable opportunity has been missed by the commission to open to an admiring public gaze the truly artistic as well as devotional treasures possessed by the Church in her divinely regulated forms of *sacred liturgy*! The whole idea of a prize hymn and its setting to special music as against the grand old plain chant of the Church savors of the sensational and is not apt to attract the serious-minded.

Shelby, Neb. (Rev.) A. Wagner

To the Editor:—

I applaud the courage of publishing your criticism of "The Nation's Consecration." A venerable priest handed me the text some time ago for an opinion. Here it is: Theologically wrong; liturgically awry; poetically stilted. On the whole, unworthy the theme. Now let's get the melody! Are there not appropriate hymns a-plenty? "*Recedant vetera, nova sint omnia*," was not meant by

Aquinas for Eucharistic Congresses. There was no "slogan" at any of the Eucharistic Congresses which I attended.

(Rev. Dr.) Joseph Selinger
Jefferson City, Mo.

To the Editor:—

Your criticism of the Prize-Hymn is perfectly just, only too lenient. I read the hymn with disgust. Surely among the 3000 submitted there must have been some far better than the one selected.

This débâcle is a good bait for the opponents of our parochial schools.

(Rev.) Fr. Reuter
Zanesville, O.

To the Editor:—

When I saw the article on the "Prize-Hymn" for the Eucharistic Congress (F. R., No. 6), I said: *Deo gratias!* At last someone has the courage to speak the truth about that misshapen product of the *ars poetica!* I think the least of the many Eucharistic hymns in existence would have been better than this. There are quite a few other things which seem strange in the preparations for the Congress. For instance, in the *Daily American Tribune* it is reported that a non-Catholic won the prize for an essay on the Congress! S. L.

The Catholic Foundation at the University of Illinois

To the Editor:—

The ideal place for a Catholic student is in a Catholic school. This holds true of the Catholic attendance at college or university, as it does at the elementary school or high school. There need be, and can be, no debate upon that subject. It is a truism. Sometimes, however, objective conditions render impossible the realization of that ideal. Whether it be due at times to lack of Catholic schools, or teachers, or equipment, or courses, or finances on the part of the student, or to any other one of a hundred circumstances, many students find it impossible to attend a Catholic school.

For pupils unable to receive their education in a Catholic elementary school or high school, the effort is usually made to provide religious instruction by the pastor or by some suitable person approved by him. That Catholic students compelled by circumstances to attend the State University should be provided with religious instruction adapted to their particular needs would seem to be demanded by the same line of logical reasoning. Indeed it is not only demanded by *a priori* reasoning but it is *commanded* by His Holiness, Pope Pius X, in clear unequivocal words that admit of no evasion. In his encyclical on The Teaching of Christian Doctrine in 1905 Pope Pius X ordains as follows:

“We do decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced: Where there are public academies, colleges and universities, let religious doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion.”

In compliance with this papal decree, His Eminence Cardinal Mundelein and the Bishops of the State, with a solid unanimity which knew no shadow of division, have given every aid and encouragement to the efforts to provide religious instruction to the Catholic students at the University of Illinois. To execute this decree of the Holy Father, the hierarchy of Illinois realized that some kind of a building in which classes in the Catholic religion could be taught, is necessary. For six years an old ramshackle frame dwelling house, an aesthetic eye-sore on the campus, has been used. It is totally unable to accommodate the students either for classes or for attendance at daily Mass. Hence the hierarchy have been anxious to provide a building that will be adequate to minister to these important spiritual needs of the Catholic student body. That, in a nutshell, is the *raison d'être* of the Newman Club Building or, as it is also called, The Catholic Foundation Building at the University of Illinois.

Differing from His Holiness, Pope Pius X, and opposing the efforts of the Bishops of the State to execute this important papal decree to care adequately for Catholic students at State Universities, stands the Rev. John McGuire, S. J. By ridicule, sarcasm, and innuendo against the wisdom of the action of the hierarchy, Fr. McGuire would strangle the efforts to instruct that large body of Catholic students in the religion of Christ.

His favorite mode of procedure is to paint the State school in the blackest possible colors as a veritable den of teeming iniquity. Listen to his alarming description of the State University as a place “where a large number of the professors are atheists, agnostics, infidels, or indifferent to revealed religion,” and where “few subjects are treated without making them vehicles for false ideas,” “high salaried professors in chairs of pestilence . . . may see the skull and cross-bones of their devilish (!!!) services,” etc., *ad nauseam*. If one did not happen to know a few of the actual facts himself he might almost become hysterical after reading Fr. McGuire’s blood-curdling description of the iniquitous State University.

Let it be clearly understood that the writer holds no brief for the State University. To prevent any misinterpretation let us repeat that the ideal place for the Catholic student when he can secure his desired courses, is at a Catholic school. Moreover, that some of

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the instructors at State Universities hold views on religion widely different from those of a Catholic, no one questions. But that Fr. McGuire presents a truthful picture of the University of Illinois (with which his article on the Foundation is chiefly concerned) surely no one who is really acquainted with the institution, can admit.

For almost a generation, those two great Christian educators, the late President James and the present incumbent, President McKinley, have been solicitous to place on the faculty men and women not only possessing technical and professional knowledge, but men and women who would not injure the moral character or steal the spark of religious faith from the hearts of their students. The great overwhelming majority of the faculty are religious men and women. Indeed the percentage definitely affiliated with a church is practically twice as high as prevails among the population at large. After nine years of almost daily contact with the faculty, with a personal acquaintance of hundreds of them, and after attending hundreds of lectures and classes, and after many conferences with the student body who are instructed to report to the Chaplain any statement disparaging the Catholic Church, the writer is frankly unable to say Amen to the picture Fr. McGuire portrays.

But then Fr. McGuire has a distinct advantage over the writer, inasmuch as he has never (to our knowledge) set foot inside the University, and hence has no curb placed upon his riotous imagination. Whether or not the professors at Illinois are devils incarnate, as Fr. McGuire implies, ready to pounce upon the incoming student and tear the spark of religious faith from his bosom may be judged from the following objective occurrence. Some seven years ago, when the Chaplain realized the necessity of securing academic credit for his lectures in religion in order to enable a larger number of students to follow them, and to devote enough time and study thereto, he petitioned the University Senate, composed of over one hundred faculty members, having full professorial rank, for credit for such religious courses. Though there was not a single Catholic in the whole University Senate, that body took the unique and generous step of conferring academic credit upon courses in the Catholic religion, conducted by a Catholic priest for students at a State University. The President has repeatedly stated in public meetings that the University is hungry to lend every possible assistance to the churches to safeguard and strengthen the religious faith of their student members. His educational philosophy finds apt expression in his frequent insistence: "*There is no complete education without religious training. The most important phase of education is the development of character. Character cannot be developed*

in the best sense without belief in, faith in, God."

Knowing these actual facts, the writer has not been able to gallivant up and down the State like Fr. McGuire, railing at the University as swarming with "atheists, agnostics, and infidels," or painting the professors as devils incarnate interested only in robbing students of their religious faith. This makes Fr. McGuire wrathful against the writer. Fr. McGuire seems to forget, however, that *even* a State University has a right to its good name. He seems to forget that veiled slander and misrepresentation of *even* a State University is a breach of the moral law. Even professors at a State University who do everything possible to enable the churches to discharge their duty to their student members have a right to protection against being branded by clear implication before the people of the State, as devils incarnate.

The writer submits that we Catholics who have suffered the most from this type of grotesque misrepresentation and slander, should be the last people in the world to indulge in such vilification. The rabid lecturer who brands our priests, sisters and religious with foul names, always refraining from mentioning specific circumstances of time, of name, of place, though he may be technically free from legal libel, merits the condemnation of all fair-minded people.

Fr. McGuire's idea in thus blackening the State University is apparently to convey the impression that the Catholic students who go there under any circumstances are practically always robbed of their faith. To confirm this viewpoint, he continues: "Listen to a prominent lawyer in one of our large cities. 'I don't know of a single (!!!) student that went from my Alma Mater to a secular university and left it sound in faith and morals.'" (Burning Questions, p. 17.) Note again how he discreetly cloaks it in anonymity. It is so directly at variance with our experience and with the experience of chaplains at other universities whose signed testimony the author has before him, that the writer challenges Fr. McGuire to name the lawyer, the students, their number, the Alma Mater and the secular universities attended, so the cause of such appalling and incomprehensibly uniform mortality of the students from that Alma Mater can be determined. By all means let us have the facts so an investigation can be made!

Fr. McGuire has had Mr. C. H. Heithaus, S. J., writing all over the State concerning addresses as far back as six and eight years to try to find one public utterance of the writer which might be stretched into an invitation or approval of a student's attendance at Illinois. Let him add to Mr. Heithaus' Scotland Yard labors the investigation of this incredible statement of "a prominent lawyer."

Fr. McGuire never tires of describing the alleged "spiritual apathy" of the Catholic students at Illinois and other State universities. While the writer does not maintain that the Catholic students are about ready to sprout wings or replace the angelic choirs of the Cherubim or Seraphim, they are on the whole a splendid body of faithful practical Catholic men and women. Crowding our little church four times on Sunday morning, hundreds receiving Holy Communion, unable to accommodate the crowd at the Sunday evening services in Lent, with the Foundation Chapel overflowing with students at daily Mass, the Chaplain cannot subscribe to Fr. McGuire's gloomy picture of them. In a later article, the writer will expose the inaccuracy of Fr. McGuire's statement of their alleged apathy in regard to the courses in religion. Let Fr. McGuire listen to the opinion of a man who has devoted almost his entire life to Catholic college work, and who labored daily among the Catholic students at Illinois for six months—the scholarly Fr. J. W. R. McGuire, C. S. V. "I have yet to find a finer or more stalwart brand of practical Catholicity than that prevailing among the Catholic student body at Illinois."

About two years ago Fr. McGuire conducted a Thirteen Hour Devotion for the students. While here, he had no single word of counsel to offer in regard to the Foundation plan. Two years later he goes out to Kansas City and writes "some seats were vacant" at the evening service. In spite of the fact that the sermons were among the weakest ever preached here on such an occasion, the students with their usual devotion packed the church, filling the aisles even with folding chairs. When the paper containing Fr. McGuire's statement was mailed from the Anti-foundation Propaganda Headquarters to some of the clergy of the country they were indignant. "How can Fr. McGuire," said one priest, "seek to create the impression that there was a slim attendance when the church was packed, even to special folding chairs in the aisles?" Not only the ten priests present can testify to its uncomfortably crowded condition, but hundreds of students remain as eyewitnesses of its overpacked condition. The writer will allow Father McGuire to appease the righteous indignation of the priests and student body by explaining his peculiar method of handling the truth. But why go on? This is typical of the flood of misrepresentation which has deluged the State seeking to frustrate the plan of the hierarchy for the instruction of Catholic students at the University of Illinois in the religion of Jesus Christ.

(Rev.) John A. O'Brien, Ph. D., Chaplain of Catholic Students at the University of Illinois.

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BOOK REVIEWS

—Under the title "Easter Chimes, Meditations and Sermons for Holy Week and Easter," the Rt. Rev. Msgr. James C. Byrne offers, through the E. M. Lohmann Company, of St. Paul, Minn., a symposium of beautiful thoughts on the Passion and the Resurrection of Our Divine Saviour, which are so original and suggestive in conception and couched in such an attractive style that Bishop Alexander McDonald, himself a writer of repute, does not hesitate to compare them with the late Bishop Hedley's discourses on the same, —or, rather, on other phases of the same subject. The author is most impressive, perhaps, in his reflections on the Sacred Heart of Jesus, though he seems unaware of the fact that the devotion to the Sacred Heart is much older than St. Margaret Mary Alacoque. The booklet is tastefully printed and beautifully bound in olive green with gold lettering.

—Among recent publications of J. Fischer & Bro., 119 W. 40th Str., New York City, are an Easy Mass in Honor of the Blessed Virgin Mary of Perdolenti, by E. Bottigliero, a Missa Brevis in Honorem S. Josephi for mixed voices with organ accompaniment, by Joseph J. McGrath, and a Cantata, "The House of Wisdom," in honor of St. Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart, words by Sarah Brownson, music by Theodore Heinroth.

—"A Practical Commentary on the Code of Canon Law," by the Rev. Stanislaus Woywod, O. F. M., in two volumes of about 700 pages each, holds the middle between the large commentaries of Augustine and Ayrinhac (not yet complete) and the smaller one-volume works. It is written by an author well known to the English-speaking public, and with particular reference to the needs of the parochial clergy, who, we think, will find the work useful and reliable. A reviewer of the work in *America* criticized the author for not quoting the actual text of all the canons discussed, but this would have increased the size of the work by another volume, and, besides, it is a safe assumption that by this time the new Code, in one of its several editions, is in the hands of all the clergy. A more plausible complaint is that Fr. Stanislaus often hesitates to point out a clear line of action. But this is an almost inevitable defect, as many points are left in doubt, and the true meaning of the law cannot be definitively stated until the Commission for the Authentic Interpretation of the Code has spoken. The author intends to publish semi-annual or annual supplements, containing the decisions of the Commission, together with other Roman documents of canonical interest, so that his Commentary, like Nelson's Loose-Leaf Encyclopedia, will be kept constantly up to date,—another feature which is dis-

tinctive and gives the work particular value. (Joseph F. Wagner, Inc., 54 Park Place, New York City).

—"The Young Apostle," by the Rev. Wm. Godfrey, a book of English provenience, contains a series of conferences for students preparing for Holy Orders. The idea of vocation adopted by the author is that of Canon Lahitton, and the principal poles around which the preparation revolves are purification and enlightenment. The well written book has the Westminster imprimatur. (Benziger Bros.)

—Father Edw. F. Garesché, S. J., has published a second volume of "Sodality Conferences," dealing mostly with the spiritual aspects of sodality life. This volume, together with that previously published under the same title, and the author's other two books, "Social Organization in Parishes" and "Children of Mary," constitute a series that will prove helpful to zealous directors and sodalists. (Benziger Bros.)

—"At the Parting of the Ways," by Father Herbert Lucas, S. J., and "In the Morning of Life," by the same author, have recently appeared in new editions, the third and fourth, respectively. The last-mentioned volume has been enlarged by the insertion of four meditations. We are glad that these excellent books for boys and young men have been so favorably received and repeat our previous recommendation of them. Nothing better can be found to put into the hands especially of high school and college students with a serious turn of mind. (Sands & Co. and B. Herder Book Co.)

—"The House with Dummy Windows and Other Stories," by a Nun of Tyburne Convent (Sands & Co. and B. Herder Book Co.), is a collection of eleven short well told stories, with an edifying, yet not obtrusive, religious note. The book makes a fine gift for adolescent girls.

—"Twelve and After," by F. H. Drinkwater, editor of *The Sower*, an English Catholic educational magazine, is described in the sub-title as "a book of teacher's material for the religious instruction of older children." It is well adapted for that purpose, though there are a few ineptitudes which should be corrected in the next edition (cfr. *America*, Vol. XXXIII, No. 17). There is a real organic unity in the course. The material is broken up, not into lessons, but into subject-sections. Many Scripture references are given. In the hands of a good teacher this book can undoubtedly be made most effective. (Benziger Bros.)

—"The End of the World and of Man" and "The Three Divine Virtues" are two new volumes by the Rev. D. I. Lanslots, O. S. B. They are dogmatic in character, though evidently not intended as text-books for the use of seminarists, but rather for

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Raupert, J. Godfrey. *Die Geister des Spiritismus*. Innsbruck, 1925. 50 cts. (Wrapper).
- Stanley, Hy. M. *My Early Travels and Adventures in America and Asia*. 2 vols. N. Y., 1905. \$2.
- Meyer, Fulgence, O. F. M. "Uni Una." *To the One God My One Soul. Retreat Lectures and Readings*. Cincinnati, 1925. \$2.
- Shakespeare. *The Merchant of Venice*. With Introduction and Notes by F. A. Purcell and L. M. Somers. Chicago, 1915. 50 cts.
- Garesché, Edw. F. (S. J.). *Social Organization in Parishes*. N. Y. 1921. \$1.50.
- Fuller, E. I. *The Visible of the Invisible Empire*. Denver, 1925. \$1.25.
- Poulain, Aug. (S. J.). *Handbuch der Mystik*. 2te u. 3te gekürzte Auflage. Freiburg i. B., 1925. \$2.
- S. M. C., *Parables for Grown-up Children*. With a Foreword by Fr. Edwin Essex. O. P. London, 1925. 70 cts.
- Peers, A. *Thoughts of Bl. Ramón Lull for Every Day*. London, 1925. 60 cts.
- Tunstall, C. *Certain Godly and Devout Prayers*. Tr. by Thos. Paynell. Ed. by Dom. Roger Hudleston, O. S. B. London, 1925. 70 cts.
- The Little Office of the Bl. Virgin Mary and the Office of the Dead with the Penitential Psalms and the Litany of the Saints from the Roman Breviary*. First ed. according to the 3rd Typical Vatican Edition. Latin text with English rubrics and notations. Ratisbon, 1925. \$1.50.
- Detweiler, F. G. *The Negro Press in the U. S. Chicago, 1922*. \$1.
- O'Malley, Austin. *The Cure of Alcoholism*. St. Louis, 1913. \$1.
- Twelve and After. A Book of Teachers' Material for the Religious Instruction of Older Children* by the Editor of *The Sower*. London, 1925. \$1.35.
- Seisenberger, M. *A Practical Handbook for the Study of the Bible and of Bible Literature*. Tr. by A. M. Buchanan and Edited by Rev. Thos. J. Gerrard. N. Y., 1911. \$2.
- Gearon, P. (O. C. C.). *Scruples: Words of Consolation*. 2nd ed. Dublin, 1925. \$1.
- Heilmann, A. *Vom kostbaren Leben. Sonntagsgedanken*. Freiburg, 1925. 80 cts.
- Kolbe, Msgr. *Upon the Slopes of Mount Sion. A Progress from Puritanism to Catholicism*. London, 1924. \$1.

THE FORTNIGHTLY REVIEW

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popular reading. To this purpose they are well adapted. (Fr. Pustet Co., Inc.)

—A four-volume work of meditations on the life of Christ, "Das Leben Jesu, Betrachtungen besonders für Ordensleute," by the Rev. Ignaz Watterott, O. M. L., deserves to be warmly recommended to all who are concerned about the spiritual life. If sincere and intimate devotedness to the person of Christ is the very heart of spiritual health and holiness, it is easy to see how vital and perennial must be the duty of acquiring an ever fuller and deeper knowledge of the God-Man. For knowledge must needs precede love and loyal service. The method of the author is that of exegetical exposition of a portion of the Scripture text, followed by apposite practical applications to life. The subject matter is arranged to correspond to the seasons of the ecclesiastical year, the whole of the Life being distributed through 366 meditations. The Scripture texts are always given in full. (F. Schöningh, Paderborn).

—In a booklet of 110 pages, titled "Liebe," Father Eric Przywara, S. J., favorably known for his translations and studies of Cardinal Newman, has gotten out a thought-provoking little treatise on a subject of perennial interest to all spiritual-minded souls. The thoughts and illustrations are in great measure drawn from the words of the Apostles SS. Paul and John and from the works of St. Augustine. (B. Herder Book Co.)

New Books Received

Selma. A Novel by Isabel C. Clarke. 370 pp. 12mo. Benziger Bros. \$2 net.

Ideals of Life. Graduation Plays for Boys and Girls, in Dialogues, Songs and Five Pictures. By Rev. M. Helfen. 13 pp. 16mo. Brooten, Minn.: Catholic Dramatic Co. (Wrapper).

Easter Chimes. Meditations and Sermons for Holy Week and Easter. By Rt. Rev. Msgr. James C. Byrne. 2nd ed. 78 pp. 16mo. St. Paul, Minn.: The E. M. Lohmann Co. \$1 net.

Storia Ecclesiastica Contemporanea (1900-1925). Par Orazio M. Premoli, Barnabita. xi & 496 pp. 8vo. Turin, Italy: Marietti. L. 27. (Wrapper).

Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum. Auctore Nicol. Sebastiani. Ed. 8va minor, recognita. 659 pp. 16mo. Turin, Italy: Marietti. (Wrapper).

De Censuris Latae Sententiae iuxta Codicem Iuris Canonici. Auctore Alb. D. Cipollini. viii & 261 pp. 8vo. Turin, Italy: Marietti. (Wrapper).

Back to Morality. By the Rev. T. Slater, S. J. viii & 180 pp. 12mo. Benziger Bros. \$2 net.

Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum. Auctore Nicol. Sebastiani. Ed. 7ma maior, recognita. 404 pp. 8vo. Turin, Italy: Marietti. L. 13.50. (Wrapper).

Philosophia Naturalis in Usum Scholarum. Auctore Carolo Frank S. J. (Pars III of the Cursus Philosophicus of the Valkenburg Jesuits). xv & 365 pp. 12mo. Herder & Co. \$2 net.

St. Joan of Arc. A Study of the Supernatural in her Life and Mission. By the Chanoine Justin Rousseil. Translated by the Rev. Joseph Murphy, S. J. xviii & 272 pp. 12mo. Benziger Bros. \$2.75 net.

Handbuch zur biblischen Geschichte. Von Schuster-Holzammer. Ste; neubearbeitete Auflage. Zweiter (Schluss-) Band. Das Neue Testament. Bearbeitet von Dr. Jakob Schaefer. Mit 55 Bildern im Text und auf Tafeln, sowie 2 Karten. xx & 782 pp. large 8vo. Herder & Co. \$7 net.

Der Intuitionsbegriff in der kath. Religionsphilosophie der Gegenwart. Von Dr. theol. Simon Geiger. (Freiburger Theologische Studien, 30. Heft). viii & 111 pp. 8vo. Herder & Co. \$1.65. (Wrapper).

Sinn und Wert der Eucharistie. Von Hermann Muckermann. Mit einem Titelbild. iv & 74 pp. 16mo. Herder & Co. 75 cts. net.

Martin Luthers Leben und sein Werk. Zusammenfassend dargestellt von Hartmann Grisar S. J. Mit 13 Tafeln. xxxvi & 560 pp. large 8vo. Herder & Co. \$4.50 net.

Report of the Rt. Rev. Renier Sevens, Vicar for Missions of the Diocese of Oklahoma, for the Fiscal Year 1925. 30 pp. 12mo. (Wrapper).

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Carl Sandburg in his new biography of Abraham Lincoln tells this anecdote: Lincoln attended a religious meeting at which Peter Cartwright, famed Methodist circuit rider, was to preach. In due time Cartwright made the request that "all who desire to lead a new life, to give their hearts to God, and go to Heaven, will stand." All stood up, except Lincoln. In a grave voice the preacher said: "I observe that many responded to the first invitation to give their hearts to God and go to Heaven. And I further observe that all of you save one indicated that you did not desire to go to hell. The sole exception is Mr. Lincoln, who did not respond to either invitation. May I inquire of you, Mr. Lincoln, where you are going?" Lincoln rose slowly and deliberately said: "I came here as a respectful listener. I did not know that I was to be singled out. I believe in treating religious matters with due solemnity. I admit that the questions propounded by Brother Cartwright are of great importance. I did not feel called upon to answer as the rest did. Brother Cartwright asks me directly where I am going. I desire to reply with equal directness: I am going to Congress!" And the meeting broke up.

A negro recently came to the White House to ask President Coolidge to declare a Day of Prayer for the nation. He was arrested and put under observation for insanity. Signs multiply that anybody who takes religion seriously to-day is a suspicious person, especially in Washington.—*Unity*, XCVI, 23.



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Among the books to be discussed are Werner Sombart's "The Bourgeois," Harold Spencer's "Democracy or Shylockery," and Brook's "Corruption in American Politics." Among the contributors engaged are such prominent leaders as Alois Lichtenstein and Bishop Ottakar Prochazka.

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The Fortnightly Review

VOL. XXXIII, No. 8

ST. LOUIS, MISSOURI

April 15th, 1926

CHRONICLE AND COMMENT

Archbishop Curley on the Catholic Foundation Plan

Foremost among those who oppose the plan of Catholic foundations at secular universities (not to be confounded with chaplaincies for the benefit of those who are unavoidably studying at these institutions) is Archbishop Curley, of Baltimore, who said in a recent address at Washington:

"It has been said that Catholic education is merely secular education plus instruction in religion and that secular education is merely Catholic education with religious instruction left out. Both of these contentions are false and evidence an ignorance of the true purposes and worth of Catholic education. In a Catholic education religion permeates the very atmosphere of the school. There are great numbers of Catholic men and women attending purely secular universities. For their care there has grown up a system which would add to their secular courses but a smattering of religious instruction. I find that the atmosphere of secularism in these big institutions of learning has had such a great influence upon our own priests attending, that they have become contaminated. I sound the warning against this plan. I consider it destructive of our whole educational work of three centuries. I consider it disloyal to the mind of the Church. I find the plan opposed to the mind of the Church, dangerous to the faith and dangerous to the minds and morals of the youth."

This has been our own view from the beginning, and the recent debate between Dr. O'Brien and Father McGuire has confirmed us in the conviction that the Foundation plan constitutes a great peril to Catholic educa-

tion. No doubt after the matter has been thoroughly considered in all its aspects, those of our bishops who have been friendly to the Foundation Plan will withdraw their support from it.

Mission Work in Oklahoma

The F. R. is indebted to Bishop F. C. Kelley for a copy of the first annual Report of the Rt. Rev. Renier Sevens, Vicar for Missions of the Diocese of Oklahoma, covering the fiscal year 1925. This office of vicar of missions is a new one and, backed by the prayers and support of both clergy and faithful, the first year's work of Msgr. Sevens has been most encouraging. The mission work has been systematized and by means of a "Third Sunday Envelope Collection" the diocesan works received over \$5,000 more than ever before in the history of the diocese and the receipts for missions were multiplied by six. The work done with the funds gathered from this and other sources is engagingly set forth in the Vicar's report. Two points are of more than diocesan interest. The one is the auxiliary support given to the priests sent into sections where the Catholics are poor and scattered. The Oklahoma plan is to let the people do all they can and then supply what is lacking for the actual necessities. \$1,784 was spent for this purpose in 1925.

The greatest consolation on the basis of tangible results was derived from the Negro missions of the diocese. Missions to the colored were given in several places, and at least one new parish was established. New converts are being constantly added to the colored Catholic groups of the diocese, and the Vicar says (p. 23): "It is folly to say that the work done for the colored people produces no results. We

know different. This is the most fertile of fields."

We have no space to enter into the details of this most interesting and edifying report, and hence can only call attention in passing to what is said in Msgr. Sevens's report about the role of the automobile as an aid to country pastors in attending to the needs of their flocks. For scattered missions, he says, the automobile, more particularly the Ford, "is not a luxury but a necessity."

A Crisis in Theosophy

Since the F. R. last discussed developments among the Theosophists (Vol. XXXII, No. 1, p. 8), Mrs. Annie Besant, at the jubilee celebration of the Theosophical Society, held at Adyar, Madras, in the presence of thousands of adherents developed her declaration already emphasized at a congress in Holland that a new "world teacher," whose twelve apostles had already been appointed, was shortly to reveal himself. This teacher, known hitherto to the initiated under the name of "the Lord Maitraya"—a Buddhist Bodhisattva (successor to the Buddha)—was identical with the Christ of the Gnostic interpretation, *i. e.*, a divine manifestation through the body of a human individual. He would take to himself the prepared body of the young Brahman, Mr. J. Krishnamurti, and by the substitution of a divine personality speak and act through him. The youth, in a speech at the convention, accepted the honor for which he was selected by Mrs. Besant some years ago. The eclectic character of the new creed is shown by Mr. Krishnamurti's dedication of a Hindu temple, and in other parts of the world buildings of other religious types are being erected as centres for the mission. The "Apostles" have been given the title of bishops, and include Messrs. Wedgwood, Arundale, Pigott, Leadbeater (whose teachings led to a considerable secession from Theosophy in 1906), and Oscar Kollerstrom. They claim to derive their orders by succession from the "Liberal Catholic Church."

The new religion, however, has met with a mixed reception among Theosophists. Two national branches—those of Canada and Czechoslovakia—have seceded in protest. The London Lodge, the oldest lodge in the United Kingdom, has withdrawn from the Society. There have been many individual secessions, but the National Council of the Theosophical Society in England has adhered by a majority to the new cult. Mr. Loftus Hare, one of its prominent opponents, estimates that of nearly 5,000 members of the Society in England one-third do not accept Mrs. Besant's directives.

The Human Side of Kant

"Reichs Philosophischer Almanach" for 1924 was devoted entirely to Immanuel Kant, on account of the 200th anniversary of his birth. The contributors deal with the "Sage of Königsberg" less on the philosophic than the personal, biographical, and bibliographical side. The purely biographical essays seem to be inspired by the desire to "bring Kant down to earth," to show that he was not the absolutely aloof character of popular conception. Heine was chiefly responsible for the idea of Kant's "abstract" life; and his "Lebensgeschichte" of Kant—which begins with the mocking sentence, "Kant's life history is difficult to describe, for he had neither 'life' nor 'history,'"—is made the text for an excellent essay on Kant as "Der elegante Magister," by Otto Schöndörffer. Here we are assured that Heine's satire referred only to Kant as an old man and that the philosopher, when younger, was given to billiard-playing and visiting the theatre. In an interesting anthology of contemporary opinion we are shown Kant as a keen student of Swift and a diligent reader of books of travel; while finally, in an essay bearing the unexpected title of "Der Humor Kants," Dr. Minden actually quotes some of the philosopher's jokes, such as that in which he assured a group of ladies that there could hardly be any women in Heaven, since St. John recorded a si-

lence of half an hour there. Hardly brilliant, to be sure, but—in comparison with the commonly accepted notion—refreshingly “un-Kantian.” Equally so is the remark, “Good eating and drinking are the true metaphysics of life.” If this section of the Almanac is hardly for the serious student, it is at least a welcome relaxation for the ordinary reader, to whom Kant stands as a forbidding and hardly comprehensible figure.

Military Training in American Schools

Mr. Winthrop D. Lane has done an extraordinarily valuable piece of public service in preparing his recently published report on military training in American schools and colleges. Few persons have realized the extent to which the militarization of our educational system is going on these days. Thus in 1915, before the United States got into the “war to end war,” there were only 119 army officers detailed to act as military instructors in schools

of all kinds. To-day there are 768 officers and 1064 enlisted men detailed to such service—an increase in ten years of 1480 per cent! The number of educational institutions in which some kind of drilling is going on is uncertain, but Mr. Lane knows of 124 colleges and universities which have units of the R. O. T. C., and 63 high schools, together with 39 others, listed as “essentially military schools.” In 83 of the colleges, and in the high schools of 23 cities, the military training course is compulsory. Mr. Lane states that these totals are steadily increasing. The course of training, it should be understood, is prescribed by the War Department, and, once introduced, is altogether beyond the control of the local faculty.

These are facts—and there are many more of the same kind in Mr. Lane’s report!—which should be known to the public, for we believe that the people only need to be acquainted with what is going on to put a stop to it.

Are Catholic Hospitals Charitable Institutions?

By the Rev. J. van de Riet, Donaldson, Ind.

Quite a few people seem to labor under the impression that whatever services the members of our Sisterhoods in their different fields of activity render, must be free of charge. It is well enough, according to their notion, that the recipients of the benefits of the Sisters show their appreciation by making them a little present, but that the Sisters should charge a fixed price for their services, does not tally with their conception of charity.

Perhaps two facts have served as the main causes to create this impression. The first is this. The Sisters planning to build an institution of some kind somewhere, usually ask the faithful or the citizens who are apt to be benefited by their undertaking, for some assistance. A collection is taken up, a “drive” is arranged, donations are solicited for the purpose. To their doing so no one could reasonably object, but in connection with the efforts

to raise funds by these means, such a strong emphasis is at times placed on that handy and sweet word *Charity*, and on the great things the Sisters are going to do if they receive some support, that many are led to believe their small contributions will enable the Sisters to conduct their institutions on a free-for-all plan for all time to come.—The other fact is, that on many occasions the Sisters are extolled most eloquently as “Angels of Charity.” This is as it should be, but there is danger that it be misunderstood. The audience must be made aware that, if the Sisters are rightly called Angels of Charity, they are such only by comparison, and that, whilst real angels would probably have it in their power to practice the kind of charity many seem to expect of the Sisters, these latter, being angels in the flesh, must first receive from the flesh before they can give to the flesh.

That people with a warped conception of charity, such as is hinted at in the above, will answer the question: Are our Catholic hospitals, *i. e.*, the hospitals built and operated by our Sisterhoods, charitable institutions? in the negative, is self-evident. The Sisters charge the patients for accommodations and services,—and, as some will have it, a high price at that,—therefore, their hospitals cannot be charitable institutions. And yet they are and very much so. And it is not true what has been said of them, *viz.*, that they are great money-making concerns, and that the talk about the charity of the Sisters is to a great extent palaver. Such and similar statements do not disturb the Sisters very much,—they will go on in their own quiet, unaffected, unobtrusive way to dispense their kind of charity to all who wish to be benefited by it;— but they hurt the cause of the Lord, whose work the Sisters are doing, and for this reason it is worth while to show that our Catholic hospitals are truly charitable institutions.

If, through my endeavor and industry, I make it possible for my fellowmen to obtain the things they need for the sustenance of their lives for about half of what a profit-seeking merchant might charge for them, I am, as a rule, practising charity. Something similar the Sisters are doing in building and operating their hospitals. They actually offer the services and accommodations in their hospitals to suffering humanity for about half of what they would cost in hospitals built by private capital or stock companies and operated on ordinary business principles. It takes no mathematical prodigy to figure this out. We may safely set down \$1,500,000 as the amount it would take to buy a suitable piece of ground in a large city and erect on it a modern, 200-bed, Class A hospital. The price of the equipment is included in the said sum. The cost of operating such a hospital would run up to \$200,000 annually. The financial statement would show items like the following: Salaries and Wages

(Superintendents, Druggists, X-ray Experts, Dieticians, Clerks, Nurses, Waitresses, Laundresses, Housegirls, Engineers, Firemen, Chauffeurs, Janitors) \$125,000; Food Supplies \$40,000; Fuel and Gas \$10,000; Drugs and Surgical Supplies \$12,000; Telephone and Elevators \$5,000; X-ray and Laboratory \$8,000; Power, Light and Water \$6,000; Books, Printing and Stationery \$2,000; Insurance and Taxes \$2,000; Autos and Trucks \$5,000; Ordinary Repairs and Improvements \$8,000. The interest on the capital invested at 10% would be \$150,000. The annual receipts to meet these expenses would have to be \$367,000. These figures are based on the actual expense account of one of our Catholic hospitals, a 200-bed institution of Class A, for the year 1924. The Sisters, in the said year, spent: for Food Supplies, \$29,252.70; for Power, Light and Water, \$4,110.79; for Fuel and Gas, \$10,595.22; for laundry and Supplies, \$1,074.47; for Telephone, Elevator and Automatic Phone, \$5,158.13; for Drugs and Surgical Supplies, \$13,684.04; for X-ray and Laboratory, \$7,737.94; for Books, Printing and Stationery, \$1,880.16; for Salaries and Wages, \$28,528.45; for Improvements (partly extraordinary) and repairs, \$42,784.46. Total, \$144,806.36. The total receipts from patients and donations were \$143,887.15.

Where does the charity of the Sisters come in? In the expense account of a hospital conducted as a business enterprise, one large item will be found, which is absent from the expense account of a hospital conducted by our Sisters. It is interest on the capital invested. The Sisters do not operate their hospitals for profit. Accordingly they do not figure interest on the money value their hospitals represent. Only in case they are in debt for the money it has cost them to build and equip their hospitals, they figure as an extra item of expense, as much as it will take to meet, at set times, the payment of interest and the part payments on the principal, until the debt is paid

off. Another item of expense will be found to be large on the account sheet of the former kind of hospitals, whilst it is comparatively small in the account of the Sisters' hospitals. It is the item of Salaries and Wages. It takes money, and a great deal of it, to secure the services of a number of high-salaried professional men and women. Our Sisters render these services practically free of charge. All they expect in return is board, lodging, and a small allowance for the mother-house, which has educated them, clothes them, and takes care of them in sickness and old age. Charity is further the great concern of the Sisters in keeping expenses down to a minimum. Their cautious buying and careful management of their store-rooms redounds to the financial benefit of the patients. Charity is the free treatment given those patients who cannot afford to pay. The report of the hospital the expense account of which is given above, shows the number of patients treated in 1924 to have been 6,110; Operations, 1,549; X-ray Exams, 1,261; Emergencies, 600; Babies born, 553; Laboratory tests, 7,782. About 10% was pure charity work.

The charity so far described is real charity. If the object of the Sisters in establishing and maintaining their hospitals were to minister to the bodily needs of their suffering fellowmen at as little cost as might be found consistent with efficiency, they would be rendering a service for which the world would have reason to be grateful, but such service would not deserve the name of charity. It would be humanitarianism,—cold, soulless humanitarianism. The hospital work of the Sisters is real charity, because they put their great, Christian souls into it. They practise the charity which the Lord taught. They have been sitting at His feet and learned from Him the lesson that what you do to one of these least brethren, you do to Him. And the object of their charity is not the body alone. This would be little. Christ wants the souls of the patients.

He died for them and He wants the Sisters to help Him save them. This is the main and ultimate purpose of the Catholic hospitals, the greatest object of the charity of the Sisters operating them. That they are achieving results, we may conclude from the number of fallen-away Catholics among the patients who return to the Church, and from the number of non-Catholic patients who embrace our faith. Only the final day of reckoning will reveal the vast number of those who found their way to Heaven via the Catholic hospital.

In view of all this it would be wronging the Sisters to deny to their hospitals the name of Charitable Institutions, even if they do charge the patients a fixed amount for accommodations, board, and services. This amount will, as a rule, be as small as the Sisters can make it without jeopardizing the very existence of their hospitals. It would be well if it were more generally known what a heavy burden our Sisterhoods are compelled to shoulder in trying to keep abreast of the times in their hospital work. And keep abreast of the times they must, or go under they will, in the competition, which they are forced to enter into, with the richly endowed private and tax-supported public hospitals all over the land. There are many good causes worthy of the support of those blessed with temporal goods, and the cause of our Catholic hospitals is not the least among them.

The *Ecclesiastical Review* calls attention to an article by Fr. J. Stigl-mayer, S. J., in the Innsbruck *Zeitschrift für kath. Theologie* (1925, Heft 3), in which it is maintained that the author of the Athanasian Creed ("Quincunque") was St. Fulgentius (468-533). Fr. Stigl-mayer examines each verse separately and notes a striking similarity both in thought and phraseology with passages found in the writings of this African bishop.

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A Great Catholic Leader

The Catholics of Germany have recently been celebrating the 150th anniversary of the birth of their great leader in the first half of the nineteenth century,—Johann Joseph von Görres. Born at Coblenz, in 1776, and educated under the influence of the new "philosophism," imported from France, Görres began life as a rationalist and, as he grew to manhood, hailed the French Revolution as a new dawn of freedom and progress for the world. In support of the new order of things he published *Das rote Blatt* and *Der Rubezahl*. But a visit to Paris in the year 1800 disillusioned him. At Heidelberg soon after he came in touch with a group of earnest young Catholics, and the result eventually was his conversion. After the failure of Napoleon's invasion of Russia, in 1812, he threw himself into the movement for the liberation of Germany, and his famous newspaper, *Der rheinische Mer-*

kur, became the organ of the movement in western Germany. The paper was suppressed in 1816 because of its criticism of the Prussian régime; Görres was threatened with arrest and for a while took refuge in Switzerland.

The great work of his life was done during the twenty-six years from 1822 to 1848. He crowded into this quarter of a century activities sufficient for a lifetime. To this period belongs his professorship at Munich, the foundation of the *Historisch-politische Blätter*, the publication of his "Athanasius" against the interference of the Prussian government with the freedom of the Church, and a series of learned works, among which the "Christliche Mystik" is probably the most famous, though by no means the most important.

In all he wrote Görres insisted on the necessity of the Catholic ideal and Catholic principles as the basis both of social and political action and the creation of Catholic public opinion and

Catholic culture. He was thus the chief inspirer that has given Germany a splendid Catholic literature. His life work is continued by the Görres

Association, founded in 1876, which still is a rallying point and centre of co-operation for the scholarship of Catholic Germany.

The Boy Scout Question

Various phases of the Scout question are touched upon by a correspondent, who, however, does not assert that the movement is militaristic. He writes in part:

There are many problems connected with Scouting as now organized that are far more worthy of the attention of its enthusiasts than the question of militarism. The following are a few points which need explanation or correction.

1. Scouting, as now organized, prevents the unification of Catholic boy work under the bishops and pastors. The supervision of the training of the Catholic boy and the Catholic boy leader is transferred from the proper ecclesiastical authorities to the local council which has full power to control, supervise, and extend scouting in the community. This arrangement can work very effectively to exclude Catholic leaders from the organization and supervision of Catholic scouts.

2. A little thought will show that non-Catholics have an entirely different concept of non-sectarianism than we have, and that the guarantee that scouting is "non-sectarian" means very little to-day. While the movement is theoretically non-sectarian, practically when a non-Catholic official explains scouting, he can interpret it in an anti-Catholic way, though it may be "non-sectarian" as far as non-Catholics are concerned. The official scout publications edited by local executives show this. Sometimes we read that Scouting holds all religions to be fundamentally the same. In other places it is stated that all present day religions are inadequate and ineffective and that Scouting is the solution of the boy problem. False philosophy and religious error may be spread among Catholics, since the impression is creat-

ed that the Church has approved Scouting as explained in these uncensored publications. Scouting literature offers an easy method of disseminating the doctrines of indifferentism and naturalism.

3. Non-Catholics look on Scouting in relation to religion and character-building in an entirely different way than we do, and their view of it is the one that is often presented as official. There is strong agitation to-day to find some way to supply religious education to pupils of the public schools. Scouting is being presented as the solution—as the ideal system of religious education. Catholics can scarcely be mixed up in a thing like this without compromising themselves in some way. Catholics themselves may be deceived and may begin to look on the scout troop as a rival of, or a substitute for, the parish boys' sodality.

4. The present local-council organization plan, which makes Scouting responsible to the community, has many dangers, and two notable ones are connected with the official leadership course and the official scout camp.

The training of Catholic scout leaders by the non-sectarian local council will always be dangerous. No course in boy leadership is complete without lectures on character training, and this subject cannot be presented in a non-sectarian way.

The idea which has gained ground that exclusively Catholic scout camps are not to be encouraged is defended even by Catholic scout officials, who say that the big purpose of the non-sectarian scout camp is to inculcate religious tolerance. Practically this can very easily amount to indifferentism. Not every scout executive who insists that he is inculcating religious tolerance in his camp will permit a

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Catholic priest on the staff to safeguard Catholic boys, even if one should be available.

The idea that the Church has fully approved Scouting seems to be at the bottom of a lot of these things. The fact is, the approbation of the Church limits Catholic participation in no uncertain terms. The conditions for Catholic participation are: (1) exclusively Catholic troops, (2) conducted under ecclesiastical auspices, (3) with a view to benefit the boys spiritually and physically.

When the local-council organization plan and present-day conditions outside the Church are considered, the disadvantages and difficulties inevitably connected with Catholic participation in the movement, as now organized, are so great that the enthusiasm manifested by our most prominent organizations in spreading the movement is rather difficult to understand.

[Editor's note: We solicit expressions of opinion from those who have had experience with the Boy Scouts, in order to clear up the status of Catholic Boy Scouting.]

One soul is diocese enough for any bishop.
—St. Charles Borromeo.

Blessed is he who has found his work.

A Papal Letter on Bible Reading in Public Schools

By special request we reprint the letter addressed to the Apostolic Delegate by Cardinal Merry del Val in April, 1924, in reply to an inquiry submitted to the Holy See regarding Bible reading in the public schools of the United States. It reads:

Supreme Congregation of the Holy Office, Rome, April 1, 1924. Your Excellency: The Holy Father has forwarded to this Supreme Sacred Congregation of the Holy Office a letter sent to him last December in which he was informed that it is the custom or established law in some parts of the United States to read as a part of the curriculum in public schools, which are attended by many Catholic pupils, the Protestant Bible and without comment.

It is asked if the presence of Catholic pupils should be permitted at such reading, and if not, what should be the action of the episcopate in regard to this matter, especially since, when it was discussed in the Bishops' meeting at Washington last September the decision arrived at, namely, "that the reading of the Bible in the public schools is inadvisable," seemed to some perhaps too general and inadequate.

This matter was considered in the

General Congregation of Wednesday, March 12, 1924, and my colleagues, the Eminent Cardinals, Inquisitors General, entrusted to me to write to Your Excellency in order that, in the way you think best, it be made known to each Ordinary that the Holy See certainly does not reprove or condemn the reading of the Holy Bible, either in public or in private: provided authentic and integral texts are used and the opportune explanations and necessary comments are made by capable persons who have been authorized by competent ecclesiastical authority to do so, es-

pecially on those passages that can be misunderstood or misinterpreted.

In case the observance of such necessary conditions and precautions is in no way guaranteed, and the local laws give full liberty to the children to absent themselves from such reading, it is deemed absolutely necessary that such assistance of Catholics be explicitly and peremptorily forbidden.

While bringing this matter to the attention of Your Excellency I gladly avail myself of the opportunity to wish you every blessing.—R. Card. Merry del Val.

Father Albert M. Weiss, O. P.: A Great Catholic Apologist

From a paper by A. Raybould in the *Irish Rosary* (XXIX, 11) we extract the following passages:

On the night following the feast of the Assumption, 1925, Father Albert Maria Weiss, "Albertus Magnus" as he was lovingly called by his friends, died in Fribourg at the age of 81.

The name of Father Weiss is inseparably connected with the history of Catholic thought and Catholic social endeavor during the last fifty years, and the Catholic world cannot lightly forget the debt which it owes to this indefatigable defender of Christian truth.

A daring and prolific writer, Father Weiss was not only an apologist and theologian, but also in a certain sense a popular writer, one who made appeal not only to the learned, but also to the ordinary public, and who, having the social problem at heart, had also a word for the masses, with whose lives of toil he deeply sympathised. If his writings on Christian doctrine have become handbooks for Catholic teachers, his lighter works of practical philosophy are no less popular, and have found their way into half the Catholic homes of Europe. Even among the working classes his writings are well known, and his co-operation in the Christian social movement, as well as his able defence of the same, must be remembered by all who have the in-

terests of that movement at heart.

Albert Maria Weiss was born in 1844 at Indersdorf in Bavaria. From 1853 to 1861 he attended the gymnasium classes of the Benedictines in Munich, and in 1861 entered the University of Munich, where he studied history, Oriental languages, and theology. Among his professors in Munich were Max Müller and Döllinger. In 1870 Father Weiss took out his doctor's degree in theology, and in the same year was appointed professor of theology in the seminary of Freising.

In 1872 Father Weiss had already entered upon his career as a writer, directing in that year the then new edition of Herder's "Kirchenlexikon." In 1874 he published "Die Altkirchliche Pädagogik" (Pedagogy in Early Christian Times), and "Protestantische Polemik gegen die Katholische Kirche" (Protestant Polemics and the Catholic Church).

In 1876 Father Weiss entered the Dominican Order and made his religious profession in the following year.

A series of controversial conferences held in Munich, formed the nucleus of his "Apologie des Christentums vom Standpunkt der Sitte und Kultur" (Defence of Christianity from the Standpoint of Civilisation and Morals). This monumental work, begun in 1877, published in seven volumes, and finally completed and revised in 1900, is the

compendium of Father Weiss's teaching, and is unique of its kind, covering as it does the whole field of Catholic doctrine.

After working in Rome, in Luxemburg, and in Belgium, Father Weiss was called to Vienna, where he threw himself with ardor into missionary work, preaching, directing souls, working among the poor. It was in Vienna that he came into contact with Baron Vogelsang and the leaders of the Christian social reform movement, and to this movement, which he was later to develop and organize in Fribourg, he gave himself with whole-hearted activity.

In 1890 Father Weiss began his lectures in Fribourg in sociology, but in 1894 he was recalled to Graz and Vienna. He returned, however, to Fribourg in 1896, where he lectured on Christian Apologetics until 1919. In the spring of that year he left for Weesen on the Wallensee, intending to end his days in that quiet little spot. But Providence and Fribourg designed otherwise. He was, as it were, miraculously cured, and returned to Fribourg, where he spent the last years of his life, and in Fribourg he is buried, taking his last rest among those who loved him.

Albert Maria Weiss was a fighter in word and deed, a fighter of the Lord's battles. Although a cool thinker and of gentle temperament, his spirit took fire when Catholic truth was in any way attacked or endangered. No camouflage of progress, or of the demands of science, no thought-waves of the moment, could obscure for him the vision of divine truth; and in season and out of season he let fly the sparks of his righteous indignation against those who would in any way falsify or minimize this same divine truth.

Because of this work, and of his unceasing literary activity, the Catholic German-speaking world had come to look upon Father Weiss as a pilot in the midst of the dangers of the times. When, at the beginning of the century, the dangers of Modernism began to threaten, Father Weiss was

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ready with his "Religiöse Gefahr," to point out the shoals to be avoided in the midst of the advancing tide of heresy. This book worked as a thunderclap in the world of Catholic thought, and met with adverse criticism. Father Weiss was attacked as an inventor of danger, as a pessimist, and as one who wilfully saw things blacker than they were; and for a time a veritable storm raged around his person.

In 1911 Father Weiss published his "Lebens- und Gewissensfragen der Gegenwart," in which he exposed the errors, the insufficiency, and the hollowness of the teaching of the Modernists. This book was followed by "Liberalismus und Christentum" with a sequel "Rückblick auf eine Lebensarbeit gegen den Liberalismus," which was published in 1914.

Although always occupied with these larger controversial works, Father Weiss found time to think of the wants of the many, and to write for those who, with little spare time on their hands, yet need the solution of life's problems by religious thought, and to whom a definite Christian philosophic outlook is no less necessary than the practice of their religion. To these latter Father Weiss appeals in his "Kunst zu Leben" and "Lebensweisheit in der Tasche." By his completion and revision of "Die Herrlichkeiten der göttlichen Gnade," a work begun by Scheeben, who died before completing it, Father Weiss has given a treasure of edification to pious souls, and in his last book, "Jesus Christus," he will surely speak to all. This book he wished to be placed in his hands when he was dying. Jesus Christ,—the eternal apology for Christianity,—Jesus Christ, the leitmotiv of Father Weiss's own life.

If we refuse to read what we dislike—except it be a case where we are trying to avoid contamination of faith and morals—we cannot claim to have broad minds. All the bigots are not in the K. K. K.—*The Register*, Denver, Colo., Vol. I, No. 35.

Notes and Gleanings

Dr. A. Michelitsch, in his recent work, "Kommentatoren zur Summa Theologiae des hl. Thomas," which is intended as an index to all the existing commentators on the Summa, enumerates no less than 662 commentaries, which he has arranged systematically according to the parts of the Summa to which they refer.

It is barely seven years since we stopped proclaiming the bloody-mindedness of our enemies. But the erection of war memorials is already well under way. One of the most conspicuous stands in London. It represents a cannon, such as wrought greatest havoc on the western front. The inscription reads: "Saul has slain his thousands, but David his tens of thousands." Another war memorial has just been erected by the municipality of Vienna. It, too, carries an inscription, which reads: "No more war."

In commenting on the Stockholm Christian Conference, Maximilian Harden, the famous Jewish publicist, in the *Telegraaf* of Amsterdam, Holland, expressed the belief that "unless all Protestant churches can be speedily united, they will lose whatever influence on world affairs they now have." Mr. Harden commented at length on the absence of the Catholic Church from the Stockholm Conference, and said that "only the Roman Church could have afforded to stay away, since it alone is thoroughly international."

Both the make-up and the contents of *Pax*, the quarterly review of the Benedictines of Caldey, are inviting. The former recalls the "cloistered dignity" which some associate with the great Benedictine schools of old; the latter are always fine products of cultured and well-disciplined Catholic minds. The book reviews, fair, incisive and to the point, are somewhat like those that used to appear in "Catholic Book Notes" when that little

monthly was under the editorship of the late James Britten. We cordially recommend this Benedictine magazine to the lovers of good literature, of the liturgy, and of things spiritual. Subscriptions can be sent in through the B. Herder Book Co., of this city.

"The Miracle" closed with a deficit of \$41,034 in St. Louis, and among the guarantors who grudgingly paid this amount, we noticed several prominent Catholics!

In the month of February, while Catholics were praying for the general intention of the Apostleship of Prayer, "The Defense of the Church against Secret Societies," a confidential circular sent out by Samuel Hurren, British Commissioner of the Salvation Army, forbade officers of that organization to join any secret society.

Central-Blatt and Social Justice recalls a project broached by Catholics of German origin of establishing a Catholic university in the United States in the early '70s of the last century. The project had the approval of Archbishop Spalding of Baltimore and of Cardinal Gibbons, then bishop of Richmond. Among those who supported the proposal was Father F. X. Weninger, S. J., the famous missionary. In this connection the Portland (Ore.) *Catholic Sentinel* recalls that it was a mission given by Father Weninger in the Cathedral of Portland, in 1869, or thereabouts, which furnished the inspiration for the establishment of the *Catholic Sentinel*.

The central office of "Caritas," the international organization of social and charitable works, established at Lucerne, Switzerland, has published a useful little guide for Catholic tourists in Switzerland. It is a directory of Swiss tourist resorts and health stations, giving a list not only of the places where there are Catholic churches, but also of those where a priest resides and Mass is said during the tourist season. The guide can be obtained from the "Caritas-Sekretariat," 11, Hofstrasse, Lucerne.

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In the latest edition of his work "De Sacramentis," Cardinal Billot, arguing from the Council of Trent (Sess. XXII, Ch. 1), disagrees with the teaching of Father M. de la Taille, S. J., and contends that the Last Supper and the Cross were two distinct sacrifices.

Dr. Le Bec, in a recent lecture on Lourdes reported by the Paris *Croix* (No. 13,172), calls attention to a curious fact, which, he says, must have struck many observers, namely, that the miraculous cures at Lourdes are wrought almost invariably for the benefit of the poor. "It is the proletarians who are favored, and not the capitalists." Dr. Le Bec, who is, we believe, at the head of the famous Bureau des Constatations, admits that not by any means all the sick that go to Lourdes are cured; but he asserts that "no one ever leaves the sacred shrine of the Virgin without having received consolation and new courage."

Our esteemed friend Col. P. H. Callahan has done well to reprint his short but very sensible address on "The Dignity of Partnership." It is good to see a prominent Catholic layman like Col. Callahan take this sane and splendidly Christian view of labor: "Every person who contributes his labor to an enterprise is to be made sensible of the fact that the labor in the enterprise is in part his very own, not something he has bartered away whether for a fair or an unfair wage. This, in its most universally applicable lines, is the sense, this is the psychology of industrial partnership."

The Catholic Church has often been called the mother of art, and her liturgy has given inspiration to some of the most precious works of song and poetry. It is proper that her rich contributions to the culture and the higher life of nations should be kept before the world. Several European journals are devoted to the various aspects of Christian art. We have as yet no distinctively Catholic art journal in America. However, the *Catholic Art Review* (published every two months

at 13, Maple Street, London, W. I.) will appeal to American readers. The scope of the magazine is wide: for it deals, from a Catholic standpoint, with architecture, painting, sculpture and decorative art, liturgical art, music, poetry, and the drama. This very inclusive programme ought to gain friends for the new journal, especially in our Sisters' academies and high schools, where art is part of the curriculum. The subscription rate for the U. S. and Canada is \$3 per annum.

Catholic Truth (London, Vol. III, No. 2, p. 44) prints an extract from "The Historian's History of the World" which shows that that much advertised work must be used with caution. The passage asserts that confession "is abused in the idea that one performs crimes one is sure of expiating," suggests that this abuse is common, and asserts violations of the seal of confession without any evidence.

Prof. Henry J. Ford, of Princeton University, has disproved the hoary myth that the Liberty Bell was rung to celebrate the signing of the Declaration of Independence. The Declaration was adopted July 2, 1776; its preamble, July 4—all without celebrations in Philadelphia or anywhere else. The Declaration was not signed until Aug. 2, and the signing was not completed until the following Jan. 18, 1777. The legend about the ringing of the Liberty Bell was started seventy-five years later by George Lippard, a writer of fiction.

The Dubuque *Witness* (Vol. IV, No. 39) very opportunely calls attention to the fact that in judging of the doings of the N. C. W. C., and especially of the outgivings of its Press Department, it should always be remembered that the instructions of the S. Consistorial Congregation, speaking for the Holy Father, clearly state that "all should know that this organization [the National Catholic Welfare Conference] is not to be identified with the hierarchy of the United States."

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Correspondence

That Problem in Connection with Holy Orders

To the Editor:—

Fr. Haekner's attempt (F. R., No. 6, p. 130) to explain the papal permission for the Abbot of St. Osith to ordain subjects to the priesthood does not seem to be founded on adequate historical evidence. To what authentic documents does Fr. Haekner refer when he says that "the abbots were the first bishops and the abbey churches the first cathedrals"? Having been an English Benedictine, I know how very debatable and uncertain a field of history is the early monastic Anglo-Saxon Christianity. Abbot Butler ("Benedictine Monachism," p. 329, note 1) writes:

"In view of a long-standing controversy it is to be noted that while the Benedictines lived in their monastery, St. Augustine lived at the Cathedral of Christchurch with a body of cathedral clergy who were secular priests and clerics. That this was the case is evident from St. Gregory's words that those of them not in holy orders were free to marry and to live apart and receive their share of the cathedral income (Gregory's Answer to Augustine's First Question, Bede, I, 27). This is proof positive that such clerics were not Benedictines or monks of any kind.

Thus it is seen that by 602 there was a body of secular clergy in Kent as well as the Benedictine monks. Montalambert and others after him have said that for a century there were no priests in England except monks, Benedictine or Hiberno-Scottish; but this is not in accord with the facts. St. Gregory's injunctions to St. Augustine that, being a monk he should live in common with his clerics and establish in England the common life, was not an injunction to establish monasteries, but to institute the common life of the secular clergy, after the pattern set by Eusebius of Vercelli and St. Augustine of Hippo. This manner of life had a great vogue in England and on the Continent, where (although not in England till the Conquest) it was called the 'canonical life,' and was the object of much legislation under Charles the Great and later. At the present day it is represented by such institutes as the Fathers of the Oratory. If it be suggested that the Canterbury Cathedral clergy were a mixed body of secular clergy and monks, it has to be said that the presence there of the secular clergy is proved by the evidence of the only contemporary document bearing on the subject; the presence of monks is no more than a conjecture, based on the fact that at a later date (tenth century?) Christ Church, Canterbury, was a Benedictine monastery."

The *Episcopalian American Church Monthly*, February, 1926, p. 457, carried an article on the subject of papal permission to simple priests to ordain to the priesthood. The writer tried to show that the St. Osith document and the permission to Cistercian abbots to ordain subjects to the diaconate disproved the usefulness of papal infallibility.

Garrison, N. Y.

L. Maynard Gray

Catholic Principles the Only Remedy for Present-Day Evils

To the Editor:—

The liquor evil was well on the way to solution before the outbreak of the war. The excessive use of alcohol was frowned on from all sides, industrially and socially, except in the ultra-wealthy and sporting circles.

It is my conviction that the liquor evil is but one (and though bad, not the worst), of an inseparable group of deadly sins, all inherent in weak human nature and awaiting but the relaxation of moral self-restraint and discipline based on religion, to assume control of human conduct.

There can be no rapid-fire remedy such as the passage of a law, stupendous financial appropriations, and an army of enforcement officials for any such wide-spread and deep-rooted evil as the abuse of alcoholic beverages,—as is, it seems to me, now proven. A remedy, to be effective, must be based on something spiritual, a recognition of the fact that human beings are created for certain definite purposes and that they will be held strictly accountable for the care and use of the bodies and souls and intelligences which God gave them.

This recognition will never be generally accorded while educational leaders are unhampered in securing and using opportunities to impress their atheistic views upon eager and plastic youth; while divorce statistics increase at a ratio incredible less than a generation back; while "birth-control" is defended and advocated as a moral and economic necessity; while publishers, the screen, the stage, the designers of wearing apparel, vie with one another in profitably flaunting indecency; while the proclamation by university presidents of atheistic materialism as the only sound philosophy no longer causes consternation.

Even many Catholic women, in defiance of Catholic teaching and centuries of Catholic ideals of womanly purity, have already so far succumbed to these immoral influences as to permit those in their charge to wear, and to wear themselves, garb recognized in all former ages as the emblem of moral depravity.

All these are off-shoots from the same evil root, and the only effective and certain remedy which applies to one and all is a return to the Christian concept of human

existence—its beginning and its end—and which, in proportion as it is applied, will remedy the liquor evil and all the other evils.

What is to be expected from the prevailing economic and social standards of living except ultimate discontent, rebellion, disregard of parental and civic authority and indulgence unrestrained, except by ever-receding social barriers, of every appetite and desire?

To what extent are we Catholics to blame for present deplorable conditions? The dean of a Catholic college conducted by a renowned educational order told me a few months ago that the aim of his college was the retention of the faith by the individual student; that, even though he strayed from the fold, he retained sufficient to return in time of stress or danger;—no thought of inculcating a sense of obligation to make returns in the way of leadership, defense or assistance to the body of his less fortunate co-religionists for the privileges their sacrifices enabled him to enjoy!

Is it strange that the Catholic layman who comes out publicly in defense of Catholicism or in opposition to anti-Christian attacks is regarded as a novelty, when not shunned as a meddling disturber? Why does not every educated Catholic feel it an inescapable duty and a privilege when the opportunity is presented? Is it not that something essential was lacking in his training, even when that training was had in a Catholic college or university?

How can one expect the rank and file of even Catholics to retain an abiding conception of Christian standards of life when those who have been so favored fail to display a due regard for such standards, or to uphold them when they are attacked?

Educated Catholics, clerical and lay, during the war found time and opportunity, displayed eloquence and convincing persuasion, to arouse Catholics above all others to make sacrifices to combat a danger which I am convinced was far less formidable to the continuous existence of our American form of government and the real welfare of the American people, not to speak of the Christian faith, than the growing cult of atheistic material evolution now so firmly established within our leading educational forces and to which even Catholics are submitting without effort toward effectual protest.

As stated before, Catholic principles, if persistently preached and practiced by Catholics, will eradicate the liquor and other evils to the extent humanly attainable and, in my judgment, the first step should be active, positive, continuous opposition to all leaders, educational or other, who take advantage of their positions to covertly or openly propagate materialistic theories of creation and who have already, owing to the lack of perception, indifference or supineness of Catho-

lies, reached a point where citing evidence or authority in support of their unwarranted statements is deemed unnecessary; mere assertion, and the lifting of the eye-brows or a contemptuous "mediaeval superstition," on being questioned, dismissing the matter.

I feel it is inevitable that all the forces of atheism and bigotry will ultimately converge in an attack on Catholicity as the only real obstacle to the general acceptance of their destructive policies and I believe that it is true now, as it always was, that the best defense is a spirited and sustained attack.

Catholics have at times done wonderful work. Think of Peter the Hermit, the state of the civilized world in his time, and the spirit and energy aroused to conduct the Crusades. Never perhaps have they had such freedom of action, equipment and favorable field as exists in our country to-day.

We have the opportunity, the machinery, the energy, and the intelligence, and shall it be said that we lack the sense of duty, the will, and the zeal?

Ishpeming, Mich. _____ Maurice Laughlin

Eucharistic Hymns

To the Editor:—

I read with great interest your article on "The Prize Hymn for the Chicago Eucharistic Congress" (F. R., XXXIII, 6, p. 117), written *sine ira et studio*, and I certainly agree with you that the hymn is mediocre and unworthy of the occasion for which it is intended.

It may interest your many readers among the clergy to be made acquainted, by way of contrast, with the official hymn, written and composed according to the melody of the immortal "Pange Lingua," by Father Bante for the International Eucharistic Congress at Cologne, in 1909. Here it is:

I

Floribus es circumcincta
Roma tu germanica,
Peregrinus iam salutat
Rhenus, et Ecclesia
Tribus magis dedicata
Cathedralis iubilat.

II

Stellam sicut sunt secuti
Reges ad praesepium,
Piae turbae convenerunt,
Ut adorent Dominum,
Eucharistici qui panis
Latet hic sub specie.

III

Congregantur omnes gentes
Sub vexillo fidei
Et discordias aeterna
Christi vincit caritas.
Fons solatii perennis
Maestis patet omnibus.

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IV

Omnium Salvator! tuam
 Omnibus da gratiam
 Gressus nostri dirigantur
 Ad caelestem patriam,
 Ut cernamus revelatum
 Te per cuncta saecula. -

Amen. (Rev.) C. J. M.

To the Editor:—

It is a pity that the innocent author of the "Prize Hymn," to be used at the Eucharistic Congress in Chicago, should be visited with such cruel criticism as that of your Jefferson City correspondent (F. R., No. 7, p. 153): "Theologically wrong, liturgically awry, poetically stilted." Every author, in publishing his work, as a matter of course is subject to criticism. In the critic all that is required is fairness in apportioning praise and blame. No doubt it was not so much the hymn itself, as to matter and form, that roused the indignation of the critic, but rather the fact that it was put forward to the world as a prize hymn selected by a commission from the poetical contributions of three thousand American writers. For this blunder the prime movers of the Congress are mainly responsible; and they should have the blame. The good nun did her part by request and was probably more surprised by the outcome than any one else.

As to her poem: There is really so little theology in the stanzas that it cannot have missed the right way of Catholic thinking so very much as to merit the note "theologically wrong." The stricture "not clearly worded" might seem sufficiently severe. But in this regard "The Nation's Consecration" is no worse and no better than the mass of so-called hymns that are found in many of our popular hymn books, religious best sellers, airy, fairy nothings with pasteboard wings as crowns.

This fact would imply that the Prize Hymn is indeed "liturgically awry." Yet the poem escapes this charge on the plea that it is not liturgical at all, being written in English and not in the official language of the Church.

Lastly, the note "poetically stilted" seems too severe, as meted out to a contestant before a prize court that had under consideration a few thousands of poetical efforts submitted by good and pious people at the Commission's request.

Poets are few in number in any nation and generation. And these few are generally rather shy in the glare of publicity. Poetic feeling and deep thought are slow to win recognition. Accordingly the true singers of immortal songs do not care to "rush in where angels fear to tread." As commissions cannot make poets, so they cannot move the divine afflatus in others to their own purposes.

It is just possible, though not probable, that some true poet, in the first fervor of his heart, sent in a better "hymn" than the one adopted by the Commission for the Eucharistic Congress. But on the whole the Commission undoubtedly got what it wanted. As a song, "The Nation's Consecration" is not bad; as a hymn, however, it is nowhere. Most people do not know the difference between a religious or spiritual song and a hymn. Both may be good in their own way and place; but they are very different in their nature. The religious song expresses the pious sentiments of the individual singer, the hymn voices the thought and feeling and aspiration of the church of which the singer knows himself to be a living member.

The point of view from which the Prize Hymn was written was not the proper one. The inspiration arose from the contemplation of the outward grandeur of the proposed Congress, whereas a true hymn would have fixed its loving, adoring gaze upon the Wonder of wonders itself, the personal Presence of the Lord among men, and would have mentioned the splendid surroundings in all humility as a very secondary thing. The outcome is unfortunate in showing how superficial and emotional our religious life really is. The outward splendor and pomp and wealth are stressed; the supernatural wealth and grandeur are taken as a matter of course. Pious sentiment too often supplants strong, living, manly faith. There is too much self-satisfaction, self-glorification in what we do for God. For the meetings of this Congress "The Nation's Consecration" may do well enough; but for the liturgical services the "Lauda Sion Salvatorem" is infinitely preferable, as theologically sound and full, as liturgically appropriate, and as poetically grand in its simplicity of expression.

But there really was no need for a prize hymn. Chicago might have been content to use the grand old hymns of St. Thomas Aquinas, to the solemn inspiration of which in ages past the armies of the Lord marched to victory over the powers of darkness. But we must suppose that Chicago got what it wanted, and we must be content.

(Rev.) John E. Rothensteiner
 St. Louis, Mo.

Points From Letters

Let me say that receiving the F. R. means several hours of assiduous reading at my earliest opportunity, until I have devoured the contents from cover to cover. This has been the case ever since I was sixteen years old. And you are most earnestly requested to outlive me, so that I may continue to enjoy this intellectual treat, which I could not well forego, until the end. "Serus in caelum redeas dinque Laetus intersis populo Quirini."—(Rev.) Wm. H. Huelsmann, R. 3, Jefferson City, Mo.

BOOK REVIEWS

A Pictorial Life of St. Francis of Assisi

A splendid gift for the seventh centenary of St. Francis of Assisi is the Marshall Jones Company's edition of the pictorial life of the Poverello, painted in water colors by Dom Pedro Subercaseaux Errazuriz, O. S. B., now of Quarr Abbey on the Isle of Wight. Dom Pedro is a native of Rome, the son of the present Chilean ambassador to the Holy See. He studied painting at Berlin, Rome, and Paris, and acquired fame by his historical paintings, sea-battles, scenes of modern military life, and a full-size portrait of Pius X, now hanging in the Vatican. In 1911 he visited Assisi and felt a strong desire to express in pictorial form the varied feelings which the Franciscan legend awakened in his soul. He made careful studies of the landscape and buildings and spent long hours reading about St. Francis and his time. Archeologists helped him to draw correct views of the XIIIth century buildings. He was encouraged in his work by Johannes Jørgensen, who has written an eloquent introduction to this volume, which contains the entire series of paintings in beautiful reproductions, with a brief explanatory text which is so simple that it is not only becoming to the subject depicted, but enhances its beauty and helps us to enter into the real life of the Little Poor Man of Assisi.

In the words of Bishop Shahan, we have here "the Gustave Doré of St. Francis and the Holy Land of Assisi . . . Architecture and costume, the remote ways of the colorful life of the times, its picturesque round of work and play, of rich mentality and high spiritual ardor, its delightful camaraderie, its varied humor and its drab conventionalities, are all here. What Burke did for India and Moore for Persia, by their incomparable artistry of words, this painter has done for the earthly stage of the Franciscan gospel; he has poured upon it delicate hues and shadings, a refinement of pictorial interpretation that all can appreciate, but those mostly in whose hearts there dwells the urge of that mighty love of all creation that inspired the Canticle of the Sun, and joyously embraced all life from its divine source, the Crucified One on Alverna, to the swallows of Alviano and the wolf of Gubbio."

It is undoubtedly the most beautiful book of the year, and we hope it will find an honored place not only in every Franciscan convent, but in every school and on the sitting-room table of every Catholic home, where, in the words of the *Ecclesiastical Review*, it will attract by its beauty and at the same time impart a lesson that is likely to last through life.

There are fifty pictures in all, and the explanatory text is in French and English.

("Saint François d'Assise d'après les Aquarelles de P. Subercaseaux Errazuriz,

Moine Bénédictin de Solesmes." Boston: Marshall Jones Company. Bound in buckram, \$25. Autographed edition, limited to 200 copies, in half parchment, \$100; in full French levant, hand-tooled, \$200).

Literary Briefs

—Under the title, "Graduation Ideals of Life," the Catholic Dramatic Company, Broomfield, Minn., presents a graduation play for boys and girls in which the principles of Christian conduct are bodied forth in a number of scenes that are designed not only to benefit the children, but to please the parents as well. The play is so simple that there is hardly a parochial school in the land where it could not be produced. For a second edition we would suggest a revision

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW

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(Signed) Arthur Preuss, Ed. and Publ.

Sworn to and subscribed before me this 29th day of March, 1926.

Agnes Ebel, Notary Public.

(My commission expires Feb. 14, 1930.)

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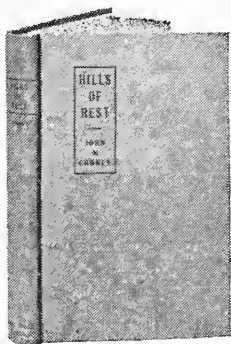
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of the text by a competent literary critic and more care on the part of the proof-reader.

—Father Herman J. Cladder's "In the Fullness of Time," translated by the Rev. Godfrey J. Schulte (B. Herder Book Co.), is "an attempt to interpret the ideas embodied in the first Gospel. Its purpose is not to offer meditations on the Gospel, but to present the Evangelist's own thoughts," so that the modern reader may understand them in the sense which St. Matthew wished to convey to his contemporaries. The innermost thoughts of the Evangelist are brought out so vividly and forcefully that we are not surprised to learn that the book had an extraordinarily large sale in the original German and feel satisfied that it will have a wide appeal also to English and American readers. Fr. Schulte's translation, so far as we have been able to test it, is idiomatic and faithful to the original.

—The *Tablet* raises the pertinent question what a reviewer should do if he is honestly of the opinion that a particular book is wholly superfluous and has no reason for existing except the author's desire to see himself in print. "Many reviewers," says our contemporary (No. 4472), "decide that the best thing to do in such instances is to do nothing. Every well-conducted paper regularly publishes a list of 'New Books Received,' from which friends of the author

may learn that his volume may be bought from a certain publisher at a certain price. Is it better to print a review saying that the book is commonplace or to leave the matter entirely alone? Our own feeling is that the latter course is generally to be preferred. Cases arise, however, when a pretentious title or an exaggerated preface compel a reviewer to prick the author's conceit so that his illusion may be destroyed before it becomes too expensive." We share our contemporary's opinion and content ourselves with merely announcing many a volume which is not worthy of special notice or which is not likely to interest any considerable number of our readers.

—Father Joseph Leonard, C. M., has collected and translated into English a selection of letters and addresses of St. Vincent de Paul dealing with mental prayer. They prove that, though he was an exceedingly busy man, prayer was the very breath of St. Vincent's life. This book makes heartening reading for the ordinary man, for it mentions no visions, ecstasies, raptures, or levitations, but shows how a man can climb to great sanctity by a plain ladder. ("St. Vincent de Paul and Mental Prayer." Benziger Brothers).

—The new edition of "Die Herz-Jesu-Verehrung des deutschen Mittelalters nach

gedruckten und ungedruckten Quellen dargestellt," by the Rev. Karl Richstätter, S. J. (Ratisbon: Jos. Kösel & Fr. Pustet K.-G.) surveys the entire devotional and sermon literature of medieval Germany and shows that the cult of the Sacred Heart of Jesus was very widely practiced and promoted especially by mystical writers like St. Gertrude and the two SS. Mechtilds. The German tradition reaches to the close of the 17th century, when the devotion fell into desuetude, and was not resurrected until St. Margaret Mary Alacoque had begun her activity in France. Incidentally the volume is a valuable contribution to the history of mysticism in Germany. It is richly illustrated.

—With the rapid spread of "closed retreats" for the laity in German-speaking countries,—the latest report mentions 183 part-time and full-time retreat houses in Germany alone,—arises the need of a larger and more comprehensive literature for guidance in this important work. In response, Herder & Co., of Freiburg i. B., have begun to make accessible to the general public in handy, well-bound volumes, the exceptionally clear and concise commentary of the Exercises of St. Ignatius by Father Moritz Meschler, S. J. ("Das Exerzitienbuch des hl. Ignatius von Loyola erklärt und in Betrachtungen vorgelegt." Vol. I, 362 pages, ed. by Walter Sierp, S. J.). In the present volume the brief points of individual meditation are not expanded or explained in detail; the comment is reserved rather for the method and technique. Later volumes will no doubt bring all the meditations of the thirty days' retreat fully elaborated in the clear and vivid style characteristic of the author. (B. Herder Book Co.)

—Father F. Mangan, S. J., in his little pamphlet "The Real Presence" (Paulist Press), first establishes the fact of the Real Presence of Christ in the Holy Eucharist and, secondly, shows how this is brought about. He stresses the fact that Transubstantiation is not a doctrine devised in the Middle Ages and thrust upon the faithful by an arbitrary fiat, but was taught by the Fathers and universally accepted centuries before the Council of Trent. In conclusion he quotes a striking passage from Cardinal Newman: "What do I know of substance or matter? Just as much as the greatest philosophers; and that is nothing at all."

—"Grannie's Story Cupboard," by a Religious of the Holy Child Jesus (Sands & Co. and B. Herder Book Co.), contains seventeen short stories for young children, charmingly told, each with a good moral lesson.

—Father Henry A. Gabriel, S. J., is a writer who practices the "labor limae" so urgently recommended by the classic rhetoricians. The third edition of his book "Eight Days' Retreat for Religious" has been so

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Frost, Stanley. The Challenge of the Klan. (Facts about the Ku Klux Klan). Indianapolis, 1924. \$1.50.
- Kramp, Jos. (S. J.) Eucharistia: Von ihrem Wesen und ihrem Kult. Freiburg, 1924. 60 cts.
- Höss, A. (S. J.) Philipp Jeningen, S. J., ein Volksmissionär und Mystiker des 17. Jahrhunderts. Illustrated. Freiburg, 1924. \$1.25.
- Shakespeare. The Merchant of Venice. With Introduction and Notes by F. A. Purcell and L. M. Somers. Chicago, 1915. 50 cts.
- Garesché, Edw. F. (S. J.). Social Organization in Parishes. N. Y. 1921. \$1.50.
- Faller, E. I. The Visible of the Invisible Empire. Denver, 1925. \$1.25.
- Durrant, C. S. A Link Between Flemish Mystics and English Martyrs. [Containing i. a. biographical sketches of Bl. John Ruysbrock, Gerard Groote, and Thomas à Kempis.] London, 1925. \$3.
- Callan and McHugh, O. P. Blessed be God. A Complete Catholic Prayer Book. N. Y., 1925. \$1.50.
- MacDonnell, F. (S. J.). The Thinking Man. Baltimore, 1925. \$1.25.
- Yost, C. S. The Principles of Journalism. N. Y., 1924. \$1.
- The Little Office of the Bl. Virgin Mary and the Office of the Dead with the Penitential Psalms and the Litany of the Saints from the Roman Breviary. First ed. according to the 3rd Typical Vatican Edition. Latin text with English rubrics and notations. Ratisbon, 1925. \$1.50.
- Detweiler, F. G. The Negro Press in the U. S. Chicago, 1922. \$1.
- Twelve and After. A Book of Teachers' Material for the Religious Instruction of Older Children by the Editor of *The Sower*. London, 1925. \$1.35.
- Seisenberger, M. A Practical Handbook for the Study of the Bible and of Bible Literature. Tr. by A. M. Buchanan and Edited by Rev. Thos. J. Gerrard. N. Y., 1911. \$2.
- Heilmann, A. Vom kostbaren Leben. Sonntagsgedanken. Freiburg, 1925. 80 cts.
- Mayer, H. Katechetik. (Theologische Grundrisse). Freiburg, 1924. 85 cts.
- Augustine, St. De Quantitate Animae. Ed. F. E. Tourscher, O. S. A. With Introduction and Notes. Phila., 1924. 50 cts.
- Heuser, H. J. The Chaplain of St. Catherine's. N. Y., 1925. \$1.50.

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thoroughly revised that it is almost a new book. It would be carrying coal to Newcastle to praise the book, for its value has been proved by experience. (Herder).

New Books Received

An Outline of the History of Christian Literature. By George Leopold Hurst, B. D. ix & 547 pp. 8vo. The Macmillan Co. \$4.

The Scopes Case. By Dudley G. Wooten, Professor of Law, University of Notre Dame. 29 pp. 3½x6 in. Notre Dame, Ind.: Published by the University.

The Lion's Cub. A Drama in Four Acts. By Milton McGovern (Fr. Virgil McGovern, O. F. M.). 88 pp. 12mo. Published by the Author at St. Bonaventure, N. Y.

Magnalia Dei. Ein Aufriss der christlichen Gedankenwelt für Katholiken und Nichtkatholiken gezeichnet von Dr. P. Expeditus Schmidt, O. F. M. 170 pp. 12mo. Munich: Jos. Koesel & Fr. Pustet. M. 3.50.

Meditations on the Fourteen Stations. With a Sketch of Their Origin. By Joseph McSorley, C. S. P. 24 pp. 3¼x6 in. The Paulist Press. 5 cts. per copy; \$3.50 per 100. (Wrapper).

A Little More Joy. Some Hints for Parents and Teachers. From Bishop Keppler's "Mehr Freude." By Joseph McSorley,

C. S. P. 31 pp. 5x7 in. The Paulist Press. 5 cts. a copy; \$3.50 per 100. (Wrapper).

The Life and Letters of Bishop McQuaid. Prefaced with the History of Catholic Rochester before His Episcopate. By Frederick J. Zwielerlein. Vol. II. xii & 487 pp. 8vo. Illustrated. Louvain: Librairie Universitaire A. Uytenspruyt; Rome: Desclée & Cie.; Rochester, N. Y.: The Art Print Shop.

The Founder of the Paulists. Father Hecker, 1819-1888. 23 pp. 5x7 in. The Paulist Press. 5 cts.; \$3.50 per 100. (Wrapper).

The Minister of Christ; or, Ascetical Notes and Reflections for Priests. By the Rt. Rev. John S. Vaughan, D. D., Titular Bishop of Sebastopolis and Auxiliary Bishop of Salford. 2 vols. ix & 301 and vi & 314 pp. 12mo. Joseph F. Wagner, Inc. \$4 net.

Religious Survey 1924-1925. Official Bulletin of the University of Notre Dame. 140 pp. 8vo. Notre Dame, Ind.: Published by the University. (Wrapper).

The Golden Squaw. A Novel by Will W. Whalen. Being the Story of Mary Jemison, the Irish Girl Stolen by the Indians from Buchanan Valley, Adams Co., Penn., in 1758. 228 pp. 12mo. Philadelphia: Dorrance & Co. \$2.

The Mind. By John X. Pyne, S. J. xxvi & 382 pp. 12mo. Benziger Bros. \$2 net.

A Sprinkle of Spice

Reviewing Abbot Butler's "Life and Times of Bishop Ullathorne" in the *Times Literary Supplement* (No. 1,255) an anonymous writer says: "Neither death nor the devil affrighted him, for he interrupted the last litanies that were being said at his death-bed to state, what is a perfect theological truth, 'The Devil's an ass.'"

This one from the *Emporia Times* has caused many a chuckle: "There isn't much to see in a small town, but what you hear makes up for it."

"The Golden Legend," Englished by Caxton, tells the story of St. Dunstan's temptation by the devil very quaintly as follows: "And on a time as he [the saint] sat at his work, his heart was on Jesu Christ, his mouth occupied with holy prayers, and his hands busy on his work. But the devil, which ever had great envy at him, came to him in an eventide in the likeness of a woman, as he was busy to make a chalice, and with smiling said that she had great things to tell him, and then he bade her say what she would, and then she began to tell him many nice trifles, and no manner virtue therein, and then he supposed that she was a wicked spirit, and anon caught her by the nose with a pair of tongs of iron, burning hot, and then the devil began to roar and cry, and fast drew away, but St. Dunstan held fast till it was far within the night, and then let her go, and the fiend departed with a horrible noise and cry, and said, that all the people might hear: Alas! what shame hath this carle done to me, how may I best quit him again? But never after the devil had lust to tempt him in that craft."

Apropos of your recently printed specimens of the humor of Pope Leo XIII, here is another that is rather caustic. A painter had painted a portrait of the Pope and when he presented it to His Holiness, he asked him to write an appropriate Scripture text on it. As the picture was not a good likeness, the Pope wrote: "Nolite timere, ego sum. Leo XIII."—(Rev.) James Walcher, R. R. 3, St. Cloud, Minn.

Bishop Trobec once appointed a priest to a small country parish, where conditions were rather primitive. As the priest had never been there, he asked the Bishop: "Have they electric light there?" The Bishop answered: "Yes, when it lightens."—(Rev.) James Walcher.

A news dispatch to the New York *Times* tells of a tribute paid by the village herdsmen of Camembert, in Normandy, to the memory of the discoverer of the famous cheese. It was a tender little ceremony "heightened," as the item says, "by the odor of sanctity." Who discovered limburger?



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Among the books to be discussed are Werner Sombart's "The Bourgeois," Harold Spencer's "Democracy or Shylockery," and Brook's "Corruption in American Politics." Among the contributors engaged are such prominent leaders as Alois Lichtenstein and Bishop Ottakar Prochazka.

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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For centuries St. Anthony of Padua has proven himself the Friend of the Poor the wide world over. We often hear it said that "God helps them that help themselves." To a certain degree this is true, but often times the saying is used as a cloak for selfishness and as an excuse for not helping those who really are not in a position to help themselves.

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During the past three months the Friars of the Atonement have given board and lodging free to as many as sixty-five homeless, jobless men in a single day. It was St. Anthony who paid the huge bread and meat bills through the medium of those who had recourse to his intercession in the Perpetual Novena conducted at Graymoor to the Wonder-Worker of Padua. That St. Anthony

helps those who promise to help him feed and lodge his Graymoor dependents, witness the following testimonials:

R. S., Long Island, N. Y.: "On December 28th, I received your acknowledgement of my petition and on January 8th I secured work after having been idle more than nine months. My Novena was for a steady job with remunerative wages, and I have fared better than I expected. The place of work is within ten minutes of my home, saving me the inconvenience of travel and the expense of carfare and lunch money. Everything has worked in my favor and to such an extent that my wife and I are dumbfounded. I gratefully enclose check for my first week's wages as promised."

"Grateful," Wisconsin: "I recently lost twenty dollars, which I could ill afford to lose. After praying to St. Anthony, it was returned in a most unexpected manner."

E. D., Kansas: "I promised the enclosed offering last summer if my daughter would come back to the Church. Thanks be to God and St. Anthony, she has come back; and I very gladly and gratefully fulfill my promise."

M. H. S., Washington, D. C.: "The Money-Order enclosed is sent in honor of St. Anthony for his Bread Box. This offering is made in Thanksgiving for the recovery of a sick person, and that an operation was averted."

Mrs. G. M., Penn.: "Enclosed please find offering for St. Anthony's Bread in thanksgiving for finding my diamond ring."

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The Fortnightly Review

VOL. XXXIII, No. 9

ST. LOUIS, MISSOURI

May 1st, 1926

CHRONICLE AND COMMENT

The Latest Encyclical Letter of Pius XI

The encyclical letter "Rerum Ecclesiae Gestarum" makes it plain that monopolies of particular mission-fields are not conceded as of right or in perpetuity to the congregations or missionary societies who may now be in exclusive possession thereof. At present we have, in practice, Jesuit territories, Dominican islands, Franciscan areas, and so forth. Such arrangements have worked well; but the more successful they are, the more quickly will dawn a day when the faithful in such fields will be entitled to know that the whole life of the Church is richer than that of any one Order. The Sovereign Pontiff goes so far as to say that one congregation or society may not be only reinforced by another, but even superseded, if the interests of the native Christians should demand a change.

The Holy Father's long-sightedness has caused him also to utter words which will improve the position and prospects of indigenous clergy. Christianity has too often been regarded as the white man's religion. This is a thoroughly un-Catholic idea. In the past there have been French, German, Spanish, and English popes as well as Italians; and, in the future, Japanese, Hindoos, Maoris, Kanakas, Indians, and even Kaffirs may ascend the Throne of the Fisherman. While it may be true that some of the lower and more backward races have not yet reached the stage at which they can safely be made stewards of the Sacraments, there are other "missionary peoples" from whom the Holy See has already chosen vicars Apostolic. The Supreme Pontiff reminds us that the Apostles themselves

gave new communities of Christians their native clergy.

A Catholic Anthropological Society

The first steps towards an important undertaking for the promotion of Catholic scholarship were taken at a meeting of Catholic missionaries on April 6, at the Catholic University of America. The meeting had been called by the Rev. Dr. John M. Cooper, professor of apologetics at the Catholic University, who is known to scholars for his bibliography on the tribes of Tierra del Fuego. Representatives of practically all communities engaged in missionary work in foreign lands had been invited to the Conference. According to a programme sent out by Dr. Cooper, two important questions were to be answered: (1) How can we best prepare our outgoing missionaries for an intelligent understanding of the life and religion of primitive tribes, or of a cultured non-Christian people like the Chinese? (2) How can we make available for science, especially for ethnology and anthropology, the data which no one can furnish so well as the missionary, since he generally learns the language of the tribe and is the intimate friend and guide of the people among whom he has been called to labor?

The members of the Conference were cordially welcomed to the University by the Rector, Bishop Shahan, who in a short address pointed out the many opportunities for ethnologic research open to the Catholic missionary. He exhorted those present not to neglect these opportunities and to make available for ethnologic science the treasures gathered in the field.

The splendid work already done in

missionary ethnology by the Society of the Divine Word gave rise to expressions of pleasure and congratulation. Father Marcellinus Molz, S. D. S., who was present and spoke of his life in Assam, Northern India, told of the assistance that had been afforded to missionaries by the learned Fr. Wm. Schmidt, S. V. D., by his questionnaires, which enabled the missionaries both to understand the people and to gather facts for publication.

It was decided that a year book be published, which would give practical hints to young missionaries, and embody ethnologic researches by missionaries in the field. The scholarly researches of Father Paul Schebesta, S. V. D., among the Pygmies of New Guinea and the new material gathered a year ago among the tribes of Northern Luzon by the Belgian missionary, Maurice Vanoverbergh, show what our Catholic heralds of the Gospel can do if equipped with ethnologic training.

An executive council composed of Fr. Mathis, C. S. C., Fr. Tibesar, of Maryknoll, Msgr. Hughes, Director of the Bureau of Catholic Indian Missions, and Rev. Albert Muntsch, S. J., of St. Louis University, was appointed. This committee is also to act in an editorial capacity on all matter submitted for publication.

The Association is now launched and will take the name "Catholic Anthropologic Conference." It has a wide field and one rich in promise for the extension of Catholic missions and for the encouragement of productive Catholic scholarship. We hope to see Catholic editors and scholars come to the support of this movement, which will help both the missions and the progress of science.

Overdoing the Kilmer Cult

A memorial to the late Joyce Kilmer, poet and soldier, is to be erected in the form of an auditorium and library at Campion College near Prairie du Chien, Wis. This memorial is to cost in the neighborhood of \$250,000, and the glory of financing it is to be tossed to the Knights of Columbus.

The *Catholic Observer*, of Pittsburgh, Pa. (Vol. XXVII, No. 44), expresses the opinion—which has been voiced before in the F. R.,—that the Kilmer cult is overdone. "May we suggest," says our contemporary, "that close personal friendship for Kilmer has distorted the promoters' vision of his proper position in the literary firmament? His claims to national recognition are based on his poetic ability in combination with the fact that he met his death in the World War. From all accounts he was a brave soldier, but thousands of the brave sleep in France. He was a poet of promise, winning readers by the simplicity of his verse. We have read pieces in 'A Line O' Type or Two' in the Pittsburgh *Post* that compare favorably with his best. Has he made such brilliant contributions to American literature that the Knights of Columbus, as a national organization, should feel it their duty to erect a monument costing a quarter million dollars in his memory? We are of the opinion that while he was a good soldier who left a wife and six children at home to fight for a principle, while he was a promising author who wrote certain commendable poems and some mediocre essays, the monument to his memory exceeds his fame."

A Contemporary Saint?

"The Life of Matt Talbot," by Sir Joseph A. Glynn, a pamphlet published by the Catholic Truth Society of Ireland, gives us the first authentic information about a Dublin laborer who died last year and was discovered after his death to have practiced virtue in a heroic degree. Matt Talbot, born in 1857, was a common day-laborer all his life. He gave the major portion of his earnings to charity and led a life of austere mortification. He was a member of the Third Order of St. Francis and spent nearly all his leisure time in prayer. His attitude towards his employers was one of exceeding strictness, and his fellow-workers respected him so highly that "it was an unheard of thing for anyone to use

bad language in the yard in which he worked." The few books he possessed were all on spiritual subjects. He slept on a plank with a piece of pitch pine for a pillow. His fasts were extraordinary. On the vigil of every feast-day he black-fasted and during Lent he took no meat, butter, or milk. He was a daily communicant, but does not seem to have had a spiritual director in the ordinary sense.

Talbot dropped dead in the street on Trinity Sunday, and when his body was being prepared for burial, it was found that he wore a cart chain tied twice around, held together with twine and hung with religious medals; around one arm was a lighter chain, around the other arm the cord of St. Francis; around one leg was a chain similar to that which was around the arm, and around the other leg a rope was tied tightly. The body was scrupulously clean, though the chains were rusty and had sunk deep into the skin. Sir Joseph A. Glynn has gathered all the available facts about this contemporary saint, and his pamphlet, which bears the imprimatur of the Archbishop of Dublin, has had an enormous sale—16,000 copies within a few weeks. No doubt it will soon be followed by a more elaborate biography.

Agnes Smith Lewis

Mrs. Agnes Smith Lewis, whose name is mentioned in every modern introduction to Sacred Scripture, died at Cambridge, England, March 26. She was the elder twin-daughter of John Smith, of Irvine (Ayrshire), in which town she was born. After four years at Irvine Academy, she completed her education entirely by private tuition. After the death of her father, Mrs. Lewis, accompanied by her twin-sister, Mrs. Gibson, and another lady, in 1868-69, made an extensive tour through the East—in those days a far more serious undertaking than it is at present—visiting Egypt and the Holy Land, and on her return she wrote "Eastern Pilgrims." Later she made a journey through Greece and Cyprus, the result being "Glimpses of

Greek Life and Scenery," and "A Journey Through Cyprus in 1886." In 1887 Miss Smith was married to the Rev. Samuel Savage Lewis, Fellow of Corpus Christi College, Cambridge, and with him she made many more journeys in the East. After his death, in 1891, she resolved to carry out a long cherished project of visiting Mount Sinai. She had been fascinated in early girlhood by the descriptions which her brother-in-law, James Young Gibson, had given her of a journey which he took by Sinai and Petra to Jerusalem in 1865. After reading the "Apology of Aristides," which had been discovered by Dr. J. Rendel Harris in the Sinai library, Mrs. Lewis became so deeply interested that she began to learn the Syriac grammar. On Feb. 6, 1892, the two sisters arrived at the Convent at Sinai, after traveling for nine days across the desert. Mrs. Lewis examined the store of ancient MSS. in the library, and there made her famous discovery of the most ancient known copy of the Four Gospels, which had superimposed on the original writing biographies of women saints. She returned with over 1,000 film photographs, 400 being of the Syriac palimpsest, 500 of two codices of Arabic Gospels and Epistles, and the remainder of other important books. She wrote an account of her discovery in 1898.

Mrs. Lewis and her sister returned to Mount Sinai several times. During a visit in 1895 she deciphered about a fifth of the underwriting of the palimpsest. This was published shortly afterwards, and was found to contain many valuable readings. With her sister, Mrs. Lewis prepared a complete edition of the Palestinian Syriac Lectionary of the Gospel, 1899. The sisters were also known for their "Studia Sinaitica" and "Horæ Semiticæ."

The "Società Filologica Friulana G. I. Ascoli" (Udine) has drawn up the plan and undertaken the preparation and publication of a linguistic atlas of Italy. This work, when completed, should satisfy a much-felt need.

J. G. Frazer as a Biblical Critic

By the Rev. Albert Muntzsch, S. J.

In a former paper (F. R., XXXII, 21, pp. 443 sqq.) we described the methods employed by J. G. Frazer ("Folk-lore in the Old Testament") in his vain endeavor to give a rationalistic explanation of the story of Jacob receiving the blessing intended for Esau. By a liberal use of "we may readily conjecture," "we may now suppose," and especially by far-fetched analogies from the folklore of many nations, he attempts to show that the writer of the Genesis narrative merely retold an incident known to earlier scribes and strove to give "a legalistic explanation" of the assumption by Jacob of a privilege to which, according to the custom of his time, he had no right. We saw that Frazer's interpretation brought up new difficulties instead of throwing light upon a simple story.

Frazer will not allow Jacob to depart in peace with "the stolen blessing." He pursues him relentlessly. Chapter IV of "Folk-lore in the Old Testament" is entitled, "Jacob at Bethel," and begins as follows: "The treachery of Jacob to Esau, as it is represented in the Biblical narrative, naturally led to an estrangement between the brothers." There can be no objection to this statement as it paraphrases the words of the inspired writer. But how different the subsequent discussions of Frazer from the fresh, vivid, and withal easily understandable story of Genesis? Again we ask, why all the labored apparatus summoned from afar, which serves only to obscure, and not to illustrate, this ancient Oriental narrative?

The verses which Frazer takes as the basis of his criticism are the following: "And he [Jacob] saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it . . . And Jacob arising in the morning, took the stone, which he had laid under his head, and set it

up for a title, pouring oil upon the top of it."

These two plain and direct statements, which are readily understood from the context and from the religious practices of the patriarchal age, are examined in the light of the folklore and superstitious observances of other, and chiefly non-Semitic people. The farther Frazer goes in his wanderings, the more he departs from the Biblical story, and he could have kept on indefinitely citing "analogies" without making his case any the stronger.

For by the method of Frazer almost anything can be "proved." It is the easiest thing in the world to gather a number of illustrations from fairy lore, mythology, and primitive religion, give them a particularistic interpretation, and then offer them as "proofs" for a preconceived opinion. Examples are abundant. The Westfalian peasant wears wooden shoes, the Palestinian shepherd has sandals, the American Indian prefers moccasins. But in the legends and folklore of these different people we occasionally read of "mother earth," and of the reverence which ought to be shown her. By a Frazerian analogy it would be proper to say that people of these nations wear footgear out of fear and superstitious dread of treading on "good mother earth" rather than for the prosaic and practical purpose of protecting their feet. The illustration is every bit as apt and forceful as those adduced in bewildering kaleidoscopic manner by Frazer in the three volumes of "Folk-lore in the Old Testament."

Chapter IV of the work just cited is divided into four sections: 1. Jacob's Dream; 2. Dreams of the Gods; 3. The Heavenly Ladder; 4. The Sacred Stone. In sections two, three, and four Frazer enters upon his world-wide wanderings in quest of the "deadly parallel" and, of course, "proves" his case:—not, however, entirely to his own satisfaction as the numerous "conjectures",

“perhaps”, “we may well imagine”, etc., throw doubt upon his own state of mind.

We begin our criticism with section two, “Dreams of the Gods.” We read: “As critics have seen, the story of Jacob’s dream was *probably** told to explain the immemorial sanctity of Bethel, which *may** well have been revered by the aboriginal inhabitants of Canaan long before the Hebrews invaded and conquered the land.” Notice the two conjectural shadings of the statement, which starts out bravely enough, but weakens towards the end. The assertion immediately following has absolutely no bearing on the case. It is true; but, we ask, why make it at all? “The belief that the gods revealed themselves and declared their will to mankind in dreams was widespread in antiquity.” Countless other “beliefs” were widespread in olden days with just as much or just as little bearing on the matter under discussion.

But let us study some of the examples which Frazer offers as proofs of the “un-originality” of the Bible story. “We read of a Laconian woman named Arata who suffered from dropsy. So her mother made a pilgrimage on her behalf to the sanctuary of Aesculapius at Epidaurus. There she slept and dreamed a dream, and in her dream she thought that the god cut off her daughter’s head and hung up the headless body neck downwards, so that all the water ran out; then he took down the body, and clapped on the head again. When the mother returned to Lacedaemon, she found that her daughter had dreamed the same dream and was now perfectly cured.” It is difficult to see how Jacob’s dream and that of the Greek woman may be compared upon common ground, except for the fact that in each case we have a dream.

“Again, we read of a man who was afflicted with an internal ulcer. He slept in the sanctuary and dreamed a dream. In his dream it seemed to him that the god commanded his servants to take and hold him, that he might

cut open his belly; at that he fled, but the servants of the god laid hold on him and tied him to a post, whereupon Aesculapius slit open his belly, removed the ulcer, and sewed up the wound, after which he was released from his bonds. Next morning he went forth whole, but the floor of the dormitory was full of blood.” Here the attempt to find a parallel borders upon the absurd.

But let us consider some of the examples cited in the section, “The Sacred Stone.” “The worship of rude stones has been practiced all over the world, nowhere perhaps more systematically than in Melanesia. Thus, for example, in the Banks Islands and in the Northern New Hebrides the spirits to whom food is offered are almost always connected with stones on which the offerings are made.” The reader who has the merest acquaintance with folklore knows that pagan tribes worship not only “stones,” but everything to which their fear or fancy or superstition lends unusual significance. In fact, E. B. Tylor has introduced a new idea into folklore study by his account of worship of “stocks and stones and lifeless things” among savage races. To him we owe the term “animism” in the anthropologic sense, that is, the belief that all objects have a natural life or vitality or indwelling souls. Totemism is, in one sense, a phase of animism, and totems are taken by the Australians and the American Indians not only from the animal kingdom but also from lifeless objects. But yet they are worshipped as “protecting spirits.” What more natural than that the primitive mind should pay honor, or even worship, to stones. In the light of these well-established facts of ethnology, the whole of Frazer’s elaborate series of instances on “sacred stones” is shorn of all argumentative worth. The story of Jacob dreaming and consecrating the stone upon which he rested is not deprived of an iota of historic value.

We offer one more example of his “stone worship” stories. “The Waralis, a tribe who inhabit the jun-

*Italics mine.—A. M.

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gles of Northern Konkan, in the Bombay Presidency, worship Waghia, the lord of tigers, in the form of a shapeless stone smeared with red lead and clarified butter. They give him chickens and goats, break cocoa-nuts on his head, and pour oil on him. In return for these attentions he preserves them from tigers, gives them good crops, and keeps disease from them." Very interesting, indeed, as are most of the little facts of life from strange corners of the world, revealed by the industry of Frazer, but we must say, "What of it?" They do not illumine in any way the narrative of Genesis, since the two facts cannot be co-ordinated on any basis—be it historical, psychical or racial.

Catholic exegetes have, of course, commented on this chapter of Genesis, but their interpretation is direct and to the point and does not lead into a wilderness of conjectures. Thus Schuster and Holzammer in their excellent and much quoted "Handbuch

zur Biblischen Geschichte" (seventh edition, page 329), comment as follows on verse 18 of the 28th chapter of Genesis: the oil was poured over the stone "as a sign that it was to be consecrated to God and His holy service. For oil, one of the most noteworthy products of the East, lightens, vivifies, and strengthens, it soothes and heals, and preserves even from corruption. Spiritually God's grace does the same thing. Hence oil has ever been regarded as the symbol of the all enlightening, vivifying, and healing grace of the Holy Spirit. Persons and objects destined for God's service... were anointed with oil. It need not cause surprise that Jacob had oil with him. For even to-day in Asia travelers take oil with them, not only as food, but also to limber the joints (cfr. Luke X, 34; the Good Samaritan)." This explanation may not sound as learned and is not as far-fetched as any of Frazer's, but it is satisfactory, objective, and based on readily verifiable facts.

With the weakness characteristic of his argumentation, Frazer concludes his chapter with several hypotheses, thereby practically dismantling the structure erected so laboriously. He says: "In the light of these analogies *it is reasonable to suppose** that there was a sacred stone at Bethel, on which worshippers from time immemorial had been accustomed to pour oil, because they believed it to be in truth a 'house of God' (Bethel), the domicile of a divine spirit . . . On the other hand the holy stone at Bethel was *probably** one of those massive standing-stones or rough pillars which the people called 'masseboth', and which, as we have seen, were regular adjuncts of Canaanite and early Israelitish sanctuaries. . . . Such we *may suppose** to have been the sacred stone which Jacob is said to have set up and anointed at Bethel, and for which his descendants *probably** attested their veneration in like manner for many ages."

We have here pointed out four "probabilities." All told, there are five such hypothetical "probables" in Frazer's concluding paragraph. The final paragraph of a disquisition of thirty-seven pages (pp. 40 to 77 of Vol. II of "Folk-lore in the Old Testament"), which is so weak in argument, does not speak well for the solidity of the rest of the chapter. We wonder whether Frazer himself has ever counted up the large number of his "conjectural" statements. If he had done so, he would have written with much less aplomb and been less hasty in stretching his facts upon the Procrustean bed of an unsound and unscientific thesis.

*Italics mine.—A. M.

I heard the other day, writes a correspondent, of a delightfully unconscious truth spoken by a Protestant. Two men met on a train journey and started a conversation. Thinking that his companion was a Catholic, one said: "I suppose you are one of the true religion?" "No, thank God," said the other, "I am a Protestant."—*Universe*.

Do thy duty; that is best,—Leave unto thy Lord the rest.—*Longfellow*.

A New View of Spiritism

Reviewing a number of recent books on Spiritism in the Irish quarterly *Studies* (Vol. XV, No. 57, pp. 79-94), Father Herbert Thurston, S. J., says he finds it impossible to accept the view which at present seems to be gaining ground in America, that Spiritism is a fake. With Father Th. Mainage, O. P., the learned English Jesuit believes in the objectivity of at least a portion of Spiritistic phenomena, though he does not, like Mr. J. Godfrey Raupert and some others, hold these to be necessarily diabolic in origin. Fr. Thurston discusses P. Mainage's theory of "complex telepathy," without however identifying himself with it. His own idea, put forth tentatively, is that, since the influences encountered in the practice of Spiritism are not all evil (Mme. Mink Jullien, Dr. T. L. Nichols and his wife and others have been brought into the Catholic Church through Spiritistic influences), it is likely that "there are really outside intelligences which communicate (though such communications are invariably colored and distorted by the subconscious beliefs of the medium or automatist), and that these intelligences are often mocking or freakish, often untruthful, sometimes brutal, licentious and malevolent, but not infrequently sincere and kindly. It is easy to believe," in his opinion, "that Satan and his myrmidons are apt to take a direct part in such intercourse, but there seems nothing to exclude the possibility that the disincarnate spirits of the unbaptised, or, it may be, other intelligent beings whose existence has not been otherwise made known to us, also intervene."

As a possible clue to the identity of these intelligences Fr. Thurston quotes the following passages from the visions of Ann Catherine Emmerick (Schmöger's Life, II, 206 and 207):

"There are, also, souls neither in heaven, purgatory nor hell, but wandering the earth in trouble and anguish, aiming at something they are bound to perform. They haunt deserted places, ruins, tombs, and the scenes of

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their past misdeeds. They are spectres. . . . I have often understood, in my childhood and later, that three whole choirs of angelic spirits, higher than the archangels, fell, but were not cast into hell; some, experiencing a sort of repentance, escaped for a time. They are the planetary spirits that come upon earth to tempt man. At the last day they will be judged and condemned. I have always seen that the devils can never leave hell. I have seen, too, that many of the damned go not directly to hell, but suffer in lonely places on earth."

"Great order reigns among the planetary spirits who are fallen spirits but not devils. They are very, very different from devils. They go to and fro between the earth and the nine spheres. In one of these spheres they are sad and melancholy; in another, impetuous and violent; in a third, light and giddy; in a fourth, stingy, parsimonious, miserly, etc. They exert an influence over the whole earth, over every man from his birth, and they form certain orders and associates. . . . Some of these spirits are an occasion of good, in as much as man himself directs their influence to good."

All this, of course, is mere conjecture,

and we must never forget that "the attempt to communicate with the unseen through Spiritualistic practices is extremely dangerous and that the Church in all ages has very wisely denounced it."

The Canonization of St. Thomas

Fr. Mandonnet's article on the canonization of St. Thomas in the "Mélanges Thomistes Publiés par les Dominicains de la Province de France a l'Occasion du VI^e Centenaire de la Canonisation de S. Thomas d'Aquin," according to a critic in the *Archivum Franciscanum Historicum* (Vol. XVIII, fasc. 3, p. 406), is biased. "The author furnishes no proof whatever that John XXII held the views which he attributes to him, or that the canonization of St. Thomas (18 July, 1323) had the doctrinal significance which he imagines. The *acta* of the canonization process were the result of two separate inquiries. The first of these, described by Mandonnet as 'the only important one from the historical point of view,' contained the depositions of the witnesses taken at Naples from July 23rd to November 26th, 1319 (printed in the *Acta Sanctorum*, March, 1, 686-715). The cardinalitial commission at Avignon, how-

ever, considered this inquiry incomplete, and hence another had to be instituted. It took place at Fossanova (where St. Thomas had died March 7, 1274) from the 10th to the 26th of November, 1321. Its *acta* have never been edited, but were utilized by Bernard Guidonis, O. P. (published partly in the *Acta Sanctorum*, l. c., 716 ff.)

The canonization of St. Thomas finally took place July 18, 1323. "It was the Dominican province of Naples and Sicily which had promoted the cause of St. Thomas. In view of these preliminaries and the pretended 'initiative' of the Holy See, one is astonished that the learned Fr. Mandonnet should ignore a letter written by Peter a Palude, vicar-general of the Order, to King James of Aragon, on May 29, 1317. This letter, which was discussed by Benedict XIV (De Serv. Dei Beatif., l. I, c. 21), and before him by Francis Peña, shows that at that time the Dominican Order thought only of the canonization of Raymond of Peñafort and that John XXII had offered to canonize *some* Dominican—'*unum quem duxerimus eligendum.*' James of Aragon received this letter and, declaring himself satisfied with the decision of the Friars Preachers, on June 11, 1317, ordered the magistrate of Barcelona to promote the cause of the canonization of Raymond of Peñafort (see his letter in A. Rubio y Lluç's *Documenta per l'Hist. de la Cultura Catalana*, I, Barcelona, 1908, 69 ff.)"

Evidently the history of the canonization of the Angelic Doctor is not yet fully cleared up. It is surprising that a scholar of the ability of Fr. Mandonnet should ignore the facts brought out by his Franciscan critic.

Abbot Butler in his *Life of Bishop Ullathorne* confirms the authenticity of the story that Ullathorne once in an outburst of anger said to Manning: "My dear Sir, I taught the catechism with a mitre on my 'ed while you were still an 'eretic!"

Notes and Gleanings

We beg leave to recommend to the prayers of our readers the soul of Mrs. Susan Tracy Otten, wife of our old friend and contributor, Mr. Joseph Otten, choir director of the Pittsburgh Cathedral. After nursing her husband through a long siege of illness, Mrs. Otten took ill rather suddenly in Holy Week and died of pneumonia on Holy Saturday. She was a convert, an extraordinarily gifted woman, who wrote many articles and innumerable book reviews for the *F. R.* in the course of the last twenty-five years. Her judgment in matters literary was keen and sound and her literary style polished and incisive. We have lost through her demise one of our ablest and most faithful contributors. *R. i. p.!*

The *American Historical Review* agrees with Father Herbert Thurston, S. J., that Hilaire Belloc's "History of England" is "not worth serious consideration as history." "Its author's very approach," says the critic (Vol. XXXI, No. 3, p. 502), "is unhistorical. History, in Mr. Belloc's mind, is apparently a medium for exposition of his well-known ideas about the excellences of Roman Catholic civilization, the superiority of Latin culture to German culture, and, incidentally, the disintegrating effects of wealth upon morale. While all these opinions may or may not be true, and while history developed as an inductive science may illustrate their truth, any conscious attempt to make history prove them is bound to result in a perversion of history into propaganda." In other words, Mr. Belloc is not a historian, but an apologist. Considered from this point of view, his work has some undeniable merits; but it should not be played up as history, lest we make our sacred cause ridiculous and give outsiders a false idea of Catholic scholarship.

Unfortunately, Father Otto Braunsberger, S. J., who devoted forty years of his life to editing the correspondence of St. Peter Canisius, was not spared

to write the full biography of the Saint of which his recent one-volume life was but a forerunner. Fr. Braunsberger died March 27 at Exaeten, Holland, at the age of seventy-seven. *R. i. p.* We are glad to learn from the Cologne *Volkszeitung* that the final volume of his "Epistulae B. Petri Canisii," together with a supplementary volume, are so far advanced that they can be put through the press without much delay. The work is generally acknowledged, even by non-Catholic scholars, to be one of the most important and best edited source-books for the history, secular as well as religious, of the sixteenth century.

A reader sends us a marked copy of the *True Voice*, in which (page 3) space is given to the organization and programme of a "K of C. Sunday morning Baseball League," composed of sixteen parish baseball teams which play only on Sunday mornings. On the same page of our Omaha contemporary the Loyola Dancing Club of St. John's Parish announces that it will resume its Friday night dances with a "Harmo Jazz Orchestra," whatever that may be. Here is some "progressive" Catholic sentiment for you!

Archbishop Hanna of San Francisco is publishing in his official organ, the *Monitor* (March 6 sqq.), a series of papers on "The Parish—Its History, Importance, and Opportunities," which are later to appear in book form. He shows that from Apostolic times the center of Catholic life has always been the parish church. In this country new and constantly changing conditions have caused the old tradition to fade, but if the Church is to fulfill her mission, the people must again make the parish church the centre of their affections. The Code "compels us to return to the old parish ideal and to seek the development of Christian life along lines strictly parochial." With this ideal in mind one can imagine why Dr. Hanna should not be particularly enthusiastic about those organizations and movements which tend to disrupt

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the bonds of parish life. Latent opposition to such organizations and movements has been apparent in the columns of his official paper for some time. It is a healthy symptom, and we trust the Archbishop's forthcoming book will recall all the Catholics of America to the parish ideal.

The *Rosary Magazine* calls attention to the fiftieth anniversary, on April 17 of this year, of the death of Orestes A. Brownson, the famous convert, whose name is almost forgotten, despite the fact that he was one of the staunchest defenders of the faith among American Catholic laymen. We agree with our contemporary that Brownson has been unduly neglected and that this anniversary should lead to a resurrection of his works, which have been long out of print.

The *Rosary Magazine* extols Dr. Brownson for three reasons, the second of which is that "he never feared to stand by his own guns in questions about which the Church did not judge. Many of his opinions were controverted by the leaders of his time, but whenever he realized that he was in the right, he never quailed. He did not blush to correct his opinions when shown their falsity. Hence he was as great in his readiness to change what was shown him to be wrong as he was in his unwillingness to hedge when convinced that he was right. To-day we need that kind of laymen to set their faces against the winds of temporizing and accommodation." No doubt we need "that kind of laymen," but the neglect into which Brownson has fallen shows that they are not appreciated,—not even after death. The work must be done for purely supernatural motives.

We have received the first number of the *Catholic Union Bulletin*, published monthly by the Catholic Union, an incorporated society which, as our readers know, aims at bringing about the reunion of the schismatics of the Near East with the Catholic Church. There are, as the editor informs us, in Russia

and the Near East more than 120,000-000 souls cut off from the graces and blessings of the one true Church of Christ through the schism of their forefathers. Most of them hold nearly every article of the Catholic creed except the primacy of the Roman See. Since the Russian revolution the so-called "Orthodox" church organization has all but broken down, and the chances for reunion have accordingly grown brighter. What is primarily needed is priests to carry to these schismatics the message of reunion and hope. To supply priests is one of the primary objects of the Catholic Union, which has the special blessing and recommendation of Pius XI. The *Bulletin* will be sent gratis to any address upon application to the American headquarters of the Union, 50 Union Square, New York City.

Among the memoranda submitted to Congress against the Curtis-Reed Bill was one drawn up by Mr. Charles J. Tobin for the Cathedral Academy of Albany, N. Y. The author shows that the Curtis-Reed Bill had its inception in the Smith-Towner Bill of 1918 and its real though hidden purpose is the federal control of education. He develops the following points: (1) The Constitution does not give the central government power to establish a federal department of education; (2) Authorization for the enactment of the Curtis-Reed Bill is not found in Article I, section 8, of the Constitution; (3) Education is a local function; (4) Historical records on the U. S. Constitution preclude education as a federal function. "Once more to tap the federal treasury under guise of aiding the States," the author concludes, "and once more to establish an army of bureaucrats in Washington and another army of inspectors roaming at large throughout the land, will not only fail to accomplish any permanent improvement in the education of our people, but it will assist in effecting so great a revolution in our American form of government as one day to endanger its perpetuity."

The diocesan process for the beatification of Contardo Ferrini, the famous jurist, has been concluded and the matter is now before the S. Congregation of Rites at Rome. The body was found in a fair state of preservation. Contardo Ferrini was born at Milan in 1859, and spent his life at university work, being professor successively at the universities of Messina, Modena, and Pavia. He died in 1902 at Suna, on the Lago Maggiore, at the early age of forty-three. Pope Pius X was especially interested in him, and constantly urged the preparations for the introduction of his cause. C. Pellegrini has written a *Life of Contardo Ferrini* (Turin, 1920). The official process began on July 1st, 1922.

St. Teresa had no sympathy with the people that asked for crosses which some one else would be obliged to share. "I am amused," she writes to Father Gracian, "at hearing that you wish for more crosses; for God's sake leave us without them, for you do not bear them alone. Give us at least a few days to breathe freely." That is Teresa's sense of humor at its best. So she notes with quaint humor and we can well believe with her tongue in her cheek, referring to the Sisters of St. Joseph's Convent, "It seems to me that if they asked for crosses from God, He has exceeded their requests." —*Catholic World*, No. 707.

As Msgr. Lepicier, who was a member of the pontifical commission for the reform of the Catechism, lately informed the editor of the *Bombay Examiner*, the work of drawing up a single Catechism of Christian doctrine to be officially authorized for the whole Church is still under way. The first draft proved too bulky, and much pruning had to be done. Cardinal Gasparri, notwithstanding the immense labors of his office as Secretary of State, is taking a close interest in the revision. The final draft is to be sent to all the bishops for examination, and their criticisms and suggestions will be considered before the official text is adopted.

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In its No. 7 the F. R. printed an article by the President of the Federated Colored Catholics of the U. S. This organization was founded in 1923 with the approbation of the Archbishop of Baltimore, who is its spiritual director. The object is "to bring about a closer union and better feelings among all Catholic Negroes; to advance the cause of Catholic education throughout the Negro population; to seek to raise the general status of the Negro in the Church, and to stimulate Catholic Negroes to a larger participation in racial and civic affairs of the various communities and of the whole country." The Federation is particularly interested in the Cardinal Gibbons Institute, which, it hopes, "will become the same kind of progressive force among the members of our Catholic group as similar educational institutions [have become] among other colored religious groups." This Federation is not intended to supplant any existing organization or to compete in any way with other organizations. Additional information will be cheerfully furnished by the president, Dr. Thomas W. Turner, of Hampton Institute, Hampton, Va.

Great critics have taught us one essential rule . . . It is, that if ever we should find ourselves disposed not to admire those writers or artists, Livy and Virgil for instance, Raphael or Michel Angelo, whom all the learned had admired, not to follow our own fancies, but to study them until we know how and what to admire; and if we cannot arrive at this combination of admiration with knowledge, rather to believe that we are dull than that the rest of the world has been imposed on.—Edmund Burke.

The subscribers of the F. R. have shown themselves broad-minded, for though at times we have said unpalatable things, they have given us credit for sincerity and continue to support us right loyally. This is a precious moral attitude, which cannot be too highly appreciated.

THE GIFT OF LOVE DIVINE

By W. H. Walsh, S. J.

How wondrous is this Gift of Love Divine
Which by our faith we see!
Christ gives Himself through change of bread
and wine
In this great mystery.
Our minds accept, in deep humility,
What no man can define.

In every tongue, through every land and clime
This precious Gift proclaim.
Christ lives and reigns until the end of time.
All hail His royal Name!
The Gift Divine and Giver are the same,
O mystery sublime!

Correspondence

Thoughts on Popular Devotions

To the Editor:—

Father Hoeveler's brochure, "Gebets-hörungen," ought to be adapted into English and widely circulated with an energetic preface by one of our bishops, calling attention to the fact that devotion to the saints of God consists mainly in imitating their virtues.

Regarding devotions to the "Little Flower" in particular, I have observed that ladies who were most enthusiastic over this cult were frivolously dressed and showed great obstinacy when their inconsistency was pointed out to them. This, I presume, is the "modern simplicity" which is so highly recommended. A definition of this modern virtue would be very welcome to us old fogies. Older ascetic writers agree in their explanation of that simplicity which, according to Christ Himself, must be combined with proper prudence; but modern writers are not agreed on the subject, and it is very easy indeed to venerate a modern saint without bothering to imitate his or her virtues. (On true simplicity see Albert M. Weiss, O. P., "Apologie des Christentums," Vol. V, pp. 244 sqq.)

I am satisfied that quite a number of those who profess to venerate the "Little Flower" know very little about her life, not to speak of a deeper understanding of it. They venerate the Saint because it is fashionable to do so, just as women wear short, lowcut, and sleeveless dresses because they are stylish. Reason plays a most insignificant role in these things. If the Church were to *prescribe* a certain form of devotion to the "Little Flower" which would not appeal to the modern mind, or, more correctly, to modern sentimentality, it is safe to say that this devotion would soon cease to be popular. Too many Catholics want to have things entirely their own way. They are willing to observe the first Friday, but hear Mass on Sundays only

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when it suits them. They regard May devotion with its pompous crowning of the Queen as obligatory, but pay no attention to the Rosary in October. They make novena after novena to St. Antony or the "Little Flower" as a splendid demonstration of their sanctity, but have no use for the novena to the Holy Ghost, which is prescribed by the Church.

In regard to these modern devotions it is necessary to study the agencies engaged in their propagation. The various statues, medals, pictures, etc., of the "Little Flower" are sources of rich revenue for the manufacturers and dealers that make and sell them. The commercialism of the age cooperates with modern devotion, and it is too much to ask us to see the Holy Ghost at work in these business manipulations.

In what way the pictorial representation of the "shower of roses" is apt to promote the devotion to the "Little Flower" is a question which we submit for an answer to those who have originated this practice. Regarded from the dogmatic point of view, this representation is offensive. I do not know whether there are any other saints who so definitely predicted what they would do on earth after they reached Heaven. St. Paul in the famous passage where he declares that he fought the good fight does not express himself with nearly as much assurance as the "Little Flower" is said to have done. Pri-

vate revelations, even in the case of saints, must be treated with the greatest caution.

The American representative of the Society of St. Boniface lately sent out an illustrated pamphlet dealing with the jubilee of 1925. It glorifies the "Little Flower" in word and picture, but omits St. Peter Canisius, who was proclaimed a Doctor of the Church the same year. Does the Church guarantee the truth of the innumerable, more or less miraculous tales that are being spread about the "Little Flower"? And is it not strange that one hears hardly anything about St. Joan of Arc, though she was canonized less than six years ago and her life is certainly more remarkable from every point of view than that of Soeur Thérèse?

That the latter is known to many almost exclusively as the "Little Flower" offers food for thought. That she is extolled as a writer and placed beside her holy foundress, St. Teresa, for no other reason than that she composed her own biography, is more than *risque*. To picture her as paying a visit to the Holy Family at Nazareth is childish, and some at least of the representations of the "shower of roses" which are being circulated among the faithful deserve emphatic condemnation from the standpoint of sound theology.

In view of the popular fashions and the current desire for novelty in the domain of popular devotions one is justified in asking:

How much does the Church gain, and how much does she lose by such methods? How many thinking Catholics are repelled by this new-fangled Catholicism which cares so little for the honor of God, but so very much for the gratification of individual tastes?

And yet we Catholics have a solid foundation for our devotion in the decisions of the ecclesiastical magisterium. Would it not be a thousand times better to await these decisions in prudence, patience, and silence, before speaking of miracles and revelations and spreading pious stories which usually are fables? To what abuses are not the words "edifying" and "edification" subjected! Human inventions and lies can never serve as the foundation of true edification. When so-called pious legends are exploded, as is frequently the case in these days of severe historic criticism, pious souls who have adhered to these legends as if they were revealed truths and put their own edification above the interests of the Church, must be the first to suffer shipwreck.

(Rev.) Bede Maler, O. S. B.
Evansville, Ind.

Organizing the Catholic Stage

To the Editor:—

Announcement has been made of a new organization of which the chief aim is to work for the elevation of the Catholic stage, especially the amateur stage. A little booklet is to be distributed free of charge to all leaders of Catholic stages and to any Catholic who is interested in stage work. Founder and organizer of the new association is the Catholic Dramatic Company, Brooten, Minn., which has been working in this field with great success.

This is not the first time that an attempt has been made to organize a movement for the elevation of the stage. Many former organizations failed because they were too theoretical and complicated. The new "Catholic Dramatic Guild" has a practical background in the well-known and approved Catholic Dramatic Company, which publishes dramatic works. The Company was the preparation and is and will be the strong foundation for the Guild. This co-operation of publishers and organization means more power to the latter, because the publishers offer to the members of the Guild many benefits which any other organization without such a close connection with a publishing company could not grant to its members. The Catholic Dramatic Company are known as publishers of plays that are in harmony with Catholic ideals, and their clean, interesting, and elevating plays will be an immense help for the success of the new Catholic Dramatic Guild.

Many articles in Catholic papers lamented the present degraded condition of our Catholic stage, many deplored the kind of entertainment our young people were and are pre-

senting on parish and school stages. Only a practical remedy can succeed in elevating our Catholic stage. The diagnosis is made, now we have to make good use of the medicine. The Catholic Dramatic Guild, therefore, should find the support of all Catholics.

The problem of our young people in the parishes was and is discussed many a time in meetings, papers, magazines, etc. Now, here is a practical way to solve the problem, and—it will be interesting for the young people. Further more, you will make them interested also in parish work by organizing a Catholic Dramatic Club according to the regulations of the new Guild. The little pamphlet will tell you how to accomplish this end. Therefore, send for this free booklet. Brooten, Minn. Rev. M. Helfen

"The Catholic Foundation" at the University of Illinois

To the Editor:—

It may be of interest to refer your readers to an editorial, "Catholics and State Universities," which appeared in the *F. R.*, Vol. XXXII, No. 7 (April 1st, 1925). Commenting on the presence of Catholics at secular institutions the following pertinent statements were made: "not a few of the tutors are infidels"; there is no doubt about "the very real danger to Catholic education that lurks in this movement," meaning the Catholic Foundation Plan.

Cardinal O'Connell in an address (cfr. *Michigan Catholic*, Feb. 15, 1917) warned his hearers of the great dangers to our country from modern thinkers and said that many leading professors in our universities are atheists. His Eminence quoted a statement of Professor James Henry Leuba, professor of psychology at Bryn Mawr (Boston *Sunday Herald*, Jan. 14, 1917), to the effect that 50 per cent of the distinguished educators in our colleges and universities are atheists. Leuba says that only 27 per cent of the more eminent teachers believe in God and only 35 per cent believe in the immortality of the soul.

In a recent news item sent broadcast by the N. C. W. C. news service Archbishop Curley of Baltimore is quoted as having said in an address in Washington, D. C.: "I find that the atmosphere of secularism in these big universities of learning, where perhaps 10,000 are in attendance, has had such a great influence upon our priests attending that they have become contaminated. I sound the warning to-day against this plan. I consider it destructive of our whole educational work of three centuries. I consider it disloyal to the mind of the Church. I find the plan opposed to the mind of the Church, dangerous to the Faith and dangerous to the minds and morals of the youth. The Catholic Foundation Plan is a dangerous plan."

Without revealing his identity the Archbishop quoted from a speech given by the



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Rev. John A. O'Brien, Ph. D. (A Ghost and Its Flight, page 6; delivered at Springfield, Ill., May 12, 1925), in which the latter stated that the only purpose of Catholic schools was to teach religion, and that if some agency would relieve them of the burden of secular subjects they would be benefitted. Archbishop Curley characterized this statement as follows: "This is a sort of veiled, hypocritical attack from the inside." The significance of these words is well understood by everyone who has been following the discussion on "The Catholic Foundation" as it has appeared in various Catholic publications.

Whenever and wherever this question was discussed, great care was taken to make explicit, definite, and positive statement that there was not a word of complaint to be said about the presence of priests at these secular institutions who were there to take care of the spiritual welfare of the Catholic students. What is condemned is the false, pernicious view of education or of the philosophy of education, that is being palmed off as real, true, genuine Catholic education. It is this, it seems to me, that has aroused the just, righteous indignation of Archbishop Curley, and should cause the same feelings in everyone imbued with the Catholic instinct and Catholic principles. G. P. S.

Eucharistic Hymns

To the Editor:—

The Dutch daily, *De Tijd*, published a Dutch translation of the prize hymn for the Eucharistic Congress. This translation is a great improvement over the original, especially that of the second stanza. Some of the readers of the F. R. might care to see it. Here it is.

O Christenheid, verhef
Tot Jezus hart en stem:
Zijn bloed verbreedt ons
En maakt ons een met Hem.

Refrain

Aan Hem, die heerscht in 't Heilig Sacrament,
Zij luister, lof en liefde zonder end.
O Vader aller macht,
Zoo hebt Ge dus het woord:
"Maak allen een als Wij,"
Van uwen Zoon verhoord.

Aan Hem ons aller hart,
Elk ras en volk op aard,
Totdat zijn lof ons eens
In 't hemelsch heil vergaart.

With the refrain of the original the Dutch translator must not have been able to do much. He replaced it by a new one, which is another improvement. It occurred to me that it might be worth trying to retranslate the Dutch version into English. This is what came of the idea:

O Christians, to your King
Your hearts and voices raise,
Made of one blood by Him,
His love and mercy praise.

O Father of all might,
Thy Son's, our Saviour's word:
"That all like Us be one,"
Thou hast with favor heard.

O Nations, races all,
To Him our hearts must cling,
Till joined in Heav'nly Bliss
In endless joy we sing: (Follows refrain.)

That second stanza must be replaced by one which expresses the real subject, suggested by the Eucharistic Congress directly, and in words that the ordinary Catholic, who knows his catechism, can understand. Then the refrain must refer to Christ's mystic Kingdom on earth and the endless duration of His Kingdom in the glory of Heaven. Putting the thought in verse, the hymn took this form:

O Christians, to your King
Your hearts and voices raise,
Made of one blood with Him,
His love and mercy praise.
Hail, Eucharistic King, we Thee adore!
Thy glorious reign endures for evermore.

In mem'ry of His works
Christ has this wonder wrought,
With them to share His life,
Whom on the Cross He bought.
Hail, King most powerful, We Thee adore!
Thy glorious reign endures for evermore.

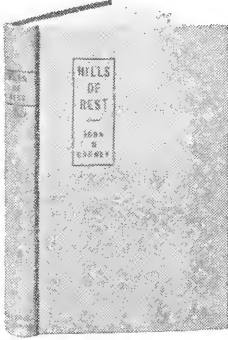
O Nations, races all!
To Christ our hearts must cling,
Till joined in Heav'nly Bliss
In endless joy we sing:
Hail, Jesus Christ, our King, we Thee adore!
Thy glorious reign endures for evermore.

The critics of this and other countries will continue to express their opinions, favorable or less so, presumably the latter, on the literary merit of the prize hymn. Neither the author nor the judges of the hymn can reasonably object to their doing so. The critics are only exercising the right the law of the literary realm gives them. The F. R., in taking the lead in this necessary and useful work, has rendered a real service to the Catholic Church. It has helped to forestall the attacks on the Catholic system of education, which attacks, in the form of broad hints at its deficiency, its utter failure to develop the esthetic and literary taste, are sure to follow in the secular and sectarian magazines, in connection with the prize hymn.

U. D. G.

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BOOK REVIEWS

Catholicism, Capitalism, and Communism

It is a stout volume which Father Jeremiah Harrington presents to us under the title "Catholicism, Capitalism and Communism," supplied with a Preface by the Rev. Dr. John A. Ryan, an Introduction by Mr. Ralph Adams Cram, and an Epilogue by Mr. Gilbert K. Chesterton. The multitude of questions touched upon makes the volume almost a small encyclopaedia on the outstanding social, industrial, and economic problems of the hour. Much has already been written in praise of the work, and several Catholic journals have been reprinting chapters of the book in weekly installments. The book appears to us to be a modern "Key to the World's Progress," expanded and bringing up to date many topics discussed in the well-known work of the late Charles Stanton Devas.

Father Harrington frankly assumes the position that the present system of rationalistic capitalism would be impossible if the Church were free to exert her influence now as she was in the days gone by. His whole book is a development of this thesis, and he strengthens it by abundant citations from leading Catholic social students.

The volume is well suited for study courses. But a work touching on such a large variety of topics ought to have an index. The language quite often borders on "journalese" and a careful revision from the literary point of view would add value to this timely book. (St. Paul, Minn.: The E. M. Lohmann Co.)
A. M.

Literary Briefs

—The second "liber" of the first volume of the "Institutiones Biblicae," published by the Papal Biblical Institute, treats "De Textu" and is from the pen of Fr. Albert Vaccari, S. J. It deals with the original texts of the Old and New Testaments and with the ancient translations. It will be a pleasure for seminarians to study this Introduction. The arrangement is clear and orderly. The Vulgate comes in for a thorough treatment. The bibliography is copious, so that the student will be well informed on any question pertaining to this branch of biblical knowledge. There are six tables, at the end, on fine paper. The first gives ten different styles of Hebrew script; the sources of each are indicated. The second table gives the 110th (109th) psalm in Armenian, Arabic, Coptic, Syriac and Ethiopian, in parallel columns. The third is a 3-column facsimile of the Codex Vaticanus (B). The fourth the Codex Chisianus with Origen's asterisks and obeli.

The fifth is Mt. XX, 27, 30 with an addition "vos autem quaeritis de pusillo crescere et de maiore minores esse," not found in our ordinary bibles. This table is from the Codex Vat. Lat. 7223, of the fifth century. The sixth table is p. 166 of the same codex, which was Claromontanus, now is Vaticanus.

—The renewed interest in the scientific work of our Catholic missionaries (one evidence of which is the recently formed Conference of Catholic Anthropologists) prompts us to refer again to the fine Report of the Sixth Annual Meeting of the Franciscan Educational Conference. This work shows what the Franciscan Fathers have done in cultivating the science of language. The volume is so meritorious and is such a marked proof of what the Catholic heralds of the Gospel have done for scholarship that it deserves a long and exhaustive review of many pages. We promise the readers of the F. R. that such a review will be forthcoming. In the meantime we must content ourselves with congratulating the Fathers and especially the scholarly editor, Fr. Felix M. Kirsch, O. M. Cap., on this excellent Report. (Cappuchin College, Brookland, D. C.)

—When the Paulist Press (401 W. 59th Str., New York) issues in rapid succession three such timely and well written apologetic pamphlets as "Indulgences for Sale" by Herbert Thurston, S. J., "Papal Infallibility" by the Most Rev. John McIntyre, and "Agnosticism" by the Rev. John Gerard, S. J., we may say that it is one of the great centres of Catholic apologetic activity in our country. The booklets are attractively gotten up and those in search of the truth on these very practical questions could not find better matter than that presented here.

—George L. Hurst's "Outline of the History of Christian Literature" (The Macmillan Co.), is intended to "meet the need of English speaking Protestants who seek guidance along an hitherto untrodden path." The author is remarkably fair in his estimates of Catholic writers, though here and there he errs through ignorance, as when he confounds St. Thomas's "Summa Theologica" with the same writer's *Summa contra Gentiles*. One wonders what induced such a fair-minded and well-disposed writer to quote from Milman's "History of Latin Christianity" the unhistorical passage describing Emperor Henry IV's humiliation before Pope Gregory VII, which has absolutely no bearing on the subject of this book.

—Father Nicholas Sebastiani's useful "Summarium Theologiae Moralium" has recently been reprinted in both of its editions, the octavo edition for the seventh and the 16mo edition for the eighth time. The work has been adapted to the new Code of Canon Law and will no doubt continue to be pop-

ular with seminarists and the parochial clergy, for whom it is mainly intended.

—It is an encouraging augury for the future of Germany that Prof. Franz Zach's massive volume, "Moderne oder Katholisches Kulturideal?" (Herder & Co.), has gone into a third edition in less than two years. The new edition is carefully revised and considerably enlarged. Zach is a sociologist and tries to show his countrymen how it happened that such a great misfortune befell them and how they can manage to work their way out of their present misery. He traces Germany's misfortune to the Protestant Reformation and shows that there is but one cure, namely, return to the Christian ideal of culture and the Catholic Church. His book is an essay in the philosophy of history that others besides Germans may study with profit. We have dipped into a number of its chapters and found it stimulating and instructive reading.

—J. Fischer & Bro. have sent us a little catalogue of "Operettas for Amateur Organizations," which comprise such well-known productions as "Peter Rabbit" for children of the intermediate grades, "The Brownies' Whispers," a floral cantata, and "O Hara San," a Japanese opera by Edith M. Burrows and Edward Johnston, in which the story of a princess who wishes to marry a young student unwelcome to her parents, is told almost entirely by means of musical numbers. Those interested in operettas for the amateur stage are advised to write for this catalogue to J. Fischer & Bro., 119 W. 40th Str., New York City.

—"St. Joan of Arc," by Canon Rousseil, translated into English by Fr. Joseph Murphy, is, as the subtitle indicates, "a study of the supernatural in her life and mission." Its purpose is apologetical, namely, to defend St. Joan of Arc against the misconceptions and wrong opinions which have gathered round her name owing to the political and scientific prejudices of partisan French writers." There are some pages of entirely superfluous introductory matter (like the letters from Marshall Foch and Louis Bertrand), and in the text the author, in his anxiety to press his point, sometimes weakens perfectly good proofs by superfluous and less convincing arguments. It is too bad the translator did not prune the text of these redundancies and ineptitudes. (Benziger Bros.)

—Rev. J. E. Moffatt, S. J., sends out the fourth of his "Thy Kingdom Come" series, under the title "God Beckons Us." It is a presentable booklet, containing helps to reach Heaven safely. The author desires to offer to others "a bit of encouragement to tide them over the toilsome places of their pilgrimage." We take pleasure in recommending the booklet. (Benziger Brothers).

—We are indebted to the Verlag "Friede durch Recht," of Wiesbaden, Germany, for two volumes of Prof. F. W. Foerster's "Angewandte politische Ethik," mostly collected from the columns of the weekly newspaper "Die Menschheit," which this noted German philosopher has edited for the last four or five years. These essays deal with the ethical aspects of practically all the political questions that have agitated Central Europe during the past lustrum. Prof. Foerster is hard on his fellow-Germans, so hard occasionally as to be manifestly unfair; but he undoubtedly means well, and if his views were listened to and weighed, instead of being rejected angrily, it would be better for all concerned. We agree with him that there can be no just and permanent peace unless and until the nations,—all the nations,—return to the Christian principles that made Europe great during the Middle Ages.

New Books Received

- The Life of Matt Talbot*, a Dublin Labourer (1857-1925). By Sir Joseph A. Glynn. 6th ed. 20 pp. 16mo. Dublin: Catholic Truth Society of Ireland. (Wrapper).
- Meditations and Readings for Every Day of the Year*. Selected from the Spiritual writings of St. Alphonsus. Volume II, Part I. Sexagesima to Easter. Edited by J. B. Coyle, C. SS. R. xvi & 423 pp. 16mo. Talbot Press and B. Herder Book Co. \$2 net.
- The Gift of Love*. By John A. McClorey, S. J. vi & 79 pp. 12mo. B. Herder Book Co. 90 cts.
- The Official Catholic Directory for 1926*. U. S. Edition. 1239 pp. & xii plates and a General Summary. New York: P. J. Kenedy & Sons, 44 Barelay Str.
- The Life and Times of Bishop Ullathorne, 1806-1889*. By Dom Cuthbert Butler, Benedictine Monk of Downside Abbey. Vol. I. ix & 368 pp. Vol. II. 331 pp. Svo. Illustrated. Benziger Bros. \$8.50 net.
- The Difficult Commandment*. Notes on Self-Control, Especially for Young Men. By C. C. Martindale, S. J. 71 pp. 4¾x7 in. P. J. Kenedy & Sons. 70 cts., postpaid.
- The Little Flower's Love for the Holy Eucharist*. By Sister M. Eleanore, C. S. C., Ph. D. 32 pp. 5x7 in. Benziger Bros. 20 cts.
- Notes on the Jubilee of 1926*. Compiled by Rt. Rev. Louis J. Nau. Preceded by an Historical Sketch "Jubilee Indulgence," by the Rev. Geo. Rehring. 16 pp. 3¾x7½ in. Fr. Pustet & Co., Inc. \$5.00 per 100; \$22.50 per 500; \$40 per 1000. Clergy edition of the same, with Notes on Canons 899 and 900 Codicis Juris. 29 pp. 10 cts. per copy.
- Stopping the Leak*. The Work of the Catholic Instruction League. By Josephine Van Dyke Brownson. 21 pp. 4½x7 in. (Timely Topics Series, No. XX). Central

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Frost, Stanley. The Challenge of the Klan. (Facts about the Ku Klux Klan). Indianapolis, 1924. \$1.50.
- Kramp, Jos. (S. J.). Eucharistia: Von ihrem Wesen und ihrem Kult. Freiburg, 1924. 60 cts.
- Shakespeare. The Merchant of Venice. With Introduction and Notes by F. A. Purcell and L. M. Somers. Chicago, 1915. 50 cts.
- Garesché, Edw. F. (S. J.). Social Organization in Parishes. N. Y. 1921. \$1.50.
- Fuller, E. I. The Visible of the Invisible Empire. Denver, 1925. \$1.25.
- Durrant, C. S. A Link Between Flemish Mystics and English Martyrs. [Containing i. a. biographical sketches of Bl. John Ruysbroek, Gerard Groote, and Thomas à Kempis.] London, 1925. \$3.
- Vost, C. S. The Principles of Journalism. N. Y., 1924. \$1.
- The Little Office of the Bl. Virgin Mary and the Office of the Dead with the Penitential Psalms and the Litany of the Saints from the Roman Breviary. First ed. according to the 3rd Typical Vatican Edition. Latin text with English rubrics and notations. Ratisbon, 1925. \$1.50.
- Seisenberger, M. A Practical Handbook for the Study of the Bible and of Bible Literature. Tr. by A. M. Buchanan and Edited by Rev. Thos. J. Gerrard. N. Y., 1911. \$2.
- Heilmann, A. Vom kostbaren Leben. Sonntagsgedanken. Freiburg, 1925. 80 cts.
- Mayer, H. Katechetik. (Theologische Grundrisse). Freiburg, 1924. 85 cts.
- Augustine, St. De Quantitate Animae. Ed. F. E. Tourseher, O. S. A. With Introduction and Notes. Phila., 1924. 50 cts.
- Liturgie und Frauenseele. Von Ath. Wintersig, O. S. B. Freiburg i. B., 1925. 60 cts.
- The Evolution of Modern Capitalism. A Study of Machine Production by John A. Hobson. New and revised edition. N. Y., 1908. \$1.50.
- How to Pray Well. Short Instructions on the Most Important Religious Exercises. Compiled by Wm. Gier, S. V. D. Techny, Ill., 1925. 75 cts.
- Economics for Christians and Other Papers. By Joseph Clayton. Oxford, 1923. 75 cts.
- Handbook of Moral Theology by Koeh-Preuss. Vol. 1. General Introduction; Morality, its Subject, Norm, and Object. 2nd ed. St. Louis, 1919. \$1.20.

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Week-End Retreats for Men. A Means to Revive and Perfect the Spiritual Life. 12 pp. 4½x6½ in. (Timely Topics Series, No. XXI). Central Bureau of the Central Verein. 5cts.; 50 cts. per dozen; \$3.75 per 100, carriage extra.

The House of God. A History of Religious Architecture and Symbolism. By Ernest H. Short. Illustrated. The Macmillan Co. \$7.50.

Sprechen Sie lateinisch? Moderne Konversation in lateinischer Sprache. Von Georg Capellanus. 8te Aufl. 118 pp. 4¾x7 in. Berlin: Ferd. Dümmlers Verlagsbuchhandlung. For sale by the B. Herder Book Co., St. Louis, Mo. 60 cts. (Wrapper).

Scribisme Litterulas Latinas? Kleine moderne Korrespondenz in lateinischer Sprache. Von Karl Thieme. 3te Aufl. 109 pp. 4¾ in. Berlin: Ferd. Dümmlers Verlagsbuchhandlung. For sale by the B. Herder Book Co., St. Louis, Mo. 60 cts. (Wrapper).

Before the Congress of the United States. Memorandum in Opposition to a Bill to Create a Department of Education and for Other Purposes. On Behalf of the Cathedral Academy, Albany, N. Y. By Charles J. Tobin. 30 pp. 8x10½ in. (Paper).

Urchristentum und Katholizismus. Drei Vorträge von Dr. Albert Ehrhard, Professor an der Universität Bonn. 153 pp. 12mo. Lucerne: Rüber & Cie. Fr. 5.50.

Junge Helden. Ein Aufruf an Jungmannen zu edlem Streben und reinem Leben von Hardy Schilgen, S. J. Neue, durchgesehene Auflage. 208 pp. 12mo. Kevelaer: Joseph Becker.

Im Dienst des Schöpfers. Ein Buch über die Ehe für katholische Braut- und Eheleute von Hardy Schilgen S. J. 94 pp. 12mo. Kevelaer: Joseph Becker.

Tractatus de Satisfactione Sacramentali, quem scripsit in Usu Confessoriorum P. Thomas Villanova a Zeil, O. M. Cap. 96 pp. 8vo. Innsbruck: Fel. Rauch, M. 1.50. (Wrapper).

Du und Sie. Des Jungmanns Stellung zum Mädchen von Hardy Schilgen S. J. xii & 165 pp. 12mo. Düsseldorf: L. Schwann. M. 4.

Prospectus of the Society of Mary (Marianists). 48 pp. 5x7 in. St. Louis, Mo., 1926.

Der vereitelte Friede. Meine Anklage gegen Michaelis und den Evangelischen Bund von Friedrich Ritter von Lama. 104 pp. 8vo. Augsburg: Hass & Grabherr Verlag.

The Great Catholic Movement for a Better Catholic Stage... By the Rev. M. Helfen. 32 pp. 4½x6 in. Brooten, Minn.: Catholic Dramatic Company. (Wrapper).

A SPRINKLE OF SPICE

Clement Wood, in his "Poets of America" (Dutton), quotes this as a sample of the free-verse poetry of the late Amy Lowell:

"Bang! Bump! Tong!
 Petticoats,
 Stockings,
 Sabots,
 Delirium flapping its thigh-bones;
 Red, blue, yellow,
 Drunkenness steaming in colors,
 Red, yellow, blue,
 Colors and flesh weaving together,
 Pigs' cries white and tentions
 White and painful,
 White and—
 Bump!
 Tong!"

In the opinion of our good friend, Dr. Alexander N. De Menil, there are only two more lines necessary to cap the climax, and make all this exquisitely sublime, namely: Whoop-la! Bug-house!

A contemporary tells the story of a venerable darkey who acted as caretaker of an alligator pond. A New Yorker watched them sunning themselves and inquired: "Colonel, are they amphibious?"

"Yessah. Amphibious as the devil. They'll bite you in a minute."

Which reminds us of the answer we once got from an old darkey in Sanford, Fla., when we asked him whether certain trees in a public park were deciduous. "No sah," he said, emphatically; "dem trees is as healthy as you or me."

A soldier went to his colonel and asked for leave to go home and help his wife with her spring-cleaning. "I don't like to refuse you, my man," said the colonel, "but as a matter of fact, I've just had a letter from your wife saying that you are no help to her with the spring-cleaning, and asking me not to give you leave." The man saluted and turned to go. At the door he stopped, turned and remarked: "Colonel, there are two persons in this regiment who handle the truth loosely, and I'm one of them. I'm not married!"

The late Bishop Trobec, of St. Cloud, Minn., once said Mass at St. Boniface Church, Melrose, Minn. As I was assistant there at the time, I assisted him at Mass, *ut mos est*. A little boy, the son of a druggist, watched the performance and then went home to his mother and told her: "Mother, but we have a stupid bishop! Father Walcher had to show him everything!" Father Richter, now deceased, told the Bishop, who had a good laugh.—(Rev.) James Walcher, R. R. 3, St. Cloud, Minn.

A certain English literary celebrity went to the United States on a lecturing tour. Unfortunately during the voyage he suffered acutely from *mal de mer*. On his arrival at New York he was met by a member of the staff of the *Atlantic Monthly*, who asked him to contribute to that distinguished periodical during his stay in America. "No, thank you," replied the author gravely. "I have already contributed to the *Atlantic daily*."

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The Fortnightly Review

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ST. LOUIS, MISSOURI

May 15th, 1926

The Intellectual Confusion of To-day and the "Philosophia Perennis"

By the Rev. Virgil Michel, O. S. B., Collegeville, Minn.

In an address delivered at the University of Munich this school year, the condition of modern universities was likened to the confusion of tongues at Babel. Universities have become centers of intensified specialization. The researcher in one field is completely absorbed in his own specialty, separated from all other fields, and there is no one to interrelate the various individual advances of our modern culture, whence the latter is in great danger of disintegrating.

This may be true particularly of our universities as centers of specialized research, but it is also an apt description of our entire modern mentality. We have long been dominated by an atomistic conception of things. Everything has been split up into elements, of which the whole, no matter how organic, has been considered merely the sum. In psychology all was reduced to elementary processes of sensations, feelings, and conations, of which mind is the mere interplay. A mental substance was considered old-fashioned, even where Mill's notorious definition of mind as "the permanent possibility of sensations" was laughed to scorn. We had streams of consciousness, indeed, but they were merely a succession of impressions. For some there was a mind-stuff, but it consisted of smaller mental atoms. Society has long been considered a mere aggregate of individuals; its laws are decided by the quantitative majority, the largest number of individuals voting alike. A living organism consists merely of an aggregate of cells, and these in turn of multiple molecules. Even in ethics, which should study general principles of conduct, some have introduced the case method, by which each case is

solved for itself, and common principles are meaningless.

This condition is not surprising in the light of antecedents. The evolution accepted in the past century as a philosophy of life had done away with the notion of purpose. No need to ask for any further reason of a thing. Teleology in every form was dead and buried. Positivism helped the process by insisting that in every phase of life facts were their own ultimate explanation. There was no further value conceivable in a fact than its being a fact, an occurrence. The atomistic viewpoint was enthroned. All complexities are constituted of simpler components. Analyse the complexities, resolve them into their components, catalogue these, and the work is done!

Specialization centers on minute problems. It can not do otherwise and advance. Nor can the world to-day advance without specialization. But the legitimate question of "What is it for after all?" is a valid one, and it can only be answered if in some way the various specialized aspects of our culture are seen in their relation to one another and to the whole of life. The intense specialization of our day must be counterbalanced by a synthetic view of life,—which can only mean that philosophy must again come into its own in our culture and education.

Is there any prospect of this? Scholastic philosophy has in recent years shown renewed vitality. Even non-Catholics are beginning to acknowledge this, and to ask whether the funeral orations delivered over it in the past were not premature. Non-Catholic philosophical thought has been examining its conscience for some time and is coming to realize that a

philosophy that ignores *values* is itself valueless, and that for generations the category of value has had no place in philosophy. Now it seems safe to say that where the question of values is taken up seriously by way of reaction to the slumbering self-satisfaction of past decades, there should be reason for hope. Just whither the speculation of the next years will lead, no one as yet can tell; but there is the consciousness of past futilities and of the imminence of some change. In the latest presidential address of the Eastern Division of the American Philosophical Association, the situation was summed up as follows:

“Finally there is a subtle change in the entire intellectual atmosphere since the War, difficult to describe but perfectly palpable. Things, tendencies, beliefs, in which we were frantically interested, have suddenly lost their interest. Things we had thought decently buried have come to life again. As the arts have quietly sloughed off their cubisms and futurisms, so many of the most exciting novelties of thought have become as a tale that is told. There is clearly a lull in the hot race. What does the lull portend? I can not believe that the quiet that has come over us is but the exhaustion of tired radicals, nor yet the beginning of meaningless reaction. Perhaps it is the quiet hour before the turning of the tide.”

Without playing prophet, one can venture to say that a philosophical change for the better will come just in as far as some of the attitudes of the *philosophia perennis* are approached. Therefore the task of the latter is the more urgent today. There are still ever so many problems that it must work out more thoroughly; for instance, just that of values, which is still in its infancy in all philosophy. And it must prepare for a *rapprochement* with modern thought, not by giving up any of its principles, but by developing a more sympathetic attitude towards all men, and feeling more of the fire of the missionary zeal that should be its own in accordance with its claim of being the embodiment of truth.

The Papal Mediation Offer of 1917

In a brochure, entitled “Der ver-eitelte Friede,” just published by Haas & Grabherr of Augsburg, Friedrich Ritter von Lama proves his charge (cfr. F. R. XXXII, Nos. 14 and 21) that the then German Chancellor, Dr. Michaelis, wantonly frustrated the mediation offer of Great Britain made through Benedict XV in September, 1917. Instead of taking the offer up enthusiastically, Dr. Michaelis merely notified the Emperor and the German High Command that he had received “from a neutral quarter a message which seemed to indicate that England was asking for peace on condition that the independence of Belgium be restored;” and when he was authorized by a crown council to give the requested assurance, he omitted all reference to Belgium in his reply, and thus the last chance of a negotiated peace went a-glimmering, the war continued, and the German people had to drain the bitter chalice to the dregs, thanks to the anti-Catholic bigotry of their chancellor, who, being a bellicose Lutheran of the “Evangelischer Bund” group, would not accept the mediation of the Pope, whom he regarded as the Antichrist.

Ritter von Lama’s charges were denied by Michaelis himself and pooh-poohed by a Catholic writer, Dr. Martin Spahn, but they are proved to the hilt in this brochure, which cites all the documents in the case verbatim.

One of St. Teresa’s nuns tells us that she was so merry that whenever she laughed, everyone else laughed too. Her dearly beloved Father Gracian, in his declaration after her death, testified: “Teresa was of the sweetest disposition, so peaceful and pleasant that everyone who had to deal with her felt attracted by her, and loved and sought her company. She detested the rude and disagreeable manners of some religious people which make both themselves and perfection hateful to others.”

Religion in the Schools

By an Old College Professor

Religion is by far the most potent factor in the education of youth. Religious education is a source of the greatest blessings, whereas its neglect is the cause of unspeakable woe for, and eventually of the moral downfall of any nation. All who fully comprehend the real meaning of education will concede this; all who realize what it means that contempt for authority is spreading at an alarming rate must necessarily trace the same to a lack of religious education. Banish God from the schools and God will be abandoned by the scholars. What we need at present,—more perhaps than at any other time in the past,—is more religion, in order that the individuals who constitute Church and State will better understand their responsibility to both. Said President David McKinley of the University of Illinois in an address before Catholic students of that institution: "There is no complete education without religious training. . . . It is religion which offers effective sanctions for the doing of good and the avoiding of evil. It is the incentives which spring from faith that enable one to resist temptations and cling to the path of moral rectitude when other motives fail."

Cicero says (*De Legibus*, III, 13, 29): "The law commands us to lead blameless lives (*omni vitio carere*); . . . but this is a hard task (*difficile factu est*) excepting by a certain kind of education and schooling." If we give this saying of the pagan Cicero a Catholic form, it will read: "God commands us to lead good Christian lives; . . . but this cannot be accomplished without a thorough Catholic training in our schools."

Are we doing our duty in this most important matter? I am afraid that we must answer in the negative. The fundamentals of our holy religion are contained in the Catechism and Bible history. Without wishing to under-

rate the real state of affairs is clearly shown in the boys that enter our colleges. A large percentage of these are ignorant of Bible History and Catechism. They know nothing of the history of religion, of the arrangement of the ecclesiastical year, the meaning of some of the most important truths of our holy religion, etc. I found a large number of students who had received their elementary education in Catholic city or country schools and had "successfully" gone through the Catholic high school, ignorant of some of the most important chapters of the Catechism and with hardly any idea of Bible History. Young men in the Sophomore class could not tell who Noë was, or give an account of the travels of St. Paul for the propagation of the faith, or explain why he is called "Apostle of the Gentiles"?

Where is the cause of this ignorance to be found? In my opinion, we do not bestow time and energy enough upon the most essential branch of education, *i. e.*, the moulding of character and the making of thorough Christians. It is on this account that we have comparatively few Catholic leaders among the laity. When Bismarck, at the beginning of the Kulturkampf, in 1872 attacked the Catholic Church in order to bring her under the complete control of the State, *i. e.*, to destroy her, he at once tried to undermine the vital elements on which she lives and thrives; he wanted to allow only two hours weekly for religious instruction in all the schools. The German Catholics,—bishops, priests, and laymen,—arose as one body, saying: "Never!" and they carried their point and kept their six hours. There is before me the catalogue of one of our American Catholic institutions of higher learning in which, during the six years of the Academic and Collegiate courses, *i. e.*, from the first year of the Academic to the Sophomore class, two hours a week are assigned to religion (except in the

first Academic year, when four hours are devoted to it). And no Bible history at all! Conditions are about the same in other institutions. Does this not look as if we Catholics were concurring in the modern tendency to minimize the time for laying a religious foundation and to place religion below the secular branches?

The first question in the Catechism is: "Why are we in this world?" The answer: "We are in this world that we may know God, love Him and serve Him, and thereby attain Heaven." Man naturally thirsts after religion, which brings him nearer to God, his ultimate end; the more man learns of the eternal truths, the more will he love God. How can he love his religion if he is ignorant of it?

There was a time when church, school and home worked hand in hand for the one end, to raise children of God, and they succeeded well. In our rationalistic, materialistic, atheistic age the aim is to draw man away from, instead of leading him to, God. It is very unfortunate that our Catholic schools do not devote more time to the study of religion. Our Catholic high schools and colleges ought to supplement the defects of the parochial schools by paying special attention to those boys and girls who did not have the opportunity of attending Catholic schools. Many a boy is sent to our Catholic colleges for that purpose by parents who have the spiritual welfare of their children at heart. It is, therefore, our duty to give such boys the religious instruction which they need, and I maintain that two or three hours a week are absolutely inadequate to fulfill this obligation.

The Medieval Academy of America

The Medieval Academy of America has recently been incorporated with the purpose of conducting and promoting research, publication, and instruction in all departments of the letters, arts, science, and life of the Middle Ages. The president is Professor E. K. Rand, of Harvard. The officers in-

clude business men and artists, as well as students of ancient and modern languages and literatures, medieval religion, philosophy, history, art and education; and an equally broad membership is intended. The Academy maintains a quarterly journal, *Speculum*, in which it means to publish not only the results of research, but also articles of broader character. The Academy proposes many other functions. One of the chief is that of serving as a clearing-house for information and a help to co-operation among those concerned in all the various sides of medieval study. In this movement toward co-operation many hundreds of persons all over the world have already signified their interest. Enthusiastic response has been found in Britain and Germany; in France, especially through the Association Guillaume Budé; and in Belgium through Professor Maurice de Wulf, of Louvain, who, during his stay at Harvard, aided the inception of the Academy. Persons in any part of the world who are pursuing original research on any aspect of the Middle Ages are invited to send their names and information as to their subjects of study to the clerk of the Academy, who acts as its secretary. The Academy will maintain relations with religious organizations, such as the Benedictine Order, concerned with medieval studies. Large co-operative enterprises are particularly needed in the medieval field, and already members of the Academy are taking a hand in several such projects. The usefulness of the new organization will obviously be increased when it is able to establish a suitable local habitation, with a library, accessible records and archives, and meeting quarters. There are various forms of membership. Any person interested in becoming a member may obtain further information from the office of the Academy, Room 312, 248 Boylston Street, Boston, Mass.

Even the lowest may quench his thirst at rivulets fed by springs from above.
—Longfellow.

By What Authority?

It was to be expected that when, sooner or later, some one representing the N. C. W. C. would appear before a committee either of Congress or a State legislature, questions would be asked and statements elicited that would create a false impression and furnish the enemies of the Church with dynamite for use during times when religious prejudice runs high.

That is what really happened in the latter part of last February, when Mr. William F. Montavon appeared before the Committee on Education and Labor of the U. S. Senate and the House Committee on Education at the joint hearing given to the opponents of the Curtis-Reed Bill to create a Federal Department of Education.

Mr. Montavon, a gentleman who is unknown to probably ninety-nine hundredths of the 20 or 25 million Catholics whom he claims for these United States introduced himself as the representative of the National Catholic Welfare Conference, which, he declared, "acts for the body of Catholic citizens of the United States in matters of public interest and of national importance. Its active head is in Washington is Father John Burke, a man who is nationally known because of his patriotism and his zeal for education."

In reply to a question from Senator Phipps, "How many members do you have, and how do you get members?" Mr. Montavon had to admit that the N. C. W. C. "is not made up of members;" still, he insisted that "it represents the Catholic citizens of the United States."

One cannot blame Senator Phipps for further inquiring: "How many of them are there and how do they get their positions?" But the answer he received was neither clear nor satisfactory: "There are from 20 to 25 million of Catholic citizens in the United States, 20 to 25 million whom we represent."

"And how do you get your places, or appointments, as representatives?" in-

sisted the Senator. "How is this selection made?"

The answer was again evasive: "The manner of appointing the Welfare Conference—the executive board of the Welfare Conference is a board which is elected annually."

"Who elects that board?" queried Mr. Phipps.

"That board," Mr. Montavon was finally compelled to admit, "is not elected at all, but appointed by the hierarchy of the Catholic Church."

Having brought out this admission, which will furnish splendid ammunition to the enemies of the Church in the next Know-nothing—A. P. A.—Ku Klux campaign, Senator Phipps inquired: "How many constitute that board?"

Mr. Montavon: "The executive board has a membership of approximately 20."

Senator Phipps: "How are they selected? How many of these representatives are there on the committee of which you are chairman?"

Mr. Montavon: "Our organization works through committees, and each of these committees has a representative in the executive board. The number of the executive board is equivalent to the number of the committees through which our organization works."

Senator Phipps: "How many are in your committee, for instance?"

Mr. Montavon: "We have a member of the hierarchy, who is the executive authority of the committee. I am the actual chairman."

Senator Phipps: "How many are in your committee? That make up your committee?"

Mr. Montavon: "We are four."

Senator Phipps: "So, through these four representatives, of which you are chairman, and the committee of 20 of the hierarchy, you represent the Catholic men and women of the country. Is that correct?"

Mr. Montavon: "That is the organization."

At this point Mr. Reed took the chair, and Mr. Montavon was permitted to set forth his objections to the Curtis-Reed Bill, in the name of his committee, which claims to represent the 20 or 25 million Catholic men and women of this country,—if there are that many, which is very unlikely; soberer estimates place the number at from 16 to 18 million.

Need we insist on the gravely damaging nature of these statements made before a joint committee of the Senate and the House of Representatives by a man who has no more right to speak for you or me than has the ex-Hearst journalist who perpetrates the N. C. W. C. weekly news sheet or the Rev. John J. Burke, C. S. P., who writes dictatorial letters to Catholic editors and their contributors in the name of "the episcopal chairman of this board."

The Holy Office was correctly informed when it condemned the whole idea of the N. C. W. C., and most of us shall probably live to rue the fact that its original decree was not put into effect. Meanwhile let those who are shocked and scandalized by such conduct as that of Mr. Montavon remember that the Holy Office, as the Archbishop of Dubuque has but lately found it necessary to remind the public through his official organ *The Witness*, has clearly stated in the name of His Holiness the Pope, that "*all should know that this organization [namely, the National Catholic Welfare Conference] is not to be identified with the hierarchy of the United States.*" If it is not to be identified with the hierarchy, and is not elected by the laity, as Mr. Montavon admits, just for whom or for what does it stand, and what right has Mr. Montavon or any other member of that executive board of his to appear before official bodies like a joint congressional committee and make statements which gravely compromise the Catholic cause?

The Case Against Evolution

The Rt. Rev. Archabbot Aurelius, O. S. B., requests us to call the attention of our readers to the fact that Father S. Richarz, S. V. D., was in error when he stated (F. R., March 15, p. 128) that Henry Woods in his "Palaeontology," 5th ed., p. 289, has a foot-note in which he says: "This and the following genera . . . were formerly regarded as constituting a single genus *Ammonites*." The foot-note in question (5th ed. of 1919) refers not to *Ceratites*, but to *Trachyceras*, and Woods does not include *Ceratites* among the genera "formerly regarded as constituting a single genus—*Ammonites*."

Dr. O'Toole's book impresses some non-Catholics favorably. Thus an Episcopalian clergyman, says in a letter addressed to the author that he has found "The Case Against Evolution" useful in preparing a sermon on the text, "God created man in his own image." This clergyman says among other things: "In common with many other people I had been under the impression that evolution must be accepted, at least in principle, by all intelligent people, and I am astonished at the strength of the case you have made out. It has convinced me that evolution is still an unproved hypothesis and not an accepted fact. Hitherto I had supposed that the dissent to the scientific dogma of transformism had for its apologists only the late Mr. Bryan and the Rev. John Roach Straton, and I could not subscribe to the sort of argument they presented. But I now recognize that you are also a scientific thinker, and that I need not stultify my intelligence in accepting your conclusions. Moreover, I am particularly pleased with the highminded attitude you take towards your opponents; the whole character of your disputation is pleasantly irenic. If to overstate the position of your antagonist rather than to understate it, be indeed a tradition among Roman Catholic controversialists, the rule is a noble one, and some Protestant polemics might adopt it to advantage."

The Boy Scout Problem

By F. W. Heckenkamp, Jr., Supreme President of the Western Catholic Union, Quincy, Ill.

The article on the Boy Scout question in the April 15th F. R. has interested me very much, and since you solicit expressions of opinion, I take the liberty to write you about my experience with this movement.

About seven years ago the Rotary Club of Quincy, Ill., of which I am a member, appointed a committee on public welfare to look into the merits of the Boy Scout movement. A gentleman was sent here who had a great deal of experience in leadership of Catholic troops, and after holding a conference with the clergy and this gentleman, I came to the conclusion that there was a promising future for Scoutism here, and if it did not degenerate, it would be a good thing for our Catholic boys.

The result of this was that we recommended the establishment of Boy Scouts, which was approved by the Rotary Club. I was made the first president and filled this office for three years, during which time we rounded up some 550 Boy Scouts in Quincy. We raised the sum of \$16,500 to take care of the expenses necessary to conduct the movement in our city. It was very successful from the beginning.

Of all movements of this kind, I believe that Boy Scouts is the one we Catholics can afford to back up.

Boy Scouting as now organized does not prevent the unification of Catholic boys' work under the bishops and pastors, for it is the constant aim of the entire movement to keep the boys of the different religious denominations in separate groups. Here in Quincy almost every Catholic parish had its troop, and the movement became so strong among the Catholics that there was some talk of it being "too Catholic." In order to dissipate this thought in the minds of the people, we elected a Congregational minister at the head of the movement in the fourth year of its existence. While he

was a very fine gentleman and liked by everyone who met him, still he lacked executive ability for work of this kind, and the movement began to go backward. It kept going back until the past year, when we elected a business man, a manufacturer, at the head of it, and he is putting it over in fine shape.

In order to get the correct conception of the Boy Scout movement we must consider the character of the average boy. We all know that the gang spirit seems to be born into every red-blooded boy. The Boy Scout's aim is to maintain this gang spirit, but to direct it into proper channels. The merit badge system is one that appeals to every boy, and the Boy Scout in a Catholic parish, in order to compete with the other troops and to be able to secure the merit badge for his activity, depends in a great measure upon his activity in his own school or in his own religion; thus, if a Catholic boy cannot bring good marks from his teacher or his pastor, he will simply be out of line with the other progressive troops. In other words the Catholic education of the boy is one of the paramount features of the movement.

The greatest difficulty is to secure capable and enthusiastic Scout masters. Scout masters in Catholic troops should be, and are expected to be, representative Catholics, middle-aged men, between the ages of 25 and 35 years. While I was president, I was in close touch with the entire workings of the movement and found that this rule which we applied here in Quincy was absolutely universal.

I agree with your correspondent that non-Catholics have an entirely different conception of non-sectarianism than we, and no doubt well-meaning non-Catholic Scout leaders oftentimes labor under this misapprehension; but Scouting does not by word of mouth or in print officially hold that all religions

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are fundamentally the same, and I have never seen an official Scout magazine or edict that set up the claim that present-day religions are inadequate and ineffective. A local Scout publication in some obscure place may have printed something along this line, but this is the exception rather than the rule.

I am entirely out of sympathy with the third paragraph of your correspondent's article, for I know that Scouting is not presented as the solution of religious education. I know there is an effort made to create a Catholic Boy Scout movement under a different name, but I believe this is a mistake.

Your correspondent states that the present local council organization plan, which makes scouting responsible to the community, "has many dangers." Almost any movement of any kind has an element of danger, and therefore I believe all the more that we should take an interest in this movement, so that it does not degenerate. Training

of Catholic Scout leaders by a non-sectarian local council is not nearly as dangerous as it might appear, for the reason that local council training is governed by an accepted and pre-determined plan, outlined by the National Council.

As to exclusive Catholic Scout camps not being encouraged, I failed to see this during my three years in office. The Church authority is being maintained and is acknowledged by the National Council. This in itself shows clearly what the real attitude of the movement is, as far as we Catholics are concerned.

Does Scouting interfere with our sodalities for boys? I do not believe there is a man living who is more enthusiastic about Catholic sodalities than the writer. At the same time I must confess that very little headway has been made in this regard with our boys. I contend, now more than ever, that any group of boys, or of men or women, that is organized and has an ideal, must, in order to sustain life, have

some material benefit connected with it. Organization work depends upon the interest that is taken by the members, and an organization that cannot induce its members to attend meetings can accomplish little; but organizations that are alive and able to interest the members to the extent of getting them to attend meetings, do accomplish things.

Boy Scouting, to my mind looks like a solution of the problem of bringing our Catholic boys together, inculcating into them the ideals of our religion, and giving them a good moral training, and it also takes care in a material way of the desires of the average boy, taking him as he is and directing his aspirations into the proper channels.

The effect of the Boy Scout movement in Quincy is already very noticeable. Our experience here is that a good Boy Scout in a parish eventually becomes an active and interested member of the parish.

Military Training in American Schools

To the Editor:—

The article on military training in American schools in No. 8 of the F. R. was very timely. Must not the angels weep when they see young men at school compelled to learn the art of killing their brothers? Does not such training leave scars upon the souls of these youthful pupils? Should not homes and schools rather make arms and powder and poison gas detestable?

The American people do not want war. Why then teach it to the rising generation? Is this world intended for a human slaughter-house? Christ never tired of addressing His Apostles with the words: "Peace be with you!" Training children for war and slaughter cannot be reconciled with the wishes of the Prince of Peace. Let the F. R. continue its condemnation of military training in the American schools, and let the whole Catholic press join in!

(Rev.) Raymond Vernimont

God forgives all our sins save despair.

"Scholastik"—A New Quarterly

The first number of *Scholastik*, the heralded new quarterly for Scholastic philosophy and theology has appeared. It is edited by the Jesuit Fathers of St. Ignatius College, Valkenburg, Holland, and published by Herder. The introductory article speaks of the double current in present speculative thought: back to the teachings and views of the past, and onward to new facts and problems. This undoubtedly expresses the sentiments inspiring the publication of the new quarterly which is to study problems in the light of living Scholastic principles.

The make-up of the new magazine is good, excelling that of the ordinary German review, particularly in its easily legible print. As to matter, the names of Christian Pesch and Franz Pelster under two of the three main articles speak for themselves. The late Father Pesch's article on the distinction between essence and existence shows its comprehension of the modern tack in the question in the very title: "Is the acceptance of a real distinction between essence and existence in creatures the necessary basis of all philosophy and speculative theology?" The indefatigable Father Pelster, with Grabmann the foremost authority on thirteenth century manuscript research, contributes an interesting discussion on the earliest Oxford Franciscan commentary on the "Books of Sentences."

The third major article is a timely discussion based on Meyer's "Geschichte der alten Philosophie." The book reviews, all of excellent quality, are further enhanced by the name of Father Froebes. A notable feature of this first number is the list of contemporary periodical articles, with a brief critical summary of each, after the manner of the excellent lists that feature in the Italian *Divus Thomas*. In general the analytical qualities of the first number are of the highest order.

May we express the wish that *Scholastik* will also find room for some of

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the constructive philosophical work that from time to time marks articles in the *Stimmen der Zeit*?

The Seal of Confession Upheld

We see from the London *Universe*, one of our best-informed and most interesting exchanges, that the seal of the confessional was upheld by a Criminal Court of Essen, Germany, recently, when counsel for the prosecution in a burglary case insisted on calling upon a priest as a witness. A young man was charged with the theft of a ring with a precious stone. He sold it to a jeweler, who resold it to a girl, but when the police traced the ring, it had only a cheap stone. While the judge was trying to decide whether the jeweler was guilty of concealing stolen goods, or of stealing the valuable stone, a police officer presented himself with the original jewel, saying that a priest had given it to him on condition that he should not be called upon to say from whom he received it. The priest had had the stone given to him in the confessional. Prosecuting counsel demanded the presence of the priest as a witness, but the court, after consultation, decided against him on the ground that the priest was bound to secrecy.

A new picture by Fra Angelico has been discovered in a small church at Pontassieve, near Florence. It represents a Madonna and child painted on wood measuring less than three feet in height. The Madonna is seated on a throne covered with deep red silk and decorated with gold, supporting the child on the left arm. The painting was brought to Florence to be restored and will probably be placed in the Uffizi Gallery. Many art connoisseurs have been to see it, and according to M. Schneider, the French critic, Fra Angelico must have painted this picture between 1425 and 1430.

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Sir J. G. Frazer on Nature Worship

The redoubtable Sir J. G. Frazer has made another huge collection of interesting facts and stories from the whole wide world, from nations ancient and modern, Oriental and Occidental, on their worship of nature. The congeries follows the well-known plan of "The Golden Bough" and "Folklore in the Old Testament." First, a vast mass of "parallel data," and then the "presupposed conclusion." The more we become acquainted with Frazerian methodology and his collecting mania, the more we wonder whether some future disciple of Freud (if Freud will live in the future) will not put down Frazer as the victim of a new type of "complex"—the "collecting complex." For verily, if any man ever had and showed the penchant for unearthing what may be called the archeology of the mind, Frazer is that man.

To the classic scholar and to the reader of modern folklore there is really nothing very new in the collection before us. In fact, the English writer goes over well-travelled ground. Only his method (and self-assurance) are new. Of course, there is also the captivating style and the charming description scattered up and down the tome.

But the worship of nature is so trite and commonplace a subject, so universal, so well-known to every student of history, and withal, so readily explainable, that we ask whether it is worth while to elaborate the theme in such a huge volume. A person might as well write a book on "The Eating of Bread" or "The Wearing of Shoes," and illustrate his theme by proofs that as a matter of fact all people eat bread (or a substitute) and wear some kind of footgear. But the question arises, "quid inde"? We can only infer that man needs food and that he will find some way to protect the soles of his feet. So in the same way, if man knows not the true God, he will follow the will-o'-the-wisp of false gods and the lure of idolatry.

There is more sound philosophy in three verses of St. Paul to the Romans on "the worship of nature" than in fifty pages of Frazer's parallelisms and foot-notes. We read the following wholesome reflections in the Epistle of St. Paul to the Romans (I, 21-25): "Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened. . . . And they changed the glory of the incorruptible God into the likeness of the image of corruptible man, and of birds, and of fourfooted beasts, and of creeping things." And these verses, as well as the whole of the first chapter, hint why man fell to worship inanimate nature.

Father W. Schmidt, S. V. D., long ago pointed out the weakness of Frazerian procedure. And other ethnologists have accepted the verdict of the German scholar or have arrived at it by their own study of Frazer. Father Schmidt says: "It is a psychological enigma to me why Mr. Frazer, ready to give up so many theories that he might be called an absolute skeptic, is so enthusiastic in defending absolute truth in one direction? If Mr. Frazer himself has so many times changed the direction of his guns, why should it not be possible to direct them also in a direction quite opposed to that in which he intended to direct them formerly?" The scholarly founder of *Anthropos* here refers to a well-known fact,—namely that Frazer himself must admit both the precarious substratum of his argumentation and that his data can lead to a variety of interpretations.

However, this is only a preliminary notice of a work which will no doubt, call forth a great deal of varied comment from the critical journals. So we shall give a full analysis of the volume, with further criticism, in a future number of the FORTNIGHTLY REVIEW.

Albert Muntsch, S. J.

Some men grow under responsibility, while others merely swell up.

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"Lauda Sion Salvatorem"

To the Editor:—

Father Rothensteiner's remark in No. 8 of the *F. R.* (p. 179) about the "Lauda Sion Salvatorem" reminded me of the meeting of the St. Cecilia Society held at Milwaukee nearly forty-four years ago. The combined choirs of the Salesianum and Pio Nono College sang several numbers under the direction of the late Prof. John Singerberger in the Cathedral, and the first Bishop of Davenport, Dr. McMullen, preached. The plain chant "Lauda Sion Salvatorem" was one of the numbers, and it was sung with such force and ardor that members of the N. A. Singsbund, who were in session at the same time in Milwaukee, declared that they could never compete with such majestic singing.

Perhaps the son of the late Professor, Mr. Otto A. Singerberger, can give us for the liturgical services of the coming Eucharistic Congress the same grand "Lauda Sion Salvatorem". If

feasible, the choirs of the Salesianum and neighboring institutions might assist the choir at Mundelein.

T. H.

1920 — 1924
(For W. A. D.)

By *Charles J. Quirk, S. J.*

The loom of English cliffs through misty day;
Memory keeps and guards these visions—yet
Oxfordian courts in vernal velvet set,
Hatched and eel, from earth's roar shut
away;

Springtime in Paris from the high Etoile:
Beneath, the city's lovely tapestry,
Afar, the Sacré Coeur's white pinnacle—
Prayer's trysting-place for all French
chivalry.

Then, up the castled Rhine, amid the fires
Of pageant Day; the Cathedral of Cologne,
Glimpsing against the stars its peerless
spires;

Caerulean days within Lac Lemán's zone...
And at the last!—after these exile-years—
The huge bronze form of Liberty appears!

The Second National Tertiary Congress

The first national gathering of the Tertiaries of St. Francis of Assisi at Chicago, in 1921, was the beginning of a movement the results of which can hardly be foreseen. There are now seven Tertiary provinces, spread like an almost complete network over the land. These provinces in the past five years have held as many provincial conventions as preludes to the second national convention, which has been called for Oct. 3-5, 1926, in New York City. With the improved organization of the Third Order the second national congress should have a registration far in excess of the first.

Among the subjects to be discussed are the establishment of a central bureau for the sake of information, publicity, and propaganda; the publication of a uniform English translation of the Rule of the Third Order; the establishment of separate fraternities for men and young men, and a nationwide propaganda for the spread of the Third Order, enlisting the clergy and laity in the ideals of St. Francis of Assisi.

Are Controversies "Bootless"?

The *Catholic Transcript* having condemned such controversies as that between Fr. O'Toole and Fr. Richarz in the F. R. as "bootless," the *Catholic Citizen* (Vol. 56, No. 22) says while it may be true that there is much futility in debates of this sort, they nevertheless serve a good purpose. "There is such a uniformity of editorial opinion," says our contemporary, "that we seem to be getting standardized in this as well as in the syndicated news features provided by the N. C. W. C. There are some Catholic questions upon which a little difference and debate would prove enlightening. We slip into the obvious or the edifying view, where we might serve the cause better by bringing out all the accompanying facts."

For our part we believe that almost any sort of controversy is preferable to the intellectual apathy that has set

in among the Catholics of the U. S., largely in consequence of the "standardization" of their press through the N. C. W. C.

The New Messiah of the Theosophists

Mrs. Besant's new Messiah, J. Krishnamurti (cfr. F. R., XXXIII, 8, 164), announces that he will come with his patroness to the United States next August. As a preparation for this visit, an American disciple, Mr. Fritz Kunz, announces that the new prophet has "no aversion to sinners as such;" that "he will communicate by wireless, will ride in motor cars, will live in skyscraper hotels, will travel overland in a drawing-room and wear spats." Also that he has never eaten meat or tasted alcoholic drinks, and has already written "the most liberal and wonderful book of the century."

It is significant that Mr. Kunz hails from Hollywood, where the sensational films are made, and that he chose two New York theatres as the scenes of his announcements.

Mr. Krishnamurti's visit will be under the auspices of the "Liberal Catholic Church," a scion of the "Old Catholic" sect. It is to be feared that this affair will bring deep pain to all truly religious men.

A Modern Apostle of Charity

We are indebted to the *Buffalo Catholic Union and Times* for a copy of "A Modern Apostle of Charity: Father Baker and His 'Lady of Victory Charities'," by the Rev. Thomas A. Galvin, C. SS. R. (One of Father Baker's Boys). The work has no literary value, and as a panegyric it is considerably overdone, especially taking into consideration the fact that the "victim" of all this laudation, the Rt. Rev. Nelson H. Baker, is still among the living. His charities, located at Lackawanna, near Buffalo, are indeed remarkable, consisting of an orphan asylum, a proteutory, a working boys' home, an infants' home, and a maternity hospital which also serves as a general hospital for the commun-

ity. This is the 50th year of the Mon-
signor's charitable activities, and in
commemoration thereof his friends are
building for him and his charges a
"National Shrine of our Lady of Vic-
tory" in white Georgia marble, for
which the Holy See has granted three
privileged altars.

Notes and Gleanings

Josephine Van Dyke Brownson, a
granddaughter of the late Dr. Orestes
A. Brownson, is not of the number of
those who believe that our "leakage"
is a myth. Under the title, "Stopping
the Leak," the Central Bureau of the
Catholic Central Society has published
a pamphlet from her pen, in which she
describes the work of the Catholic
Instruction League, in which Miss
Brownson is deeply interested. This
organization, as our readers are aware,
supplies the place of the Catholic
school to those Catholic children,—Miss
B. says there are "hundreds of thou-
sands" of them,—who are being lost
to the Church through inadequate re-
ligious instruction. It is a noble work,
and Miss B.'s enthusiastic description
of its details is calculated to enlist in
it many who have been hitherto apa-
thetic, though well able to help. "Stop-
ping the Leak" is perhaps the most
effective plea yet put forth for this
movement, though Fr. Lyons, the
founder, publishes a monthly C. I. L.
Bulletin in Chicago, which we always
read with interest and sympathy.

Writing in the *Osservatore Romano*
on the establishment of the feast of
Jesus Christ as the Universal King of
Society, Fr. Ignatius Beschin, O. F. M.,
sees in it a vindication of the Scotistic
doctrine that Christ would have be-
come man even if man had not sinned.

The author of the "Gloria in Ex-
celsis" is unknown, but it is found in
a form almost identical with the one
we have in our Missal in the Apostolic
Constitutions, a work of the third cen-
tury. Only by degrees did it assume



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its present place in the Mass. At first it held a position more resembling that of the "Te Deum" to-day. St. Gregory of Tours tells us that it was said after Mass in thanksgiving; and we know that it was recited on occasions of public rejoicing. *e. g.*, after the Sixth General Council. In the usage of the Roman Church the Gloria was sung at Mass first of all on Christmas Day, being intoned in Greek at the first Mass, and in Latin at the second. A little later on bishops were allowed to say it at Mass on Sundays and feasts, priests, only on Easter Day; this rule appears in the Gregorian Sacramentary.

The editor is always pleased to receive commendatory letters; but the highest commendation, and the kind most appreciated, is *active co-operation* in spreading the FORTNIGHTLY REVIEW. Unfortunately, but few readers think of this simple and easy means of assisting in the good work to which the F. R. is devoted. It is only through the active co-operation of its subscribers that the magazine can be kept alive. Have you shown your appreciation of our efforts in a practical way, dear reader? If not, why not get us that new subscriber to-day or else send us two dollars for a year's subscription, at the reduced rate (\$2.00) for some public library or charitable institution, or some poor missionary unable to pay for himself?

Under the title, "La Legenda Antiqua S. Francisci," Fr. F. M. Delorme, O. F. M., has edited the manuscript of an old legend of St. Francis discovered by him and described at some length in the *Archivum Franciscanum Historicum* for 1922. It is partly identical with II Celano and the "Speculum Perfectionis." Fr. Delorme thinks it is the work of Brother Leo of Assisi, which opinion, however, is not shared by Fr. L. Lemmens and others. Needless to say, even if the "Legenda Antiqua" were the work of Brother Leo, it would necessitate no important change in the record of the Poverello as known to us from other

authentic sources. (Editions de la France Franciscaine, III; 9, Rue Marie-Rose, XIVE, Paris, France).

Two months of systematic excavation in the famous grotto of the Sibyl at Cumæ, the most ancient Greek colony in Italy, have yielded an important archaeological find: a grotto which has a great number of subterranean passages and lateral openings, and is believed to correspond with the description given by the poet Virgil in his *Æneid*. In this grotto, "whence resound as many voices, the oracles of the prophetess," weapons of the Stone Age were discovered and further excavation work, it is believed, will throw more light on the first Greek settlers on Italian soil.

The new Italian postage stamps in commemoration of the seventh centenary of St. Francis' death are five in number, from 20 centimes to 5 lire in value. The first represents the vision of Jerusalem, the second the Convent of San Damiano, near Assisi, the third the Saero Convento and the Basilica of St. Francis, the fourth depicts the death of the Saint, the fifth is a copy of the likeness of the saint according to Luca della Robbia, with the Chapel of the Portiuncula as a background. The designs reflect great credit on the artists engaged to produce them.

The reverend editor of the *New Zealand Tablet* says (Vol. 53, No. 11):

"No doubt some of the brethren would say that laymen have no business to criticise us, but that laymen do as a fact, and that it is as well for us to know what they say is another fact."

High school principals and educational authorities in Massachusetts have voted 300 to 9 against the continuance of military training in the schools of that state. The newspapers record this as "a staggering blow" to the cause of military training in this country.

A Society of St. John Chrysostom has been established among the Catholics of England. It will obtain and disseminate knowledge rather than en-

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gage in disputes with non-Catholics. "This means," says the *Tablet* (No. 4, 481), "that the thankless task of controversy will be left to those of us who are already hardened to it. But our Anglo-Orthodox friends may be sure that, unless they circulate defective information respecting the Eastern Churches or place before the public unsound interpretations of Orthodox facts and events, they will hear from us little and seldom in the way of controversy."

The Holy Father, in a letter addressed through Cardinal Gasparri to Dom P. Subercaseaux Errazuriz, O. S. B., of Quarr Abbey, under date of March 26th, gives high praise to that artist's splendid pictorial life of St. Francis of Assisi, which we warmly recommended to our readers in No. 8 (p. 180) of the F. R. "By its lofty inspiration, which makes of the book a work of high spirituality and raises it above so many current productions in which the author easily descends to vulgarity or to strangeness of conception," we read in the Cardinal's letter, "this publication offers a contribution of the first rank to the study of the soul and the true spirit of St. Francis; as the elegance and perfect correctness of design in the illustrations make of it a gem of exquisite art." Such worthy productions of Christian art as this pictorial life of St. Francis should be patronized by all who have the means to do so.

It is commonly believed and stated even in such scholarly books as Grupp's "Kulturgeschichte des Mittelalters," that the Spaniards brought syphilis from America to Europe in the 15th century. In matter of fact, as Dr. James J. Walsh points out in a letter addressed to the editor of the *Journal* of the Iowa State Medical Society, according to the greatest living historian of medicine, Professor Karl Sudhoff, of Leipzig, syphilis was in existence in Europe for centuries and probably for thousands of years before that time. Dr. Walsh thinks it "very probable that the greatest therapeutic discovery

that was ever made was the proper use of mercury for syphilis, and that discovery and the proper dosage of mercury was worked out by the great surgeons of the thirteenth century in Italy, who boasted of getting union by first intention and who used anesthetics and wrote wonderful text-books of surgery that have come down to us."

BOOK REVIEWS

—Professor John M. Cooney, of Notre Dame University, a Kentuckian by birth, has written an entertaining story about the mountain folk of his native State and their doings. The heroine, Miss Willie Pat, who manages her father's estate in the latter's absence, hires a new farm hand, an A. E. F. veteran and a college student, Danny Lacey, who is thus thrown into a new life with a curious variety of characters and coincidences. Incidentally light is thrown upon the evils of prohibition. The story is cleverly written and full of mystery, love, and adventure. This tale of illicit distilling, in the words of Father Will W. Whalen, who is no mean novelist himself, "is ready at a moment's notice to reel right off into a stirring motion picture," and that, in these days of action, action, action, is the supreme test of excellence in a story. (The Abbey Press, St. Meinrad, Ind.)

—The interesting popular life of St. John Francis Regis of the Society of Jesus by Sigmund Nachbaur, S. J. ("Der heilige Johannes Franziskus Regis," Herder & Co.) contains two points of special value. Because of the rugged simplicity of his instructions, his winning sweetness of manner, his prevailing occupation of preaching the gospel to the poor, and his outstanding holiness, the life of St. Francis Regis is of distinct apologetic importance; doubly so in that it reacted precisely in that sense on his Huguenot surroundings in the mountain fastnesses of Southern France. The second advantage of the author's sketch is the clear refutation he gives of the myth that St. Regis was ejected from the Society of Jesus before his death. This is shown to be a crude invention of the vicious Jansenists of that day.

—A welcome contribution to the Franciscan centenary is Fr. Berchmans Bittle's O. M. Cap. translation of Fr. Hilarin Felder's book on "The Ideals of St. Francis of Assisi" (Benziger Brothers). It is a piece of fine scholarship, pleasingly translated. The ideals of the Seraphic Father are, of course, his virtues—his otherworldliness, his love of Christ and the Church, his love of poverty, his humility, his obedience and simplicity, his chastity and spirit of penance, his joy

Hills of Rest

by

John M. Cooney



THE test of a popular novel nowadays is action, action and more action. Professor Cooney's book stands up well under that test. But action isn't its only merit. It possesses vivid descriptions of nature, deft characterization, and a quite lovable hero and heroine. The story grips one from the opening chapter.—Father Whalen in

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and brotherliness, his charity and love of peace. These ideals created the Franciscan century; they are still powerful enough to cure present-day society of its almost fatal ills. This admirable book deserves the widest possible circulation.

—A book which will be hailed with delight by the lovers of stories from foreign lands and also by those who desire to have sound and reliable information on the life and customs of other people, is "Indische Erzählungen," a unique collection of miscellanea edited by the Rev. Dr. C. Becker, S. D. S. The sketches and descriptions bear the hallmark of authenticity, for they were written by men "in the field." There are chapters on "A Bengalese Marriage," "An Elephant Hunt in Assam," "White Ants," "Indian Child Widows," "The Market Life of the Khasi," "Festivities in Honor of the God Durga," "Headhunters," etc. These titles indicate the rich bill of exotic fare spread for the readers of this booklet. It is a pity to see many of our people deceived by the weird tales of globe-trotters, who write out of their imagination and do not know strange tribes half as well as the missionary who spends his life with the people and knows them intimately. And besides, these chapters treat of a real out-of-the-way corner of romantic India—of Assam, situated in the Bramaputra valley, at the foot of the Himalayas. It is

more than a pity, it is an outrage, that the zealous Salvatorian Fathers, who have done untold good in that distant corner of Christ's vineyard; should have been banished from the field, as "a war measure." Those who procure this charming and entertaining work will not only find rich delight and instruction, but will also help to spread a better understanding of the splendid missionary work of the Church. (Salvatorian Fathers, St. Nazianz, Wis.)

—The second edition of Fr. Joseph Braun's "Liturgisches Handlexikon" has been carefully revised and considerably augmented. In turning its 400 pages, replete with succinct and authentic information on a multitude of liturgical subjects, from Abacus to Zuechetto, we cannot but regret that the nascent "liturgical movement" in English-speaking countries has no such powerful aid as this lexicon of the learned German Jesuit, who has not overlooked a single subject regarding which the ordinary student would be apt to have recourse to his work, which, besides being written with scholarly care and attractively printed and bound, has the additional advantage of selling at a very reasonable price. Until we get something like this splendid liturgical dictionary in English, Fr. Braun's "Handlexikon" will be indispensable to the student of the sacred liturgy and cognate subjects. The last twenty

pages contain a very full bibliography. (Ratisbon: Jos. Kösel & Fr. Pustet K.-G.)

—The "Spiritual Guide for Religious" compiled by an anonymous author and published by the Brothers of the Sacred Heart, of Metuchen, N. J., consists largely of quotations from Sacred Scripture and is peculiarly adapted to the needs of male religious. There is an appendix of devotions, to the Sacred Heart, to the Blessed Virgin Mary, to St. Joseph, to the Guardian Angels, and on behalf of the Poor Souls in purgatory.

—The Rev. A. M. Grussi has republished in book form, from the *Young Crusader* and the *Beehive*, some of his "Chats on Christian Names," one for each day of the year and an extra one for leap years. The significance of each name is briefly explained and a practical application made of the meaning to the teachings of the Catholic faith. The book is intended chiefly for spiritual reading, not only in the home, but also in schools, colleges, and academies, for which purpose it seems to us well adapted. (Boston: The Stratford Co.)

—The V. Rev. H. A. Ayrinhac, S. S., Rector of St. Patrick's Seminary, Menlo Park, Cal., follows up his previous volumes on "General Legislation," "Penal Legislation," and "Marriage Legislation" by a fourth, entitled "Constitution of the Church in the New Code of Canon Law." It is a running commentary, specially adapted to American use, of canons 215 to 486. The method followed in this volume is the same as in the previous ones, partly historical and partly positive. Evidently Dr. Ayrinhac intends to write a commentary on the entire Code, and there is no doubt that it will be both interesting and valuable when completed. (Blase Benziger & Co., Inc.)

New Books Received

Prophets, Priests and Publicans. Character Sketches and Problems from the Gospels.

By J. P. Arendzen. 336 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.

The Book of Life. By Benedict Williamson.

With a Foreword by the Rt. Rev. H. G. Graham, Bishop of Tipasa. viii & 279 pp. 8vo. Kegan Paul and B. Herder Book Co. \$3.25 net.

S. Thomae Aquinatis in Metaphysicam Aristotelis Commentaria. Cura et Studio P. Fr. M.-R. Cathala, O. P. Altera Editio attente Recognita. xii & 798 pp. 8vo. Turin: Libreria Marietti. L. 30 net (Wrapper.)

Institutiones Theologiae Dogmaticae in Usum Scholarum Auctore Ludovico Lercher S. J. Vol. III: De Verbo Incarnato (de B. M. V. Cultu et Sanctorum); De Gratia Christi. 611 pp. 8vo. Innsbruck: Fel. Rauch. For sale in the U. S. by Fr. Pustet Co., Inc.

Supplementum Continens Disputationes Re-centiores et Decreta de Inspiratione Sacrae Scripturae. Operi suo de Inspiratione S. Scripturae addidit Chr. Pesch S. J. vi & 91 pp. 8vo. Herder & Co. 85 cts. net. (Wrapper).

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The Little Secret. Key to the Interior Life. From the German of Rev. Cassian Karg, O. M. Cap. by a Capuchin Father of St. Joseph's Province. 44 pp. 3½x5¼ in. Published by the Capuchin Fathers of the Province of St. Joseph, 1740 Mt. Elliott Ave., Detroit, Mich. \$4.50 per 100; \$40 per 1,000. (Wrapper).

Liturgy, the Life of the Church. Translated from the French of Dom Lambert Beauduin, O. S. B. By Virgil Michel, O. S. B. viii & 94 pp. 16mo. Collegeville, Minn.: The Liturgical Press. 35 cts. (Wrapper).

Offeramus. A Manual of the Ordinary of the Mass. By Cuthbert Goeb, O. S. B. 82 pp. 3¾x5¼ in. Collegeville, Minn.: The Liturgical Press. 15 cts.; \$12 per 100. (Wrapper).

La "Legenda Antiqua S. Francisci." Texte du MS. 1046 (M. 69) de Pérouse. Edité par le P. Ferdinand-M. Delorme, O. F. M. xxi & 70 pp. Svo. La France Franciscaine, 9 rue Marie-Rose, XI^e, Paris.

Mystical Phenomena. Compared with their Human and Diabolical Counterfeits. A Treatise on Mystical Theology by Mgr. Albert Farges. Translated from the Second French Edition by S. P. Jacques. xvi & 668 pp. Svo. Benziger Bros. \$6.80 net.

Mending the Nets. By Raymond T. Feely, S. J. (Morning-Star Series, II). 112 pp. 32mo. Benziger Bros. 60 cts. net.

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Mass Stipends. By the Rev. Charles F. Keller, xi & 198 pp. 12mo. B. Herder Book Co. \$1.50 net.

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Die Quellen. Erster Teil. Ratschläge für die Ausbildung des Geistes von Alfons Gratry. Neue Uebersetzung nach der XV. Auflage 1920 mit Vorrede, Anmerkungen, Verzeichnissen, herausgegeben von Emil Scheller, Dr. med. et phil. (Der katholische Gedanke, Bd. XIV.) 256 pp. 6x7 in. Köln-München-Wien: Oratoriumsverlag. M. 5.50.

The Worship of Nature. By Sir James George Frazer. Vol. I. xxvi & 672 pp. 8vo. The Macmillan Co. \$4.

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Memorial to Cardinal Mercier. Proceedings of the Association of the Bar of the City of New York at a stated meeting held . . . Feb. 9, 1926. 20 pp. 8vo. (Paper).

Angewandte Politische Ethik. Anmerkungen zum Verständnis der gegenwärtigen Weltlage. Von Fr. W. Foerster. Erste Sammlung, ii & 180 pp. Zweite Sammlung, xvi & 352 pp. 8vo. Wiesbaden: Verlag "Friede durch Recht." (Wrapper).

The Genesis of Christian Art. By Thomas O'Hagan. 170 pp. 12mo. The Macmillan Co. \$1.50.

Rosenregen. Zugleich ein Beitrag zur Frage der Veröffentlichung von Gebetserhörungen. Von Peter Hoeweler, Pfarrer. 27 pp. 12mo. Als Manuskript gedruckt von L. Schwann in Düsseldorf. (Pamphlet).

The train was approaching Eureka. At one end of the car, the conductor appeared and called, "You're a liar! You're a liar!" Then, from the other end, the brakeman opened the door and cried, "You really are! You really are!"

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Archbishop Theophilus once came to Scetis (the Nitriam Desert). The brethren assembled and asked Abbot Pambo: "Tell the bishop something from which he may profit." The Abbot said: "If he cannot profit from my silence, my words will not be of any use to him."

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- Seisenberger, M. *A Practical Handbook for the Study of the Bible and of Bible Literature*. Tr. by A. M. Buchanan and Edited by Rev. Thos. J. Gerrard. N. Y., 1911. \$2.
- Heilmann, A. *Vom kostbaren Leben*. Sonn tagsgedanken. Freiburg, 1925. 80 cts.
- Mayer, H. *Katechetik*. (Theologische Grundrisse). Freiburg, 1924. 85 cts.
- Liturgia und Frauenseele. Von Ath. Wintersig, O. S. B. Freiburg i. B., 1925. 60 cts.
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- How to Pray Well. Short Instructions on the Most Important Religious Exercises. Compiled by Wm. Gier, S. V. D. Techny, Ill., 1925. 75 cts.
- Economics for Christians and Other Papers. By Joseph Clayton. Oxford, 1923. 75 cts.
- Handbook of Moral Theology by Koch-Preuss. Vol. I. General Introduction; Morality, its Subject, Norm, and Object. 2nd ed. St. Louis, 1919. \$1.20.
- Blosius, Abbot. *A Book of Spiritual Instruction*. London, 1925. \$1.
- Sebastiani, N. *Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum*. Ed. Sva minor. Turin, 1925. \$1.
- Coyle, J. B. (C. SS. R.) *Meditations and Readings for Every Day of the Year*. Selected from the Writings of St. Alphonsus. Vol. II. From Sexagesima to Holy Saturday. Dublin, 1926. \$1.50.
- Stebbing, G. (C. SS. R.) *The Redeptorists*. (Life, History, and Present State). London, 1924. \$1.50.
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The Fortnightly Review

VOL. XXXIII, No. 11

ST. LOUIS, MISSOURI

June 1st, 1926

EUCCHARISTICA

By the Rev. Henry J. Heck, of the Pontifical College Josephinum,
Columbus, O.

- Vox Christi:** Panem vobis ego dabo,
Carnem meam; suave Cor
Caritatem demonstrabo;
Vos reficiat Amor.
- Vox Ecclesiae:** En, quam dulcis spiritalis
Animae nutritio!
Quam cum Christo filialis
Intima coniunctio!

Fugans omnes temporales
Vitae querimonias
Praestat Deitas regales
Animae delicias.
- Vox Chicagiensis:** Urbs Lacensis vos invitat
Ad caenam caelestium,
Comedens se contra ditat
Vilia terrestrium.
- Vox Fidelium:** Peregrini salutemus
Sacramentum mysticum;
Pio corde manducemus
Corpus eucharisticum.
- Vox Discipuli:** Vela videns, ecce, miror
Quaenam sit praesentia;
Fidens Velato conquiro
Quanta Sapientia!

A New Philosophy of History

Volume one of Oswald Spengler's much-discussed book, "Der Untergang des Abendlandes," has now been made available to the English-reading public. The translation is entitled, "The Decline of the West," and is published in America by Alfred A. Knopf. The book has had an enormous sale in Germany, and because Germany is again influencing England, and England still leads non-Catholic America philosophically, it is to be expected that Spengler's theories will exert a certain influence also among us.

Spengler denies the unity of history and the progressive evolution of mankind. In the 6,000 years, more or less, covered by historical records or monuments, he discovers eight great cultures—Indian, Egyptian, Chinese, Babylonian, Grecian and Graeco-Roman, Arabian, Mayan, and, finally, modern European. These he passes in review and finds them absolutely alike in the laws of their development, but essentially independent of one another. Such evolution as he admits is entirely within the cycles, and is followed by an inevitable return to an undefined condition of "*Urseelentum*" (primordial soul-state), when the vast organism that is called a culture disintegrates and returns to the inorganic state. Cultures move along parallel lines that never meet, or rather they describe parabolas, like starshells from the same trajectory, which are measured by the same formula and accomplish the same course, but are otherwise unrelated.

To the obvious objection that these cycles did in matter of fact in some instances meet, overlap, and apparently interact on one another, borrowing and handing on, Spengler answers that the souls of the various cultures are fundamentally different, and whatever is taken over, is transformed into something quite new. Only surface phenomena—words, formulae, symbols, external rites and usages—are borrowed. The difference of soul gives them a completely new meaning.

Of considerable importance for Spengler's theory is the distinction he draws between culture and civilization. Culture is "*das werdende*," the becoming, that which is *in fieri*, as the Scholastics would say; civilization is "*das gewordene*," that which has become, or the result *in facto esse*, which is likewise "*das Erstarrende*," the stiffening, rigidifying or atrophying element in history. Civilization is consequently the autumn and early winter of the process. Culture is spontaneous, unconscious, organic, dominated by the idea of destiny (*Schicksalsidee*). Civilization is artificial, intellectual, mechanical, and under the sway of the principle of causality. Its home is the vast world-city, where man grows materialistic, introspective, sceptical, tired, and loses all joy in life. The West is far advanced in this stage; hence the title of the book.

The reader may wonder how so fantastic a mind product could create a furore in such a highly intellectual land as Germany. The fact that the German race was in the valley of humiliation counted for a good deal. Doubtless, also, German metaphysics since Kant had prepared the ground for Spengler's theory. The "Critique of Pure Reason" struck a deadly blow at the objective value of the conclusions arrived at by reason. Since that time philosophy in the "Fatherland" has been raising its structures on quicksand. Many of the critics who assailed Spengler had no logical right to do so. Catholic Germany alone has solid ground beneath its feet and is strictly justified in repudiating his whole interpretation of life and of history. Repudiated, indeed, Spengler's new philosophy of history deserves to be, for it robs life of any adequate purpose or satisfactory meaning.

If the English edition of Spengler's book is widely read and makes an impression in this country, no doubt some of the Catholic criticisms of his theory will be translated from the German.

Meanwhile we would refer the student to the article "The Downfall of the West," by Fr. Patrick J. Gannon, S. J.,

in No. 47 of the Irish quarterly *Studies*, from which we have freely borrowed in this paper.

The Decree of the Holy Office on Bible Reading in the Public Schools

By Fr. A. Wagner, Shelby, Nebr.

By special request the F. R. in its issue of April 15th (Vol. XXXIII, No. 8, p. 170) printed the reply of the Supreme Congregation of the Holy Office, approved by the Holy Father, to an inquiry by the episcopate of the U. S. in regard to the reading of the Bible in the public schools. His Eminence the Cardinal Secretary therein stated the *quaestio facti* as presented to him in the following terms:

"that it is the custom or established law in some parts of the United States to read as part of the curriculum in public schools, which are attended by many Catholic pupils, the Protestant Bible, and without comment."

As a matter of fact the Protestant Bible may be or is being read: (1) as a textbook of supernatural religion, as in the State of Maine; (2) as a textbook of moral philosophy, as in Massachusetts; (3) as a textbook of literature, history or science, as in Nebraska;—in each variety either with or without comment, according to the constitution or court decisions of the respective States.

The answer of the Holy Office covering No. 1 and probably No. 2 is to the effect that the Protestant Bible may be read to Catholic children with the threefold precaution of (1) employing authorized teachers, who (2) use authentic and integral texts, with (3) the opportune explanations. This is but the extension to the pupils of public schools of canon 1400 of the Code, which grants the privilege of reading heretical versions of the Sacred Scriptures to theological and biblical students. It is, indeed, a generous concession. Practically, however, the imposed conditions, required by natural law, can be complied with in compara-

tively but few schools in this country:

But what is to be said with regard to point No. 3? Nos. 1 and 2 presume the reading of the Bible as what it is, namely, a medium of religious instruction. In the last case, however, it is looked upon merely as a textbook of literature, history or science. The truth in the matter is that James Stuart's translation of the Bible with its omissions and numerous mistranslations is seized upon as the idolized vehicle of English-speaking Protestantism. It may be conceded that the King James version (not to mention Cardinal Newman's lifelong predilection for it) is a more idiomatic rendition of the text in the Anglo-Saxon tongue than Bishop Challoner's, though its advantages are purchased at the expense of revealed truth. The question, therefore, arises, whether Catholic children of immature age and plastic mind are to be indoctrinated with heretical error for the sake of the King's English. Is the distinction between the Bible as a textbook of supernatural religion and its dogmatically faulty but linguistically preferable translation admissible according to Catholic principles?

The Holy Office naturally refrained from taking an attitude in the matter, as the letter of inquiry did not request it. There is no presumption for it to be discovered in the Code. There is, however, extant a decree by the Sacred Congregation of the Index, of May 23d, 1898, expressly excluding from this privilege those who read the Hebrew and Greek texts of Sacred Scripture without reference to theological studies. By a legitimate parity of reasoning it seems inferable that, for a like reason, pupils of the public schools are excluded from the use of this privilege. The matter of the comment in itself is irrelevant.

In case the above mentioned provisions cannot be complied with and local laws permit the absence of Catholic children, the Holy Office peremptorily enjoins the withdrawal of them by Catholic parents or what amounts to voluntary eviction of Catholic children from the public schools. The phraseology employed in this part of the reply clearly indicates that the Holy Office does not look upon this mode of procedure as a solution of the difficulty in principle, or even the toleration of impossible conditions, but as a solemn protest giving immediate, though only temporary relief, with the implied direction of seeking permanent relief measures.

The Holy Office does not indicate the nature of these measures, but they cannot be other than serious efforts on the part of Catholics to acquaint members of the legislature and school boards with the justice of their stand, and if necessary, the only relief will be an appeal to a court of last resort. It should not require a great deal of legal talent to demonstrate that conditions calling for measures of this kind on the part of Catholic parents are tantamount to the abolition of parental authority, the infringement of religious liberty, the disfranchisement of Catholic citizens, and the confiscation of private property without due process of law. Too much has already been conceded by Catholics in the matter of school rights. May this agitation hasten the day when the mountaineers of Kentucky will be recognized and imitated as honest and intelligent legislators the country over, who with typical Yankee shrewdness have inserted in the bill of rights of their commonwealth the wisest thought they ever conceived, namely, that no man shall ever "be compelled to send his child to any school to which he may be conscientiously opposed."

To the careful observer it is evident that this movement is being sponsored on the one hand by well-meaning religious reformers, and on the other hand by certain elements that regard it as a means of attacking the Church

and her institutions. The latter seems to be the case in the State of Nebraska. In the hectic days of 1919 the Nebraska legislature passed the odious anti-foreign language bill, which, though it has been declared unconstitutional by the U. S. Supreme Court thirty-five months ago, is still carried on the register of the school laws for 1926 by the State Superintendent of Public Instruction. This bill in effect abolished parental authority over children and in principle established the notorious anti-parochial Oregon school legislation, likewise of unsavory memory. In point of fact the adoption of such a radical measure by the same legislature of the State of Nebraska in 1919 was narrowly averted only at considerable monetary expense, by the rousing of Catholic and sympathetic resistance, but mainly by a heaping measure of compromise graciously tendered by Catholic politicians. Let us also not overlook the fact that Nebraska lies within the boundary lines of the Southern jurisdiction of Scottish Rite Masonry, which at Lincoln, Nov. 17-20th, 1925, went on record as endorsing the demand of the Supreme Council for "federal aid for public school purposes, under the absolute control of the State."

Local pride may incline one to disparage these observations as "alarmist reports" or "hysterical imaginings," but the right course of action is prudently advised by the words engraved upon a panel above the main entrance to the State Capitol now building at Lincoln: "The salvation of the State is watchfulness in the citizen."

THE STRANGERS

By Charles J. Quirk, S. J.

Upon the streets of Heaven, met

Two newly risen dead.

"Who art thou, friend?" the elder asked.

The other, smiling, said:

"A stranger, I? Yea, we are changed,

Still I remember thee:

I hated and I wronged thee once—

I was thine enemy!"

Catholic Participation in Boy Scouting

By Observer

The question of Catholic participation in the boy scout movement has been disputed ever since the scout idea was introduced into the United States, sixteen years ago. Some of the long-standing objections still persist, although Catholic scouting has made considerable progress in the past few years.

Today most Catholic boy workers recognize the value of the scouting educational-recreational programme for the younger boy. Scouting directs and develops the group instinct and opens up a wide range of worth-while leisure-time interests, while the degree and merit badge system is an excellent incentive to progress in each activity. There is no doubt that scouting under competent leadership helps to develop natural and civic virtues. The movement has been accepted in many localities as an important unit of Catholic boy work.

The usual difficulties of co-operating with non-Catholics on a non-sectarian basis in any social enterprise, have arisen in connection with scouting, although it must be said that the National Council of the Boy Scouts of America has taken care to safeguard Catholic interests. The abuses that have come up from time to time in various communities cannot be fairly charged up to the National Council, since the present form of organization precludes close and complete supervision of scouting in the community by the national headquarters.

Arguments for and against Catholic participation in scouting have too often been based on prevailing conditions in particular communities, while the vital issues affecting the movement as a whole, have been frequently ignored. Many of the objections against Catholic participation become more intelligible in the light of the following considerations.

1. Catholics and non-Catholics do not stand on common ground on the fundamental interpretation of the non-sectarian policy of scouting. The

Catholic scout leader holds the principle of one true religion; the non-Catholic usually maintains that religious differences are more or less accidental. This difference enters necessarily into the explanations of the policy of the movement.

2. Catholics and non-Catholics do not agree in the important matter of evaluating scouting as a plan of character building. Catholics cannot accept the theory, sometimes proposed, that all that is needed to keep a boy out of trouble is to keep him occupied. The Catholic scout leader knows that there is no morality without religion and that the only religion that can train character perfectly is the one supernatural religion instituted by Jesus Christ, with its great sources of divine grace. The Catholic boy worker realizes that the highest natural ethical standards at best only point the way to Christian truth. Non-Catholic theories give no consideration to the workings of divine grace, and frequently present the merely natural as the ideal.

3. How to provide more religious education for children is fast becoming one of the most important questions of the day, and it is at once evident that there is no basis for co-operation with non-Catholics in the way of accepting scouting as a form of religious education.

4. As character training is inseparable from religion, in many things the Catholic leader is bound by the teachings of the Church, whereas the non-Catholic scout official holds as a fundamental principle the right of the individual to interpret for himself in everything pertaining to religion, and he feels perfectly free on this principle of Liberalism to devise and propagate his own views on scouting in the community.

5. The argument might be advanced by some Catholic leaders that this very freedom gives them the opportunity to spread Catholic principles. It is easily seen that such a stand leaves

them with very little to say when non-Catholics employ the same tactics.

It is not surprising to find that the portions of official scout literature which deal with religion and character formation are the source of many Catholic objections. These explanations are as a rule distinctly non-Catholic. This situation could be remedied by distinctly Catholic scout literature for Catholic scouts.

The greatest source of difficulty is the present local council form of organization. By this arrangement scouting in each community is controlled by the local council without any adequate supervision by the National Council. Where the local executive insists upon interpreting scouting according to his own ideas, it is possible for him to keep interest in Catholic extension very low, by manipulating matters so that really representative Catholics, who understand the position of the Church, are kept off the local council. Catholic field organizers can be excluded from the staff, and if the local executive does not take kindly to the idea of sharing his authority, he can prevent the appointment of a Catholic man to look after Catholic organization work. Catholics are thus placed in the position of supporting the movement without deriving any benefits from it.

Fortunately the local council leadership school problem seems to be in a fair way of being solved. Courses which stress "Catholic boyology" are conducted in several Catholic colleges. But where the local scout leaders insist on advertising their courses as non-sectarian without distinction, and soliciting Catholic enrollment and support, and at the same time include lectures on such subjects as religious education, the difficulty remains.

The summer camp question is farther from solution than ever. Sentiment among Catholic scout officials seems to have changed completely on this matter. They started out with the idea of distinctly Catholic scout camps for Catholic boys. To-day they hold that the sectarian scout camp is not de-

sirable. The reason alleged is the great need of inculcating religious tolerance, which, we are assured, can be done so successfully in the non-sectarian camp, that it is now the most important objective. Such an argument certainly has no weight against exclusively Catholic camps. Why not return to the distinctly Catholic camp and avoid difficulties?

Many Catholics receive wrong notions about scouting in localities where an energetic non-Catholic scout executive supplies material to the newspapers and edits a local council bulletin, touching often on such subjects as "Scouting and Religion" and "Scouting and Character Building," using the terms *Church* and *religion* without any denominational distinctions.

This is especially noticeable when the value of the scout code is stressed. That this purely ethical standard can help under competent leadership to inculcate natural virtues, which strengthen character and furnish a good basis for supernatural virtue, Catholics readily admit. But when it is given an extravagant and disproportionate rating in reference to religion and religious education, there is danger that Catholics may be deceived, especially when the implication is present that the Church has approved the movement as explained. That the scout code would be profitable to one without any definite standards is easily seen, but the question changes entirely when those to benefit already recognize the far higher plane of positive and definite obligation imposed by the religion of Christ. The Catholic boy does not belong in the class of those who are without definite religious standards, and he surely does not need scouting to teach him his duty to God and the Church. Any attempt to present the scout code as anything more than a guide to the higher standard of conduct demanded by the Church of Christ will surely mislead.

The question becomes more intricate when non-Catholic scout officials present scouting as a substitute for re-

ligious education. A review of the non-Catholic works on religious education as well as the reports of non-Catholic religious educational societies, shows clearly that scouting is being heralded as a means to remedy defects in the day school and Sunday school teaching. In localities where scouting is supported by community drives, Catholics are placed in a very peculiar position when the movement is presented in this way.

Diocesan supervision of Catholic scouting as a part of diocesan boy work seems to be the only way out of these difficulties short of forming an entirely new organization. Since scouting is more of a movement than an organization, there seems to be no solid

reason against Catholics supervising their own scout work, retaining affiliation with the National Council to insure correct standards in using the scout programme, but with entire independence in everything touching on religion directly or indirectly.

It is to be hoped that some definite developments will take place in this matter in the near future. The lack of definite standards causes confusion, and a different method of handling these situations in each locality will bring us nowhere. Catholic boy workers who appreciate the scout programme will be earnest in their efforts to remedy conditions that threaten to hinder seriously the extension of the movement among our youth.

A Problem in Connection With Holy Orders

By the Rev. John Lenhart, O. M. Cap.

As I pointed out in the F. R. of March 1, 1917, the genuineness of the Bull of Innocent VIII granting to certain Cistercian abbots the privilege to confer deaconship, is now fully established. What Dr. Pohle wrote in 1910 in his "Lehrbuch der Dogmatik" (Vol. III, pp. 587 sq.) had been antiquated even then by the researches of the Capuchin Pius Sabadel, and it is a pity that this great theologian did not take note of these researches. Dr. Pohle wrote: "The authenticity of this Bull is doubtful. Its earliest witness is Caramuel (1640)." But this was an error. The Bull was printed two years after its issue, in 1491, in the "Collectio Privilegiorum Ordinis Cisterciensium." This fact disposes of Dr. Pohle's other statement that "the text is contained in none of the official collections." Cardinal Gasparri states (1893) that a copy is found in Rome without mention of the privilege of conferring the diaconate. But in 1901, Fr. Pius Sabadel, O. M. Cap., pointed out that the Cardinal was deceived by somebody, since there is no trace of this Bull to be found in Rome. Neither the original Bull, nor any transcript of the whole or any part, not even a

minute, is to be found in Rome. This Bull, like hundreds of others, was not preserved at Rome, nor was it recorded in the papal archives; but that does not militate against its genuineness.

In the year 1490, the Abbot of Cluny hired the German printer Metlinger, who was a secular priest, to print a collection of the privileges of the Cistercian Order. Metlinger finished his work in 1491. It contains twenty-one Bulls issued by Pope Innocent VIII in favor of the Cistercians. The Bull in question is No. 16 of this series. The last Bull printed is dated August 8, 1489.

On folio 169-170 of Metlinger's "Collectio" is printed the Bull of Innocent VIII, "Exposcit," in which he grants to the Abbot of Cluny and four other abbots and to their successors, the privilege of conferring the orders of subdeaconship and deaconship. Before Caramuel—according to Pohle the earliest witness,—Hallier ("De Sacris Electionibus," 1636) and Rodericus ("Quaestiones Regulares," 1613) had referred to this printed edition. Since this Bull was printed during the lifetime of Innocent VIII, it cannot be regarded as spurious. Moreover, the Cis-

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tercian abbots made use of the privilege thus granted as is evidenced by the fact that the rituals of their order invariably contained the rite for the ordination of deacons, down to the last edition printed in 1901.

In the preface to Metlinger's "Collectio" Abbot John de Cirey cautions the reader (fol. 3) not to give credence to any document printed in the collection unless it has been verified by his secretary, Conrad of Leonberg, who vouched for the genuineness by setting an obelus to it. In the copy preserved in the National Library at Rome this obelus is found before the Bull "Exposcit" of Innocent VIII. Consequently no scholar can set this Bull aside as spurious, so far as external proofs are concerned.

From internal evidence Fr. Timothy, O. M. Cap., tried, in 1902, to prove that the Bull must be spurious because the response grants more than was asked for in the *supplica*. But the Pope in this Bull also grants the privilege of saying Mass at night, al-

though nothing is found about that in the petition. Fr. Timothy adduces as a second proof against the Bull that the Pope refuses the privilege to consecrate chalices and altars and to reconcile churches, and therefore could not grant what is an even greater privilege, namely, the power to ordain deacons. The obvious answer to this is that popes do not always act as logically as theologians would have them do. But apart from that, Pope Innocent tells us plainly why he granted the greater privilege and refused the smaller, *viz.*: "*ne Monachi dicti ordinis pro suscipiendis subdiaconatus et diaconatus ordinibus extra claustrum hinc inde discurrere cogantur.*" (Fr. Timothy's article is in the *Etudes Franciscaines*, Vol. VII, Paris, 1902, pp. 568-572).

In the F. R. of March 1, 1917, I also called attention to the famous Bull of Boniface IX, of the year 1400, granting the power to ordain priests to an abbot. This Bull was discovered in the Vatican archives by Twemlow about the year 1890, and was first published

in 1911 in the *English Historical Review* (Vol. XXVI, 1911, pp. 125-127) by Mr. Egerton Beek. But the theologians did not take any notice of this important discovery, though the *F. R.* promptly mentioned the find. In 1924, Abbot Frederick Fofi "rediscovered" the Bull in the same place in the Vatican archives, and published it again, under the impression that it had never been published before. Then the theologians got busy.

As Mr. Beek had pointed out in 1911, this Bull of Boniface IX must be regarded as authentic beyond any doubt. It is registered twice in the papal archives and is quoted in 1403 by the Pope in a Bull revoking the privilege. The writer in the *F. R.* for April 15, 1926, has completely overlooked the fact that the Abbot of St. Osyth was not a Benedictine, but an Augustinian Canon, as is plainly stated in the Bull itself: "*Abbas Sanctae Ositae Ordinis Sancti Augustini Londoniensis Dioecesis*" (cfr. *F. R.*, 1 March, 1917). That this abbot was no bishop is plain. The curial style required mention of all titles. Had the abbot been, *e. g.*, a retired bishop, or an ordinary, this distinction would have been mentioned in the Bull. Moreover the abbot of St. Osyth in 1397 received the privilege of using pontificals, which indicates that he was not a bishop. The latter privilege, like the privilege to ordain priests, was revoked on account of the remonstrances made by the bishop of London against the use of these extraordinary powers.

This revocation was no strange thing. Church history records many instances where bishops tried to shear abbots of their privileges. An abbot of Cluny in those days was more powerful than a dozen bishops combined. There were quite frequently contentions between such abbots and the diocesan bishops. When the time for ordinations came, it was sometimes hard for these abbots to find a friendly bishop who would ordain their subjects. Hence the "*discurrere hinc inde*," of which Innocent VIII speaks in his Bull. It was quite natural, un-

der these circumstances, that abbots should try to obtain as many powers as possible in order to become more independent of the bishops. The bishops on their part endeavored to have those exemptions revoked by the Holy See. Abbot John de Cirey describes all this in his preface to the "*Collectio Privilegiorum Ordinis Cisterciensium*" (Cluny, 1491, fol. 2.) in these words: "*Ne quicumque ordinis adversarii, cum monasteria in commendam arripere seu privilegia aliter infringere machinantur, ex praesenti publicatione malignandi occasionem adversus ordinem accipere seu privilegiorum revocationem aut infractionem impetrare valeant, prohibemus, ne extra inevitabilem processuum necessitatem extraneis collectam ipsam seu privilegia in ea contenta communicare praesumat.*"

Accordingly, the revocation, in 1403, of the extraordinary privilege of the Abbot of St. Osyth is another proof that he was not a bishop, but a simple priest.

Some authors state that other orders had similar privileges to ordain deacons, like the abbot of St. Denis and the Franciscans in India; but such statements have not yet been verified by documentary evidence. May be at some future time similar grants will yet be discovered.

In 1901 the Capuchin Fr. Pius Sabadel a Langonio formulated the thesis that the bishop is the ordinary minister of major orders and a simple priest by papal delegation the extraordinary minister (*Etud. Franc.*, Vol. V. pp. 147 sq.). Abbot Fofi favors this view. Prof. J. Pohle wrote in 1905 ("*Lehrbuch d. Dogmatik*," Vol. III, Preface, p. vi.): "I bow to ascertained facts to such an extent that I would rather adjust theological theories to facts than vice versa." I believe this is a case where a readjustment of theological theories is called for.

No sensible man ever imputes inconsistency to another for changing his mind when he has good reasons for doing so.

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The Society of Mary

A "Prospectus of the Society of Mary (Marianists)" gives interesting information about the history, character, and work of that admirable society of priests and brothers which was founded in 1817 by Father W. J. Chaminade in France, and has at the present time five provinces in Europe and two provinces in this country, with more than 600 religious members engaged in educating some 15,000 boys and young men in parochial schools, high schools, colleges, and normal schools, including the University of Dayton at Dayton, O., Chaminade College near St. Louis, St. Mary's Academy and St. Mary's College at San Antonio, Texas.

The handsomely illustrated "Prospectus" is designed to meet the inquiries of those who feel called to join this splendid religious organization, whose members, by the way, contrary to a common notion, are not all engaged in teaching. Some of them devote their lives to the service of God in the Society by prayer and the performance of such manual labor as is suited to their talent or capacity. Some are employed as secretaries, treasurers, and stewards, while others render service as porters, cooks, infirmarians, etc., or

are engaged in various employments incidental to the maintenance of educational establishments. "Priests and brothers enjoy the same privileges in the Society of Mary. They have the same representation in the administration of the Society, and can hold the same positions, except such as are reserved to the priests by Canon Law. They live together, take their meals together, and spend their recreations together. This constant fraternal intercourse is mutually beneficial both for the success of their professional work as teachers, and for their individual well-being as religious" (p. 39).

Those who are interested in this noble vocation are advised to apply to the Society of Mary at one of their "postulates," Mount St. John, Dayton, O.; Maryhurst Normal, Kirkwood, Mo.; Marianist Preparatory, Beacon-Hudson, N. Y., or Marianist Juniorate, St. Jean Baptiste, Man., Canada.

TWILIGHT IN MID-OCEAN

By Charles J. Quirk, S. J.

The sea lay all before me,
Clear-cut and breathless-still,
As a cherub-star's white radiance
Peeped from Heaven's window-sill.

A Popular Liturgical Library

The awakening of the liturgical spirit in our country is owing mainly to inspiration from abroad. In various parts of continental Europe a liturgical movement has flowered forth from the seed sown by the sainted pontiff, Pius X, and is scenting the atmosphere of religion with the sweet and attractive odors of unadulterated Christian piety. We Americans are fortunate in being able to profit by the experience of others in the successful cultivation of this mystic flower. The Benedictines of St. John's Abbey at Collegeville, Minn., are taking advantage of this condition of affairs in starting their new "Popular Liturgical Library" with a translation from the French of "Liturgy in the Life of the Church" by Dom Lambert Beauduin, O. S. B. The booklet, translated into good English by Father Virgil Michel, O. S. B., contains expert information about the nature and fruits of the liturgical life, which have already been surprisingly bounteous wherever the seed fell on good soil. This No. 1 of Series I of the "Popular Liturgical Library" is therefore well calculated to stimulate interest in the movement. The language of the treatise is not too technical for the average mind, although the author's compact and logical style demands serious and attentive reading.

The second number of the new Library, No. 1 of Series III, is "Offeramus: A Manual of the Ordinary of the Mass," by Cuthbert Goeb, O. S. B. Since the Mass is the central function of the sacred liturgy, any manual or aid to a better understanding of its mysteries and to a more fruitful assistance at its celebration as the main-spring of sacramental life, must be heartily welcomed. Holy Mass, as a public act of worship, calls for active participation by the attending faithful. The difficulties which laymen find in using the Roman Missal, even in the vernacular, will be partly overcome when they have grown familiar with the Ordinary of the Mass, as set forth with ample explanations in "Offera-

mus." Until the celebration of the august mysteries can again be conducted in the manner of the early Church, when devout bystanders joined heart and voice with the officiating priest, the faithful must, individually and as a body, learn to follow the prayers and actions of the celebrant and to know their part in the mystic drama of the altar. "Offeramus" conveniently contains the prayers of the Mass in Latin and English, together with helpful directions and explanations. An appropriate form of thanksgiving after Holy Communion is added. This booklet is especially recommended to pastors as a manual for instructing children in collective participation in the Mass.

B. A. S.

In a review of Volume I of Dr. M. De Wulf's *History of Medieval Philosophy*, newly rendered into English by Dr. Messenger, Fr. W. H. Kent expresses satisfaction that the work is "entirely free from any trace of racial prejudice or narrow sectionalism" and that German authors are given due credit for the conspicuous work they have done in throwing light on the records of medieval Scholasticism. Incidentally Fr. Kent draws attention to the fact that the world is indebted to a German scholar for the first critical edition of the philosophical writings of the famous English Bishop Robert Grosseteste. This edition forms part of the "Beiträge zur Geschichte der Philosophie des Mittelalters" and was prepared by L. Baur. Professor de Wulf gives an interesting account of Grosseteste's philosophical teaching, based on Baur's researches, as set forth in the ninth and eighteenth volumes of the "Beiträge." It seems that Albertus Magnus and St. Thomas owed a good deal of the knowledge of Greek displayed in their writings to the notes which Grosseteste appended to his version of the *Nicomachean Ethics* and of other Greek works.

Nature has given us one tongue and two ears, that we may hear more than we speak.

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A New Theory of Spiritism and the Book of Henoch

To the Editor:—

Fr. Herbert Thurston's quotations from the visions of Ann Catherine Emmerick (cfr. F. R., XXXIII, 9, pp. 193 sq.) are found in the apocryphal Book of Henoch, which Clemens Brentano probably used as one of his "sources" in compiling his account of the alleged visions of the Westphalian nun.

The Book of Henoch was extensively quoted by the Fathers and other early Christian writers. Lactantius, Rufinus, and many others cite long passages from it in their writings. The erroneous interpretation of Genesis, that the sons of God who married the daughters of men were angels, seems to have been based on Henoch. Tertullian (*De Virginibus Celandis*, vii) explains the words of St. Paul that women should be veiled in church on account of the angels as referring to lewd angels who lost Heaven because

of "concupiscentia feminarum." (*Henoch* VI, xiv, 5).

Authentic Scripture knows nothing of these alleged evil spirits. About those who die in original or in actual mortal sin, the Council of Florence says that they will "soon descend into hell" ("*mox in infernum descendere*"). One is surprised to see such a keen critic as Fr. Thurston taken in by the "deliramenta apocryphorum."

(A Catholic edition of the Book of Henoch and other apocrypha, with translation and notes, may be obtained from Letouzy & Ané, Paris). T. V.

Only last week I secured in Egypt a curious royal scarab of the time of Rameses, long called the Pharaoh of the oppression. It depicts Rameses, that master egotist, in the attitude of worshipping himself! The old emblem is so true to our extremely "modern" life, that I could not forego acquiring it.—Wm. T. Ellis in *International Sunday School Lessons*.

Extremes in Popular Devotion

To the Editor:—

In criticizing extremes in popular devotion (cfr. F. R., XXXIII, 9, 199 f.) is there not danger that we may fall into another extreme? Why should our people be criticized for honoring St. Thérèse of Lisieux more than other saints?

It is natural for us to honor St. Thérèse. She is a modern saint. We know about her parents and sisters; we have photographs of her taken at various ages; she is nearer to us than the saints of other ages.

What does an ordinary layman, if he be not French, know of St. Joan of Arc? What do most of us know of St. Peter Canisius? How can people be expected to honor saints whom they do not know? And Saint Thérèse is a great saint and deserves to be highly honored. It is the Providence of God that leads men to honor some saints more than others. Perhaps God wanted through her to draw the attention of our age to the contemplative life.

There is change and "novelty" in the saints that are honored in the Church. Take St. Menas, for instance. He was once honored very highly and widely; now hardly anyone knows even his name. And so it is with other saints. God places new examples of sanctity before us as the ages go on. One of the reasons why He works new miracles is to strike our attention by their newness. For the same reason He raises new saints to His altars, to attract us by their new example. And though imitation is the best way of honoring the saints, it is not the only way. The Church not only invokes the intercession of the saints on their regular feast days, but by providing votive masses encourages us to honor them also on other days. If the people desire to honor St. Thérèse, let us be like St. Paul and say that we are glad if only God be honored in His saints, even if the saints that happen to be popular at the moment are not the ones we favor.

Father Lord, S. J., undoubtedly blundered when he wrote the "jazz" passages of his booklet on the "Little Flower"; but why go to the other extreme and criticize what is entirely legitimate?

Pope Benedict XV, in a eulogy delivered Aug. 14, 1921, said that the predictions made by St. Thérèse of Lisieux on her deathbed were made under the direct influence of a divine command. In this same eulogy he declares that her promise to spend her heaven in doing good on earth has been kept by her. He also mentions the shower of roses with approval. And the decree of the S. Congr. of Rites concerning the heroic sanctity of St. Thérèse says that it is attributable to a special grace of God that devotion to her has spread over the entire Christian world.

(Rev.) T. V.

"Central-Blatt & Social Justice"

Central Blatt and Social Justice, the oldest Catholic periodical in the U. S. devoted exclusively, or at least primarily, to the cause of Catholic social reform, has entered upon its 19th year of uninterrupted publication. It is the official organ of the Catholic Central Verein and is edited and published by the staff of that organization's Central Bureau, located here in St. Louis.

That this excellent and high-class monthly, under the editorship of Mr. F. P. Kenkel, has rounded out eighteen years of service without an essential change of policy, indicates a remarkable consistency and continuity of effort on the part of its editors and contributors, and a sincere devotion to the cause of Catholic social reform and action.

As is unfortunately usual in all cases where the ideal outweigh the purely material aims, the response on the part of the public has not been commensurate with the efforts of the editors, and we feel that the Catholic public owes it to the devoted men who are issuing this magazine to double its subscription list.

Life and Letters of Bishop McQuaid

The second volume of Dr. Frederick J. Zwierlein's "Life and Letters of Bishop McQuaid" (Rochester, N. Y.: The Art Print Shop) deals with that valiant prelate's early episcopate and the chief questions of church polity that engaged his attention, notably the fight for the parochial schools, the Irish Land League trouble, the Third Plenary Council of Baltimore, and the question of secret societies. As in the previous volume, Dr. Zwierlein goes to the sources for his information and gives us real biography instead of panegyric, which, as he justly observes in the foreword, has been the curse of church history. Let us hope that this excellent biography of one of the greatest American bishops will not only inaugurate a new era in church history writing, but will secure for Bishop B. J. McQuaid that eminent place in our history which he deserves for his championship of the Catholic parochial school, which he defended on the fundamental principle of the natural right of parents to control the education of their children,—a principle which has entered so largely into the recent decision of the U. S. Supreme Court in the Oregon case.

The chapter on secret societies is also of great interest, and one cannot but wish that Bishop McQuaid's rigorous attitude had been sustained. He foresaw a great danger from the Knights of Columbus, and not all will agree with Dr. Zwierlein that the "excesses" to which he objected have all been "cut off." The somewhat irrelevant fact mentioned by the author, that the K. of C. "became in a measure, the right arm of the American Catholic Church in the World War to minister to soldier wants in many things" (p. 474), does not prove that Bishop McQuaid was wrong when he feared great danger to Catholics from the imitation of "all the forms and tomfoolery of the Masons and Odd Fellows by these Catholic Knights, thus familiarizing the rising generation with their dangerous customs and ways." Bishop

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McQuaid's apprehensions on this score were shared by a number of his fellow-bishops, *e. g.*, McCloskey of Louisville, Richter of Grand Rapids, Gallagher of Galveston, Janssen of Belleville, Ludden of Syracuse, from whom and several others the archives of the F. R. contain interesting letters on the subject.

Catholics at Secular Universities

Archbishop Curley, of Baltimore, contributes to the May number of *Columbia* an important paper,—“Do Catholics Oppose the Public School?”—in which he sets forth the Catholic idea of education and in conclusion says with plain reference to the Catholic Foundation Plan at certain State universities:

“I am not suggesting that nothing should be done in a religious way for the thousands of our young men and women who are to-day frequenting our secular or State colleges and universities. Every effort ought to be made to give to such Catholics a knowledge of their faith. But it is folly to assert that a glorified Sunday school erected near a State institution of learning is calculated to Christianize, for Catholics, the atmosphere of materialism that pervades such centers of secularism. At best our Catholic clubs are but semi-remedial in their work, attempting to save Catholic students from the evil effects of the poisonous indifferentism, and, at times, of radical and positive unbelief, that are to be met with in secular institutions of learning. The Catholic student body may be urged to attend Holy Mass and approach the Sacraments. The young men and women may be invited to attend lectures on religion and ethics. All that is excellent as far as it goes. The fact remains, however, that the atmosphere, the dominant one, is anything but Catholic. The Catholic students listen to ‘specialists of note’ amongst the faculty who may be and, as a matter of fact, many times are, bitterly opposed to the teachings of the religion of Christ. In the schools of history Catholic students are forced to listen to vitriolic

diatribes against their Church, the papacy, and Catholic religious life in general. In the school of sociology the professor may give out a teaching which is fundamentally opposed to Christian principles. There is scarcely a single subject, however remote it may seem from the subject of religion, which may not be made in one way or another, a vehicle of irreligion. The priests who are at work among the Catholic students in a State University are, or ought to be, trying to make the best of a bad job.”

The Sacramentary

The “*Sacramentary*” of Abbot Schuster is an historical exposition of early Christian worship, and not a mere collection of mystical interpretations of the ceremonial of the Church. The second volume, which has just appeared in English (Benziger Bros.), covers the period from Septuagesima to the end of the Paschal season. Both the third and fourth parts are followed by appendices, which give us some archaic types of prayers used at the Love Feast (Agape), and fragments of hymns, canticles, antiphons, and prayers. Part IV is introduced by the interesting liturgical study of “Baptism by the Spirit of Fire.” This introduction to the Easter Cycle contains much that is new, especially the chapters on the “*Eucharistia Lucernaris*” and “The Feast of Roses in the Roman Liturgy.” In a simple, frank way, without a blatant display of learning, Abbot Schuster discusses the proper parts of the Mass of all the Sundays and greater feasts.

On account of its scholarship and interesting exposition the “*Sacramentary*” should appeal not only to priests and seminarists, but also to the laity. It contains good history—herein lies its chief value, since it views the liturgy in its historical setting,—but also much matter that is apt to stimulate to a greater appreciation and more loving interest in the significance of the sacred liturgy. Cuthbert Goeb, O. S. B.

Notes and Gleanings

Father Virgil Michel, O. S. B., author of the article "The Intellectual Confusion of To-day and the "Philosophia Perennis" in No. 10 of the F. R., writes to us: "Am I the first to call your attention to an unpardonable trick played on me by the associative mechanism of mind, plus carelessness? Mill calls mind a series of states of consciousness aware of itself as a series. "Permanent possibility of sensations" is his definition of *body*. His real definition of mind fits into my article better than the other. I noticed the lapse the moment the F. R. came into my hand. Why not before?"

Fr. Wm. M. Markoe, S. J., has adapted to American conditions the "Discus Clandestinus" of Fr. Eugene A. Bork, S. J., by which it is possible to tell at a glance whether a clandestine marriage is valid or not. The "Discus" has been printed on celluloid cards by the Vincentian Press of this city, with the imprimatur of Archbishop Glennon.

The Vincentian Press has printed in the form of a chart (18x27 inches) a conspectus of the Patristic Age (Aetas Patrum), prepared for the use of students by the Rev. F. X. Mannhardt, S. J. It shows at a glance just when each Father of the Church and each Pope lived, and forms a helpful complement to every manual of patrology and church history. If this chart were carefully studied, we should not hear, *e. g.*, St. Polycarp, St. Gregory the Great, and St. Athanasius quoted as if they were contemporaries.

Another useful chart, also published by the Vincentian Press, is "The Triumph of the Church," by the Rev. John P. Markoe, S. J. Based on reliable statistics and drawn to scale, it represents in a graphic manner the origin and growth of the various churches that have claimed and, in some instances, still claim to be the true Church of Christ. The centuries of the Christian era are marked by ver-

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tical lines. Horizontal lines represent the more important of the hundreds of religious denominations that have come into existence in the course of the last nineteen hundred years. These lines begin at the dates when the respective sects arose and continue throughout the years of their existence. The average approximate increase or decrease of a sect is shown by the width of its respective line. At the left of each line appears the name of the founder of the sect. The chart is helpful for study purposes and, in addition, has apologetic value.

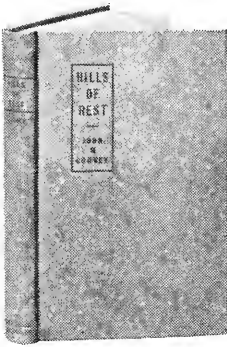
Commenting on the experiences of Mr. Thomas W. Turner, president of the Federated Colored Catholics of America, on a tour through the Middle West, as described by him in No. 7 of the *F. R.*, the *Dubuque Witness* (Vol. VI, No. 9) says: "Mr. Turner may be a trifle impatient. It takes time and thought to make racial adjustments. There is much justice, however, in his complaint. There would be no justification for his strictures if [white] Catholics would think and act Catholicly as regards their colored brethren."

Several of our Catholic contemporaries have expressed their agreement with the contention of the *F. R.* that the official prize hymn for the International Eucharistic Congress of Chicago is unworthy of the occasion. The *Baltimore Catholic Review*, among others, says: "This poem selected among 3,000 entries, is stilted and involved and practically devoid of inspiration. We are quite sure that it would not win a high place in any of the weekly or bi-weekly poetry competitions held in many of our Catholic colleges. Where were the Catholic poets of this country when the competition was held? Is it too late to substitute another poem for the one officially chosen?" One of our subscribers suggests that Father W. H. Walsh's beautiful verses on "The Gift of Love Divine," in No. 9 of the *F. R.*, be substituted for the inane and unworthy poem selected by the committee.

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Current Literature

—The contents of Father T. Slater’s latest book, “Back to Morality” (Benziger Bros.), are rather miscellaneous. To quote only a few chapter headings: Purity and Dignity in Morals; Life in Communist Russia; Baptism not a Human Invention; The Reasonableness of Prayer; Justice; Prices Moralized; The Taxation of Betting; Christian Patriotism; Frustrating Nature. But there is a unifying idea, namely, that the greatest danger which threatens our modern world is the lack of morality and that the only way to supply the defect is to learn and practice the moral principles taught by Christ and His Church.

—“Sinn und Wert der Eucharistie,” by the Rev. Hermann Muckermann, S. J., is a lucid and sympathetic essay on the Holy Eucharist, written with the literary charm one is accustomed to expect from the author, and with the happy background of biological knowledge that always characterizes

his thought. Christ’s preparation of the Jewish people for the Eucharist, the development of his teaching, and the fulfillment at the Last Supper, are unfolded in telling simplicity. The last part is an appeal for the practical life-giving character of the Sacrament of Love. (B. Herder Book Co.)

—Two recent and most useful publications of the Paulist Press are: “A Little More Joy,” some hints for parents and teachers from Bishop Keppeler’s “Mehr Freude” by Fr. McSorley, and “The Fourteen Stations with a Sketch of Their Origin.” Both of these pamphlets will be helpful to teachers, the second especially for private devotion.

—Volume II of Msgr. A. Meyenberg’s “Leben Jesu-Werk” traces the history of the treatment of the Life of Christ and the problems connected with it, from the time of Martin Luther through Reimarus to Strauss, showing how in every generation since the Protestant revolt the subject was re-

written in consonance with the changing ideas of rationalist leaders. The story is spun out with much detail and in a somewhat rhetorical style that involves many repetitions. If the work were pruned, it would become still more valuable than it is. There is to be a third volume, bringing the subject down to the present, and then the author is going to give us a "Leben Jesu" of his own, to which we look forward with genuine interest. (Lucerne: Raebér & Cie.)

—In a brochure of 96 pages Fr. Thomas Villanova, O. M. Cap., has put together, for the use of confessors, the teaching of such leading theologians as St. Thomas, St. Alphonsus, Noldin, Egger, Pohle, Katschthaler, Pesch, etc., on the subject of the penitential exercises which the confessor is bound to impose, and the penitent to accept, by way of satisfaction in sacramental confession. His "Tractatus de Satisfactione Sacramentali," published by F. Rauch, of Innsbruck, deals (1) with the notion of satisfaction in general, (2) with satisfaction as a part of the Sacrament of Penance, (3) with the circumstances of time and place, (4) with the quality of satisfaction, (5) with its species, (6) with its acceptance and execution, and (7) with the commutation of the exercises enjoined by the confessor. The treatise is carefully written and will be of real help, especially to young priests and seminarians who are preparing for the cure of souls. (Fr. Pustet Co., Inc.)

—"The Little Secret," recommended as a "key to the spiritual life" by Fr. Cassian Karg, O. M. Cap., is the choosing of some spiritual thought in accordance with one's station in life and disposition, and keeping this thought constantly before oneself. The practice is a sort of spiritual taking of breath and paves the way for that more intimate communion with God that is the foundation of true mysticism. Fr. Cassian's little pamphlet was well worth translating and we trust the English version will be widely circulated, for its perusal is sure to result

in rich spiritual benefit for the individual soul and to promote the progress of a practical and at the same time ideal Christianity. (Published by the Capuchin Fathers of the Province of St. Joseph, 1740 Mt. Elliott Ave., Detroit, Mich.)

—Fr. Fulgence Meyer, O. F. M., presents what seems to us an ideal prayer and meditation book for the devotion of the "Forty Hours." The prayers are taken from S. Scripture, from the Imitation of Christ, from the liturgical books of the Church, and from other approved sources. The psalms and prayers running parallel with the text are a welcome help to those who care to use the book during the Holy Sacrifice of the Mass, at Communion, and for other Eucharistic devotions. The author is an experienced master of the spiritual life and this new compilation of his can be warmly recommended. (St. Francis Book Shop, 1615 Republic Str., Cincinnati, O.)

—We are indebted to the Fr. Pustet Co., Inc., for copies of Volumes II and III of "Institutiones Theologiae Dogmaticae" by Fr. Louis Lercher, S. J., professor of dogma in the University of Innsbruck. These volumes form a

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portion of a new text-book of dogmatic theology, which will no doubt appeal to many because of its soundness, its method, and its up-to-dateness. The latter may be judged from the fact that M. Scheler's intuition theory is discussed (II, 19-22) in connection with the dogma of the knowability of God. Vol. I contains the treatises *De Deo Uno*, *De Deo Trino*, and *De Deo Creante et Elevante*; Vol. III that *De Verbo Incarnato* (including Mariology and the Cult of the Saints) and *De Gratia Christi*. Vol. IV is promised for the end of this year. Vol. I will be issued in 1927. We shall review the work more at length when it is completed.

—Benziger Brothers present the first volume of a fine new edition of the spiritual writings of Abbot Louis de Blois, better known as Ludovicus Blossius. It is the "Book of Spiritual Instruction," as translated by Fr. Bertrand A. Wilberforce, O. P. Blossius was a saintly Benedictine, whose life was passed amidst the troublous times of the great revolt against the Church. His "Institutio Spiritualis," of which this is a splendid translation, is short, but full of wisdom and unction.

New Books Received

- St. Vincent de Paul*. Model of Men of Action. By the Rev. J. B. Boudignon. Translated from the Third French Edition by Rev. Patrick A. Finney, C. M. viii & 404 pp. 8vo. St. Louis, Mo.: The Vincentian Press, 1605 Locust Str. \$3.50 net.
- Whose Sins You Forgive*. A Series of Talks on the Sacrament of Penance by Francis X. McCabe, C. M. vi & 109 pp. 4¼x6 in. The Vincentian Press. 75 cts. net; paper, 35 cts. net.
- Conversations on Vocations*. By F. J. Remler, C. M. vi & 160 pp. 4¼x6¾ in. The Vincentian Press. 35 cts. net. (Wrapper).
- Herrlichkeiten der Seele*. Mystik des Auslandes. Von Dr. Alfons Heilmann. vii & 390 pp. 16mo. Herder & Co. \$2.25.
- Eucharistia*. Essays on Eucharistic Liturgy and Devotion by Joseph Kramp, S. J. Translated from the Second and Third German Editions . . . by Wm. Busch, Prof. of Church History in the St. Paul Seminary. With a Foreword by the Archbishop of St. Paul. xv & 225 pp. 12mo. St. Paul, Minn.: The E. M. Lohmann Co. \$1.50.

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A SPRINKLE OF SPICE

A student who was a candidate for the Protestant ministry, having decided to adopt the Catholic religion went to tell his tutor the sad news. After listening as patiently as he could to the young man's reasons for his proposed action, the tutor stood over him, frowned down upon him, and told him what he thought about it. "Of course," he said, "you must follow your conscience; but I feel it incumbent upon me to inform you that the step you contemplate taking will be highly distasteful to the—er—Deity, and—er—even more so to my wife and myself."

On being asked why she never married, Marie Corelli said: "There is no need, for I have three pets at home which answer the same purpose as a husband—a dog that growls every morning, a parrot which swears all the afternoon, and a cat which comes home late at night."

There was a Catholic country church where each year, in August, they had a picnic, and where all the politicians and incipient office-holders foregathered and were expected to make a speech. Upon one of these occasions some sons of Belial concealed a number of kegs of beer in an adjacent wood, and the mayor, who was a candidate for re-election, tarried longer at the beer than he did at the picnic. He arrived more than half seas over and was immediately seized, conducted to the platform, and called upon for a speech. He was barely able to hold himself up and utter these words: "Fellow-citizens, we meet to-day upon a common level—Protestants and Presbyterians—" and then he dropped dead drunk upon the platform. It was a Catholic picnic, but the humor of the incident amused everybody.

While in Europe, George Ade was presented to a German professor of literature, who asked: "Mr. Ade, have your works been translated into German?"

"No," replied Ade, "they haven't been translated into English yet."

Father Tom Burke, the famous Irish Dominican, had a great fondness for riding on the top of an omnibus. Once, when doing so after a long service in Dublin, he produced his Breviary and was soon deeply absorbed in prayer. A non-Catholic sitting nearby took occasion to comment upon the act. "The Lord tells us," he said, "that when we pray we should not be as the hypocrites who love to pray in public so that they may be seen by men. When I pray I enter into my room, close the door, and pray in secret." Without looking up, Father Burke replied aloud: "Yes, and then you get on top of an omnibus and tell the world about it."

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The Fortnightly Review

VOL. XXXIII, No. 12

ST. LOUIS, MISSOURI

June 15th, 1926

More Light on the Activities of the N. C. W. C.

In presenting to its readers the testimony which one William F. Montavon, of the National Catholic Welfare Conference, gave before Committee on Education and Labor of the U. S. Senate and the Committee on Education of the House of Representatives at their joint hearing on the Curtis-Reed Bill to create a Federal Department of Education, the FORTNIGHTLY REVIEW, in its issue of May 15, 1926, justified its own misgivings and the fears of others that the National Catholic Welfare Conference would sometime seriously compromise the Catholic cause in this country.

Mr. Montavon, who in the course of his testimony described himself as "the actual chairman" of the Department of Laws and Legislation of the Conference (a position which is in reality held by the Rt. Rev. Edmund F. Gibbons, Bishop of Albany), made statements which were so stupid that they would have been ridiculous if they had not been harmful to the Church. But Mr. Montavon did not monopolize the opportunity, as a spokesman of the N. C. W. C., to misrepresent Catholic opinion and travesty Catholic intelligence. Mr. Charles F. Dolle, Executive Secretary of the National Council of Catholic Men, shared with Mr. Montavon the distinction of doing in a single hour more damage to American Catholic interests than they have suffered at the hands of the Church's enemies in years.

"Senator Phipps. Give us your membership, the number of members.

"Mr. Dolle. Our membership is practically all the Catholic men and women of the United States. The Welfare Conference is the successor of the National Catholic War Conference, which was one of the agencies that was

so helpful to the Government during the war. The conference was continued afterwards for constructive help in peace time for the Government.

"Our representative is here in Washington at 1314 Massachusetts Avenue and consists of the department of laws and legislation, the bureau of education, the department of social acts, and the department of immigration, and a fifth department of lay activities, which is divided again into the National Council of Catholic Men and the National Council of Catholic Women.

"There are units of this organization throughout the country in all the parishes, and included in its membership are all of the Catholic lay societies. * * * *

"Senator Phipps. I think it will be impossible to print the communications in full, but the committee will probably decide to print the names and addresses of the people who have corresponded on the subject.

"Mr. Dolle. I appreciate that. The National Council of Catholic Men is the department of lay activities of the National Catholic Welfare Conference. All National, State, and local Catholic lay societies are represented in the national organization, and it represents, besides, all Catholic laymen of the United States who do not belong to any of these separate groups. The separate Catholic societies embraced in the N. C. C. M. are engaged in all kinds of charitable, benevolent, and education work.

"Catholic citizens of this country have been familiar with the legislation proposed in previous Congresses by which it has been sought to create a separate department of education and have opposed all these measures.

"The bill at present under consider-

ation has been examined and explained to the members of the N. C. C. M. and they desire me to present to you their objections to it.

"Catholic citizens do not oppose Federal research in the field of education and *Federal supervision of education by the United States Bureau of Education*. The present Federal Bureau of Education has rendered valuable service to education in this country and has operated with conspicuous success. *If it requires additional powers and appropriations, these should be granted to it.*" (Pages 275-277 of "Joint Hearings on the Curtis Reed Bill to Create a Department of Education").

Mr. Dolle's assertions have the merit of novelty, but they lack the virtue of accuracy. He revealed, as did Mr. Montavon, more fertility of invention than acquaintance with the facts of his own organization. He names a "Department of Immigration," though there is none in the Conference. He speaks of a "Department of Social Acts", presumably meaning the Department of Social Action. As he proceeds with his testimony, Mr. Dolle becomes more and more unhampered by facts.

"All national, state, and local Catholic lay societies are represented in the National Organization, and it represents, besides, all Catholic laymen of the United States who do not belong to any of these separate groups," says Mr. Dolle.

His statement will be the first intimation to millions of laymen—if they ever read it—that they have given their adhesion or entrusted their religious rights and interests to Mr. Dolle's Council of Catholic Men. In the first place, there are several national Catholic societies which do not now and have not heretofore had any sort of affiliation with the National Council of Catholic Men.

"There are units of this organization throughout the country in all the parishes and included in its membership are all the Catholic lay societies," Mr.

Dolle assured the Committee—and the general public. Mr. Dolle ought to know that, however impressive that statement may have been to the Committee, it was not consonant with the facts. There is not now, and there never has been, a solitary "unit" or any other sort of branch, sprout or offshoot of the National Council of Catholic Men in the Archdiocese of St. Louis, the Archdiocese of New York, the Archdiocese of Philadelphia, the Archdiocese of New Orleans, the Archdiocese of Boston, the Archdiocese of Chicago, the Archdiocese of Dubuque or the Archdiocese of Santa Fe. Mr. Dolle ought to know also that of the nearly 15,000 parishes in this country not even 500 have parochial branches of the National Council of Catholic Men.

All this may be excused as a kind of "delusion of grandeur," but no such charitable interpretation can be put upon Mr. Dolle's attempt to commit Catholics to the scheme for enlarging the Federal Bureau of Education and making it the beginning of the Federal Department which the Curtis-Reed Bill proposed.

Mr. Dolle's organization is conducting a propaganda for a "Bigger and Better Bureau,"—as its advocates describe it. In the "Information Bulletin" circulated by the National Council of Catholic Men last April the Catholic laymen of the United States were urged to "report favorable action" on the Phipps Bill, which contemplates the enlargement of the present Bureau. Mr. Dolle's organization declared that "when legislation is proposed which has the approval of the Catholic body of the United States, it is quite as much our duty to support it, as it is our duty to oppose measures which we are unable to approve." If Mr. Dolle means by the phrase, "the Catholic body of the United States," the organization which he represents, he equals Mr. Montavon as an unconscious humorist. But if he essays to speak for the hierarchy, the clergy, and the laity as a whole, and undertakes to pledge them

to the Phipps Bill, his presumptuousness transcends anything recorded in a good many years.

Miss Agnes Regan, Executive Secretary of the National Council of Catholic Women, was another of the "pinch-hitters" for bureaucracy. She appeared at the hearing to urge that the present bureau "be strengthened—its powers as well as its appropriation in-

creased,—that it may in the fullest possible sense carry on the wonderful work that it can do, and still leave to the States the privilege as well as the responsibility of developing the schools of the nation." (*Ibid.* page 391).

Miss Regan has had a previous experience in promoting bureaucracy. She was one of the "boosters" for the Sheppard-Towner Maternity Bill!

The Boy Scout Movement

By Observer

The policy of many scout officials at the present time is to answer all objections to certain features of the present plan of organization which militate against Catholic participation by arguments drawn from authority.

The one used most frequently is that "the hierarchy have approved scouting." The truth is that a majority of the bishops are to-day opposed to the movement and always have been on account of the dangers connected with it. It is well to note that the bishops of Germany have condemned the movement as organized there.

The letter dated Oct. 7, 1919, containing the approbation of Pope Benedict XV cannot be appealed to, since the conditions set down are not verified in Catholic scouting, as now conducted. Catholic scouting is not conducted in this country under the auspices of the ecclesiastical authorities, and there is great probability that since the promotion of Catholic scouting here, there are far more Catholic scouts under non-Catholic than under Catholic auspices.

Nor can the words of encouragement addressed to Catholic scouts at Rome last year by Pius XI be interpreted to mean that the present organization plan in this country is approved. Most of the scouts who made the pilgrimage came from Catholic countries, where our problems do not exist.

Scouting is not the solution of the boy problem, and it is misleading to present it as such. Scouting can take

care of the leisure time recreational and educational interests of some of the younger boys of the community. But it does not appeal to every boy, and even if it did, it would require more scout masters than we have teachers in the whole United States to give it the necessary leadership.

Furthermore scouting as now organized, holds the boy only about eight months on an average and it does not reach the boys most in need of help. It is easily seen that while scouting has a place in the Catholic boy programme, there is no reason for giving it a prominent position. It is only one small unit, and under the present system, it is a unit which does not fit in satisfactorily with the rest of the plan.

Modern propaganda methods have kept scouting before the public eye and have given many Catholics exaggerated ideas about its importance. It would be interesting to find out just how our Catholic boy work programme ever became so intimately tied up with the scout movement. Training in Catholic boy leadership has come to be considered identical with scout leadership training, our workers are being trained by non-Catholic scout officials and are imbibing non-Catholic principles, while our leaders in the field have accepted places on scout boards and have pledged themselves to spread scouting in the Catholic Church. The Catholic press continuously broadcasts scout propaganda. The result is not to be wondered at. Scouting is influencing

Catholic boy workers toward Liberalism, and at the same time is attempting to get a monopoly on Catholic boy work.

The summer camp situation illustrates how many of our Catholic boy workers stand in these matters. In the face of the law of the Church concerning the attendance of Catholic children at non-sectarian institutions of learning, which applies to summer schools and summer camps, Catholic scout officials insist that exclusively Catholic scout camps are not desirable, because they cannot inculcate religious tolerance, as the non-sectarian camp does.

Catholic leaders who look the situation squarely in the face, see that some changes are necessary if the work already done is to be salvaged. Diocesan control of Catholic scouting will put scouting in its proper place in relation to other boy work, and will insure independence in all matters pertaining to character building and religion. Affiliation with the national council would then be along the same lines as the affiliation of Catholic institutions with educational societies, and this arrangement would remove most of the objectionable phases of the present system.

The Problem of Religious Education

To the Editor:—

Since the editor of the F. R. (Vol. XXIII, No. 10) speaks of the benefit of exchanging opinions, I am sending a few remarks suggested by the article on "Religion in the Schools" which appeared in that issue:

1. It is a common attitude in education, when any class does not produce all the results desired, to want to multiply hours in that class. The lack of proper results in a class, however, may also be attributable to an insufficient consciousness of the aims to be achieved or to inefficient methods; and then *more time* is a dubious remedy.

2. Mere religious information does not make the religious man, however

important it may be. A minimum of religious knowledge knit up with practice may be far more effective spiritually than a maximum of instruction separated from practice. Thus formerly pages of exceptions in Latin grammar were memorized, but were effectively learned only in so far as the exceptions entered into the practical work of the class.

3. May we not have failed somewhat in religious education by treating religion merely as one of a number of classes, thus limiting our duty to the four walls of the class-room? Is not our religious education, confined to so many hours per week, often as far removed from the practical aspects of life as are, say, geometry or the Latin declensions? And is not the practical religious life of our charges often inculcated (or imposed) from without, with very little or no reference to the truths implanted within?

4. Religious education is as wide as education itself. The Catholic truths must enter consciously into every disciplinary enactment, and into other classes, like literature and history, to take very obvious examples; they must become a conscious atmosphere that inspires the actions of the life lived at school and at home. Religion is a moral virtue; a virtue is a habit; and habits thrive only on repeated acts. The problem of religious education is not necessarily how to give more information,—it may be also that,—but how to make the information acquired the basis of practical action. If this is not kept in mind, the multiplying of hours of instruction will be of little avail. It will no more readily produce better living than the mere knowledge that religion is a moral habit produces better teaching.

Virgil Michel, O. S. B.

The theological faculty of the University of Strasbourg announces a prize of 1,000 francs for the best treatise on the subject, "Bellarmine, Defender of the Papacy." Manuscripts must reach the proctor of the university before April 1, 1927.

Old-Line Versus Fraternal Life Insurance

In two previous articles (F. R., Vol. XXXII, cfr. Nos. 13 and 23) we have shown the obstacles that stand in the way of the development of our Catholic fraternal societies. To-day we wish to point out the difference between old-line and fraternal insurance, and in addition summarize the salient points of our former articles.

There are two kinds of old-line insurance institutions,—the stock company and the mutual. Most of the older old-line companies started out as stock companies. Only a comparatively few began as mutuals. During the last twenty years, however, the laws became more stringent, especially insofar as they demanded a strict accounting of the monies collected from policy holders, and it was proved conclusively that it is the policy holder who "pays the bill."

Now what does this bill amount to? First, there is the cost of securing new business. This amounts to from 75 to 100% of the first year's premiums. There is not an old-line company that secures new business for less than 75% of the first year's premiums. In other words, the new policy holder pays all of the expense of maintenance and upkeep, and the salaries of the solicitors. This 75 to 100% is divided, first, between the general agent, the district agency, and the actual solicitor of the insurance, who usually receives from 45 to 55% of the first year's premium as compensation for his work, and, in addition, renewal percentages of from three to five per cent per annum for from five to nine years after the policy is written and kept in force.

The insurance itself is based upon a standard mortality table, in this country mostly upon the American experience table of mortality, which has proved to be amply sufficient to take care of the selected medical risks, with usually a big margin over and above the actual death losses.

Now the mortality experience table can be made to assume a certain rate of interest earnings. Some companies

base their rates on a 3% interest assumption, others on a 3½%, and a few on 4%. In other words, a dollar collected under the American experience table on a 3% basis, earning 5½%, shows a clear profit of 2½%. The investments made by old-line companies are varied, running from industrial stocks and bonds to high-grade municipal bonds, and of late years the old-line companies are switching to real estate and farm loans, the kind of securities most up-to-date fraternal life insurance monies have long been invested in. Old-line stock companies through their investments, through the fact that they based their insurance on a very low interest assumption, and through the careful selection of risks, mounted up so high that life insurance company stocks were considered the best revenue and profit producers in the country. As an illustration we will mention one company the original stockholders of which bought their shares at \$100 each. These shares fifteen years ago had risen in value to \$59,000 a piece. Then the law stepped in and limited the profit that stock companies could make on their investment. This profit, assuming it to be 10%, meant that stockholders could receive no more than \$10 per share. This at once made the investment a poor one, since the stock had been traded and sold over and over, and many purchasers had paid big prices for it, based upon the earning power of the stock. To circumvent this loss in revenue, most of these stock companies sold out to their policy holders, thus making them mutuals. The stock was not, however, sold at its original par value, but at the earning value it then had. Thus it can be seen that the millions and billions that have been piled up were accumulated out of the profits secured from the policy holders, showing clearly how expensive old-line insurance really is. In matter of fact much more money had been collected from the policy holders than was necessary to conduct the business safely, and all

this while the legal safeguards placed around the old-line policy holder made him immune to loss, since an adequate legal reserve had always to be maintained.

Since the law has become more stringent, the companies are forced to return the surplus over and above a certain margin. This surplus, which really means a return to the policy holder of the amount overpaid by him, has for convenience and advertising purposes been called "dividend." Therefore, the higher the "dividend," the greater has been the overcharge. Naturally, a company on a 3% basis, earning 5½% on its monies, can and does pay greater dividends than a company on a 4% basis, earning 5½%.

The entire question is of an extremely technical nature, and we are merely trying to point out the essential elements.

It has been frequently asserted that old-line companies never fail, whereas fraternal often do. The truth is that over forty old-line companies have gone out of existence in the last twenty years. It is true that many fraternal have also gone under, but the only reason they failed was that they had insured their members below cost; in other words, they had promised more than they were able to give.

The margin of profit in old-line companies, as stated above, is regulated to a certain extent by law. This, however, does not prevent them from establishing, in addition to the legal reserve, all sorts of buffer funds under all sorts of captions. In addition to this the salaries paid to the officers are always princely, and why should they not be, if we look at this proposition from a cold dollars and cents standpoint? An insurance company is a business undertaking conducted for profit. If there were no profit for someone, the company would go out of existence, for no one has ever even intimated that an old-line insurance company is a charitable or an eleemosynary institution. We do not want to insinuate that the companies are not safe, but why should they not be

safe with the immense margin they have and the immense surplus over and above actual needs which they collect from their policyholders? New policies are constantly created. The more attractive they appear, the better they sell. The time is coming when every school in the country will have to include in its curriculum the teaching of the science of life insurance, at least of its fundamentals. If the general public understood this, they would soon be convinced that life insurance is one thing and an investment is another. You cannot mix the two, any more than you can mix oil and water. Life insurance may be construed as an investment for the family, but it can never, by any style of reasoning, be an investment for the policy holder himself. Remember, we are now talking from a purely old-line dollars and cents standpoint.

There is no sentiment in old-line insurance. Compare this with the fraternal system. Most of our Catholic fraternal societies have placed themselves on an absolutely safe, solid, and scientific basis. No individual receives any profit from a fraternal life insurance certificate. It is true the officers and solicitors, who devote their entire time and energy to this work, must be compensated in order to be able to live. But outside of this compensation and the other expenses necessary in the conduct of the business end of a fraternal society, every penny collected goes to the benefit of the certificate holders, and should any surplus accrue above a safe margin, it is returned to the members or certificate holders during their life time.

(To be concluded)

It is no part of Catholic belief that the plenitude of the priesthood makes its recipients incapable of wrong judgments, of jealousies and ambitions . . . there were disputes sometimes among the Apostles themselves. So why should we expect perpetual unanimity in those who carry on the Apostolic Succession?
—*The Tablet*.

Geography in Our Catholic High Schools and Colleges

By an Old College Professor

Professor Herbert T. Lukens of the Francis Parker School of Chicago, in an address before the Illinois Academy of Science not long ago commented upon the shocking ignorance of geography displayed by American youth and, among other things, recommended uniform maps for all schools, in order that, besides the U. S., the different countries of the world might appear on them according to their importance instead of being treated as absolutely secondary. I could not obtain a copy of his paper, but have only a concise epitome of it at my disposal. It seems that Prof. Lukens laid special stress upon the fact that in the "geographies" used in our schools this country is represented as the centre of the world, thus creating the false impression that the rest of the world is nothing compared with us, that all foreigners coming to our shores are ignoramuses who rank far below us in knowledge and civilization; and that prejudices are thus begotten which will necessarily cause misunderstandings among nations. He adds that it is a real pleasure to cast a look at an atlas printed in England, Germany, or Japan.

What I consider the greatest mistake in teaching geography is that the scholars are required to learn by heart a very large number of names, etc., while the training of the mind is neglected. Of what use are all the descriptions of this or that State or country together with statistics, as we find them in our books, if they are not vividly placed before the minds of the pupils? The teacher must be the living book. He must wander with his scholars through the different countries and, with the help of the map, show and explain their main features. This requires careful preparation. To illustrate by an example: The State of Texas has an area of 265,869 square miles, whereas Germany covers only 174, 780; Texas, therefore, is considerably larger than Germany. Belgium

has 11,373 square miles; hence it is only a little more than the 23d part of Texas. Germany has a population of 65,000,000, Belgium 7,500,000, whereas Texas supports only about 4,000,000. What thoughts will not such a comparison create in the mind of the pupil! It will set him to thinking. It will show him that there are other nations on earth that are as capable of making a living as we are. What would become of 65,000,000 people living in the State of Texas if they were cut off from food supplies for one month? The 65,000,000 people of Germany were cut off from all food supplies for several years during the World War. Yet comparatively few died of starvation. Such and similar explanations by the teachers would give our children a better idea of the world and the possibilities of the future, than a sterile and mechanical enumeration of the States of our Union and their boundary lines.

The reader will pardon this digression from my real subject, namely, geography in our high schools and colleges. I maintain that geography, which is sadly neglected or very superficially treated in our grade schools, should be more thoroughly studied in the high schools and colleges, where the students are more capable of understanding it than the children of the elementary schools.

There is no longer any doubt among the best educators that physical and political geography can be successfully inculcated only after the pupils have acquired a thorough knowledge of the different countries, their situations, etc., either by means of the synthetical or the analytical method. Our boys and girls coming from the grade schools are supposed to possess that knowledge; but very few do. Hence it must be supplied in the high school.

Moreover, it is to be very much regretted that Biblical geography is neglected in our Catholic institutions. The

more important the rôle which a country plays in the theatre of the world, the more attention we should give to it in the study of geography. I ask: Is there any country on earth that has exercised a greater influence upon mankind and that has a stronger claim on our interest and reverence than on Palestine, where Our Divine Saviour was born and died to redeem all mankind?—the country which He has sanctified with His blood, in which the blood of the first martyrs was shed, from which the Apostles started out to convert the world? Palestine deserves and requires our special attention above all other countries. Unless our young people are made fully acquainted with the topography, the resources, the cities, lakes, rivers and mountains of the Holy Land, the Bible History which they have learned cannot be clearly and definitely comprehended and will soon be forgotten, as all history taught and learned without the aid of geography is soon forgotten.

What is the real standing in geography of our young men in the upper classes of our college courses? I had an occasion to become acquainted with many young men coming from Catholic high schools and colleges in several states and I have not found one (in the reading of the classics) who would deserve 50 in geography, more especially in the geography of the Holy Land and those countries where the Apostles worked and lived. The names of Canaan, Judea, Juda, are unknown quantities; how large the kingdom of David and Solomon was, cannot be answered; Mounts Lebanon, Carmel, Thabor, Samaria, Garizim, Gelboe, Jezrael, Josaphat, the River Jordan and its affluents, the brooks Cedron and Jabok, Lake Genesareth, the Dead Sea, etc., ought to be thoroughly familiar to a scholar leaving a Catholic college, because they are intimately connected with Bible History; more especially to a student who is aspiring to the priesthood.

Somebody may say: There is not enough time for teaching these things;

we are accredited to the State university and have to follow the prescribed courses in order to be able to confer degrees. I reply: There is time for everything if we but have the will. Where there is a will, there is a way. The trouble with many of our Catholic institutions of learning is that what they see in our rationalistic or atheistic public institutions, they hasten to adopt, even if it redounds to the detriment of a solid Catholic education, which we are bound to impart. God will not ask the heads and professors of our Catholic colleges how many young men and women have earned degrees at the end of their curricula, but He will surely ask what they have done to raise faithful and zealous workers for His vineyard here on earth.

The Stigmatized Friar of Foggia

The official *Osservatore Romano*, in its No. 20,035, of April 29, prints a communication from the Supreme Congregation of the Holy Office, dated Apr. 23, in which attention is called to a book recently published by G. Bertutti, of Rome, on "Padre Pio da Pietralcina", the stigmatized Capuchin friar, to whom we have repeatedly referred in the F. R. (XXVII, 15, 19; XXIX, 18; XXX, 13, 16). This book, says the communication, treating as it does of pretended miracles and other extraordinary phenomena without the ecclesiastical imprimatur, is *ipso iure* forbidden under Canon 1399, n. 5 of the Code, and consequently falls under the provision of the preceding canon, 1398, 1. Therefore the book may not be printed, read, kept, sold, or translated into another language.

The S. Congregation reminds the public of its previous declarations and instructions regarding Father Pius, as published in the official *Acta Apostolicæ Sedis* (Vol. XV, p. 356; Vol. XVI, p. 368), according to which the faithful may not visit Father Pius or communicate with him even by letter.

Status of the N. C. W. C.

The *True Voice*, of Omaha, Neb., describes the status of the N. C. W. C. as follows:

"There seems to be a growing disposition in some quarters to question the authority of the National Catholic Welfare Conference and its right to speak for the Catholics of this country on matters of national concern. It is well to have a clear understanding on this point in order to prevent confusion when some matter of importance comes up. It has recently been stated authoritatively that the N. C. W. C. is not to be identified with the hierarchy of this country. This, then, is one mark that should not be lost sight of. The N. C. W. C. is made up of different departments or committees. The National Council of Catholic Women is the only integral organization in the conference that is functioning normally. The men's council has an existence mostly on paper at the present time. There are committees of the N. C. W. C. that have various duties in looking after laws, education, immigration and other matters. But when it comes to the question of authority, the N. C. W. C. has only that which its members as individuals or as organizations can bestow upon it. How far this gives the N. C. W. C. the right to represent Catholic interests is a rather delicate question, and one that should not be pressed too closely at the present time. The old Federation of Catholic Societies sometimes found itself on dangerous ground when it assumed to speak for the Catholics of this country. There were many who refused to recognize its assumption that it represented them. It is very much the same with the N. C. W. C. of the present day. It is largely a voluntary organization, doing some splendid work, but it has yet to win its right to represent or to speak for the hierarchy or the membership of the Church in America."

We agree with this statement, except that part of it which says that the delicate question how far the N. C. W. C.

represents the Catholics of this country "should not be pressed too closely at the present time." The blundering inconsistencies of Mr. W. F. Montavon and Mr. Charles F. Dolle before the joint congressional committee on education show that *it is high time that the status of the N. C. W. C. be clearly defined before unauthorized, unqualified, stupid, and indiscreet pseudo-representatives inflict irreparable damage on the Catholic cause.*

An Admirable Catholic Work on Anthropology

Those who are acquainted with Fr. Schmidt's and Fr. Koppers' volume "Völker und Kulturen" (Vol. I "Gesellschaft und Wirtschaft der Völker") know what a splendid contribution these two priest-ethnologists have made to the science of man and will not be surprised to learn that the book has been favorably reviewed by the foremost authorities in the field of ethnology and anthropology. This volume is one of a series intended to treat the entire history and culture of man under the appropriate title, "Der Mensch aller Zeiten." The other chief contributors to this imposing series of volumes are the two well-known German priests and scholars—Hugo Obermaier and Ferdinand Birkner.

Dr. Robert Lowie, editor of the *American Anthropologist*, an authority in ethnology, reviews the volume in Vol. 28, No. 1, of that journal, and concludes as follows: "While bound to express his doubts on a number of points, the reviewer cannot close without giving vent to his profound admiration for the work reviewed. While the presentation of all data from the angle of a special theory diminishes its pedagogical utility, advanced students will be goaded by this very circumstance into a variety of special inquiries purporting to corroborate or refute the authors' contentions." A. M.

The historian is a prophet looking backward.—Schlegel.

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The Decline of Socialism

The decline of the Socialist Party was plainly evident at the annual convention recently held in Pittsburgh. Fifteen years ago the Socialists seemed well on the road to become a fair-sized third party, but now they disavow being a political organization at all and pose as purely "an educational institution."

The proceedings of the Pittsburgh convention create the impression that Socialism as a party has broken down in America, just as it has in a number of other countries. Its present status in Europe was lately reviewed by Dr. Arthur Shadwell in the *London Times*. He summed up the matter by saying (*Times*, Apr. 9) that "its success as a political movement since the war has, by bringing it to a test of action, exposed its weakness as a proposed new economic order to such an extent that its advocates have been compelled to reconsider the problem and modify their ideas. Further, the failure in practice has reacted on the political movement, which is sharply divided and rather falling back than advancing."

It seems, therefore, that Socialism as a political party and movement is petering out. But in its stead a more

radical form of the same error is gaining ground both in Europe and America. It is Communism, which is very closely related to the Bolshevism that has upset Russia. Should Communism prevail, justly observes the Central Bureau of the Catholic Central Society in a recent press bulletin, "this illusion would be as promptly dissolved by the terrible realities of the disorders in which it would result," and hence "the great question of to-day is—Must the civilized nations undergo this ordeal, or will it be possible to reconstruct society in a manner that accords with the laws of Him who ordained it?"

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A New Theory About the Origin of the Septuagint

By the Rev. Joseph Molitor, D. D., Professor of Old Testament
Exegesis and Hebrew in the Pontifical College
Josephinum, Columbus, O.

The Greek Septuagint Version, made in the 3rd and 2nd centuries B. C., is the oldest translation of the Hebrew Bible and, consequently of great importance in Old Testament exegesis and textual criticism. Now, there are many and important discrepancies between the Hebrew Massoretic and the Septuagint texts. Origen's Hexapla and the Latin Version of St. Jerome are evidences that these textual differences were not unknown to Christian scholars of antiquity.

How are these discrepancies to be accounted for? Which of the two texts has the better claim to the genuine readings of the inspired original? These and similar questions are variously answered by scholars. In 1923, Prof. Franz Wutz, of Eichstätt (Bavaria), propounded a new theory about the origin of the Septuagint. According to Wutz, the authors of this version translated from a Hebrew text transcribed in Greek letters, not from one written in Hebrew characters. A similar theory, proposed by Tychsen, in 1772, had been promptly rejected by the Orientalists of that time. How does Wutz prove *his* theory?

He cannot produce the alleged transcription text which, he asserts, was used by the Septuagint translators. Neither can he demonstrate its existence from ancient sources. He takes his arguments from the text of the Septuagint itself, namely, from the way proper names and scattered Hebrew words are therein transcribed, and from the fact that a number of Hebrew expressions are given a double translation. From this last point he concludes that not one, but two transcription texts were employed.

To my mind these arguments do not establish his theory. Though some scholars accept it, others reject it. Fr. A. Vaccari, S. J., editor of *Biblica* (Vol. VII, No. 1, p. 14*) mentions as

adherents: R. Kittel, H. Schumacher, and B. Walde; as opponents: J. Fischer, E. König, M. L. Margolis, P. Riesler, and F. Schmidtke. Vaccari himself belongs to the opponents, as is evident from his note on p. 98 of the same issue of *Biblica* and from several remarks in the "Institutiones Biblicae" (Vol. I, lib. II, De Textu, p. 162: "argumenta quae affert, speciosa magis quam solida;" and p. 174: "ex his verbis frustra Wutz extundit vocabulum *mizdarkelim* a supposita radice *zarkel* Hebraeis ignota.") Dr. Schumacher's favorable review is published in the October and November (1925) issues of the *Homiletic and Pastoral Review*. Prof. Schmidtke's review of Wutz' theory is unfavorable (*Theologie und Glaube*, 1925, Vol. 17, No. 5, pp. 628-639). Prof. Friedr. Stummer (*Bonner Zeitschrift für Theologie und Seelsorge*, 1926, Vol. 3, No. 2, pp. 101-117) takes a more decidedly negative stand.

In his recent work "Die Psalmen" (Pustet) Wutz applies his theory. In the Introduction (pp. I-LXI) he explains it and gives a long list of *correctenda*. In the main part (pp. 1-379) the Psalms are given in the Massoretic and the Vulgate texts. Each Psalm is preceded by a short introduction and followed by an *apparatus criticus* in which Wutz "corrects" all readings of the Hebrew text deemed by him incorrect, usually making them agree with the readings of the Vatican Codex B. Thereupon Wutz gives a detailed justification of the "corrections." There follows (pp. 380-395) a three-fold vocabulary of hitherto unknown "Hebrew" words, 238 in all, discovered in the Psalms alone. Several indices conclude the book.

Even if Wutz's theory were well established, the method of its application to the Psalms seems to me overdone. In many instances where the Hebrew

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reading runs smoothly and yields a good sense, Wutz "corrects" it without necessity. In the great majority of cases where the Hebrew and Greek readings disagree, Wutz prefers the Greek. This he retranslates into Hebrew, and where the known Hebrew vocabulary does not suffice, he draws on that of other Semitic languages, thus "discovering" his 238 lost words.

Perhaps a little less confidence, a keener linguistic instinct, and a more thorough knowledge of Hebrew would have made Wutz hesitate to discover so many words unknown to the ancient Hebrews. But he is very confident and in his "*Corrigenda*" often replaces one bold assertion with another. However, whether agreeing or disagreeing with Wutz, we must give him credit for having powerfully stimulated interest in Old Testament textual criticism.

It is a comfort to the unfortunate to have companions in woe.—Virgil.

Father M. de la Taille, S. J., in his "Esquisse du Mystère de la Foi" (Paris: Beauchesne), devotes a long article (150 pages) to the question, "What principle of theology justifies a priest in taking money for the saying of a Mass?" He has collected a vast amount of interesting historical information, and his statement of the conflicting theories advanced by theologians shows how far the problem still is from solution. His own view is that the stipend represents the bread and wine formerly offered to the priests partly for the sacrifice of the Mass, partly for the sacred banquet which followed the sacrifice. The sacrifice belongs in a special manner to the person who makes this offering, and who has thereby, and without any further contract, a strict right to decide the intention for which the priest offers Mass. Moral theologians as a rule prefer a less liturgical solution; but Father de la Taille has given them grist in plenty for their mill.

The Quest for God

The anti-intellectualistic trend of thought in our day has lately had prominent exponents among Catholic writers on the all-important question of religion. Only time can tell whether the outcome will be a sifting of the ubiquitous grain of truth out of the exaggerations of modernism, or whether it may not in a subtler way mark a return to the dangerous modernistic abyss. Dr. Geiger in a recent study, "Der Intuitionsbegriff in der katholischen Religionsphilosophie der Gegenwart" (Herder), examines the writings of Catholic thinkers past and present, in order to ascertain to what extent they emphasize an intuitive natural knowledge of God as against the discursive demonstrations ordinarily accepted in Scholastic philosophy.

St. Augustine, Pascal, and Newman extol the merit of a knowledge by faith over that by reason; but, as Dr. Geiger shows, none of them champions the natural intuition of God attributed to them by some present-day writers.

On the other hand, the modern "Phänomenologie" developed by M. Scheler examines the act of religious consciousness only to find in it an object or essence, seen as absolute and holy, which is independent of the act itself, and which reveals itself as that on which the world and self are dependent. Thus we are said to have a natural revelation of God.

Gründler, a well-known Catholic protégé of Scheler, further develops phenomenology in order to build a philosophy of religion on it as a basis. Dr. Geiger rightly condemns him for considering the emotional element the essence of faith in its religious sense and for stressing God's sympathy and mercy to the extent of saying that these attributes indicate that punishment of sin in the next world ceases in time through expiation, that no man is damned eternally, etc. In these matters, as Dr. Geiger might have pointed out, Gründler seems to hold a sort of double theory of truth. The above "truths" are seen with "unerschüt-

terlicher Gewissheit;" still we read on the same page (of Gründler): "Ueber die Wahrheit oder Unwahrheit der christlichen Vorstellungen von Himmeln, Hölle und Fegfeuer. . . hat die positive Religion das letzte Wort."

Dr. Switalski, of the Albertus Magnus Academy of Cologne, and a critic of phenomenology, is examined because he emphasizes the influence of natural biological tendencies on our mental assents. Dr. Karl Adam, who is also under the influence of Scheler, shows a similar vitalistic leaning. A natural tendency is said to direct man's rational activities to a successful quest for the Absolute. The position of this writer, Dr. Geiger acknowledges, is a distinct advance over that of other phenomenologists.

The clear analytic sense of Dr. Geiger adds to the interest of his study; while the proper emphasis on contemporary writers makes of it a descriptive philosophical chapter in that striking epic of our own day which we can only call the quest for God.

V. M.

At this year's Convocation in Oxford University, Mr. W. T. S. Stallybrass, as outgoing senior proctor, delivered the customary Latin oration on the events of his year of office. Among the new professors at Oxford he mentioned especially Sir Ernest Swinton, inventor of the "tank,"— "*Machinae illius horrendae, qua, ut quondam graeci hippo dourateo Troianos, sic nos hostes nostros vincere potuimus.*" Mr. Stallybrass spoke with special feeling of the death of the late Public Orator, Dr. A. D. Godley; "*plurimos ille apud vos praesentavit, musaeo contingens cuncta lepore, non solum orator sed doctissimus quoque poeta,*" and referred also to the loss of Mr. Frederick Hall, Controller of the University Press, quoting of him the lines:—

"Cum quibus erat cumque una iis sese dedere:

Eorum obsequi studiis; adversus nemini Nunquam praeponeus se illis."

Away With Militarism!

It seems that President Coolidge has come to the conclusion that defense tests are a dubious political asset, and, as a consequence, the War Department has cancelled "Defense Day."

What good the Department extracted from the resentment evoked throughout this country and the wide-spread suspicion aroused without by these defense tests, we cannot even conjecture. It is the part of wisdom to write the whole unhappy idea off, now that it has been abandoned.

But it is also the part of wisdom for the peace-minded citizenship of this country to keep in mind that "Defense Day" was merely a symptom of the purpose of the war establishment to entrench the military idea in popular emotion and habit. Apart from this psychological aspect, there was little or no significance in the celebration of the day.

Another symptom of the same tendency is the use of the schools for military drill. Having defeated the purpose of the War Department with respect to "Defense Day," let peace-lovers now turn their efforts to the uprooting of every vestige of compulsory military training which exists outside of the regular military institutions.

Notes and Gleanings

In the "Official Catholic Directory" for 1926 a certain firm offers its "Adoration Brand of Incense," of which it says among other things: "Our experts have obtained for Holy Mother Church a series of incenses entirely new, unique, and exquisitely unlike anything before produced." This wonderful stuff is manufactured in various grades, at different prices: "Sacred Heart, \$6; Immaculate Conception, \$5; Little Flower, \$4; Holy Family, \$3; St. Joseph, \$2.50; St. Anthony, \$2." One wonders how "Holy Mother Church" is to show her gratitude to these marvelous chemists, whose product "represents the highest art of Egypt, Persia, India, and the Holy Land."

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In the *Haldeman-Julius Weekly*, which is aptly characterized by the San Francisco *Monitor* as "a low-brow edition of the *American Mercury*," Joseph McCabe, the apostate priest, argues that the figures of the Catholic population of the U. S. are greatly exaggerated. One does not need to be a fallen-away Catholic to share this belief, which is founded on good reasons. Why not ascertain the truth by taking a certified census by parishes? The time for making extravagant claims has passed; let us get at the facts!

The Masonic Grand Lodge of Mexico has issued a proclamation approving of the anti-Catholic activities of the Mexican government on the ground that all loyal Masons "must support the government and the laws of the country." On the other hand, the *Scottish Rite Bulletin* reports a resolution passed by a Masonic group in Washington, denouncing Mussolini and his persecution of "our Masonic brothers in Italy." Mussolini's law in Italy, comments the *Catholic Sentinel*, rests on the same foundations as Calles's law in Mexico, but it makes a difference whose ox is gored.

The *Catholic Transcript*, which is the official organ of the Bishop of Hartford (Vol. XVIII, No. 46), emphasizes the declaration recently made by the official organ of the Archbishop of Dubuque, that the National Catholic Welfare Conference must not be identified with the hierarchy of the United States. "The national hierarchy," says the *Transcript*, "have no spokesman outside of their own body." "The spokesman of such a grave and most reverend organization, if organization it may be called," adds our contemporary, "ought to be a man of rare wisdom, of rare sense, and of rare good taste . . . Great place requires great gifts. The place does not bestow the gifts. It is a pity to behold a great place adorned with great mistakes. . . . [the bishops] have, so far as the American public is concerned,

elected none of their own body as spokesman. Perhaps it were better if they did—provided the selection were made with some respect to fitness and discretion."

The foundation by Pope Pius XI of the Pontifical Institute of Christian Archeology will co-ordinate the functions of the Pontifical Academy of Archeology and the Commission for Christian Archeology. The former has of recent years considerably increased its scientific activity, and now issues publications of importance, but it has lacked a proper local habitation; while the latter has since the time of Pius IX, who founded it on the advice of G. B. de Rossi, been in charge of the Catacombs and their exploration. The new institute will be provided with professional chairs for the various branches of Christian archeology, and will issue a diploma to its students after a three years' course of study. The construction of the building has already been begun. The services that the Pope thus renders to scholarship are likely to be very great.

According to the *Placidian*, the journal of the Washington Benedictine Foundation, a highly specialized school for children of arrested mental development will soon be opened under the auspices of Dr. Thomas Verner Moore, O. S. B., who has been doing excellent work in combining the modern science of psychology with the abiding helpfulness of pastoral care. "It is typical of the Benedictine spirit," says the *Commonweal* (Vol. III, No. 26), "that it should have taken the lead among Catholics in promoting endeavor so profound and thorough in character as psychiatric reclamation." Let us hope that the new school will be available not only for the children of the rich, but, through the generosity of some wealthy benefactor, also for the children of the poor, who need such an institution much more urgently than their more fortunate fellow-sufferers whose parents can afford to engage private tutors.

Readers of the article, "Sir J. G. Frazer as a Biblical Critic," by the Rev. Albert Muntseh, S. J., in No. 9 of the F. R., will be interested to learn that the criticism expressed in that article agrees with the verdict of Fr. Damian Kreichgauer, S. V. D., in *Anthropos* (Vol. XXI, 1926, Heft 1 and 2, p. 323). Father Kreichgauer briefly comments on the French version of Frazer's book. He says that it (the abridged edition) "is distinguished by the same merits generally credited to the larger work, but also by the same regrettable defects and the same offensive prejudice against Holy Scripture and its inspired author. The Christian ethnologist need not himself pronounce this judgment." The reviewer means that unprejudiced scholars of every class will condemn Frazer for his reckless and unscientific interpretation of Biblical facts and for twisting them into an unproved and preconceived "scheme of things."

* * *

Anthropos, by the way, in spite of the financial handicaps under which its editors are carrying on their work, still stands in the front rank of Catholic scientific journals (some consider it the most scholarly publication we have), and ought to be more generously supported.

The parroting "moderns," who decry the old moralities and the old Bible, are convinced that they have discovered a wholly new philosophy of life. Poor ignoramuses! They seemingly are too ignorant and provincial to know that their philosophy is that of the pagan world, which Christianity drove out of Europe.—W. T. Ellis.

Put into today's terms of "living your own life," "expressing your own self," "Obeying the supreme sanctity of your own impulses," we have the modern version of Satan's lie: "Ye shall be as gods." This temptation has always appealed to mortals. Commonplace and second-rate personalities especially like to look upon themselves as "superior" and "indifferent" and "above the law."—W. T. Ellis.

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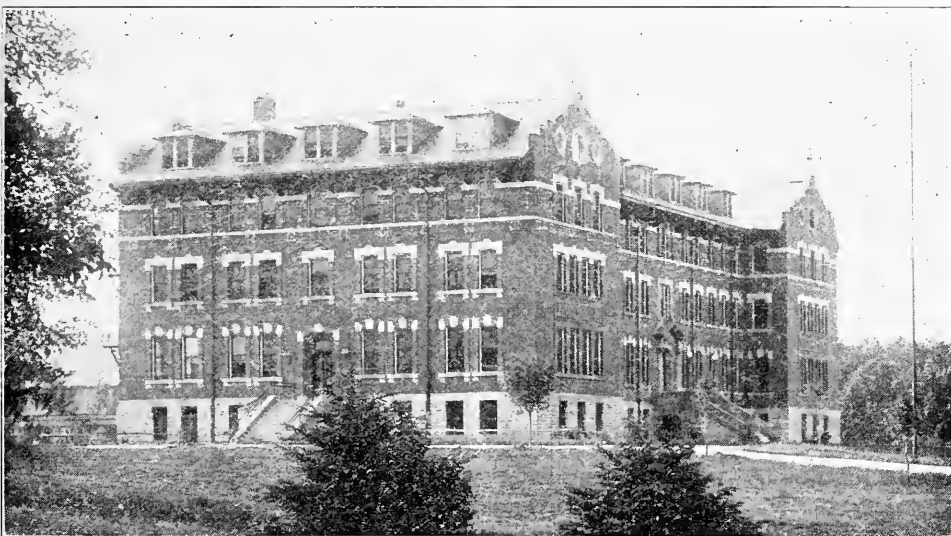
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Current Literature

—We are indebted to Father Hardy Schilgen, S. J., for copies of his three booklets: "Junge Helden" (Young Heroes), "Du und Sie" (You and She), and "Im Dienste des Schöpfers" (In the Service of the Creator). The first of these extols the beauty and desirability of the virtue of chastity and describes the means to preserve it and to regain it when lost. In the second, the reverend author characterizes the relation of the young man to his future bride. The third is a splendid exposition of Matrimony from the Catholic standpoint, for bridal couples and young married people. The last-mentioned little volume is the best we have ever read on this important subject. We are not surprised that 110,000 copies of it were printed and sold in Germany in four years. In view of the fact that bridal instructions are no longer given in many parishes of this country and the results of "birth

control" are very much in evidence among our Catholic people, we urge the adaptation of this booklet into English. The responsibility of the married is duly emphasized and the prevalent evils or vices, especially conjugal onanism and abortion, are strongly condemned. The book concludes with a brief explanation of the impedient and diriment marriage impediments and gives the text of a remarkable pastoral letter of the German episcopate on the subject of Christian Matrimony, in which the bishops declare that, unless the evil of "birth control" is stemmed, Germany will soon be in need of more coffins than cradles,—which is equally true of our own country.—Fr. A. B.

—The second volume of Fr. J. Bruns-
mann's S. V. D. "Lehrbuch der Apolo-
getik" is devoted to "Kirche und
Gottesglaube," *i. e.*, to the doctrine of
the Church and the analysis of faith. It
has all the advantages of the first vol-
ume, which was reviewed in this maga-
zine some months ago. In response

to a wish expressed by some of his reviewers the author promises to add a third volume, in which he will discuss the philosophical questions concerning God and the human soul which form the basis of every effective apologetic. (St. Gabriel bei Wien: Druck und Verlag der Missionsdruckerei).

—Under the title "Diatessaron, seu Concordia Quatuor Evangeliorum in Unum Redactorum," the Mt. Rev. Alex. M. Lepidi, of the Servite Order, has compiled a harmony of the four Gospels (Vulgate version), with copious Latin notes based on ecclesiastical tradition and approved authors. He makes no claim of originality, but says his labor has been a labor of love; it will prove helpful to many a student and preacher. Each section is followed by a series of questions and answers, in which controversial points omitted in the notes are treated. Two volumes of this "Diatessaron" have so far appeared; two more are to follow. (American agents: B. Herder Book Co.)

—Rt. Rev. Louis Nau, in a pamphlet, "Notes on the Jubilee of 1926" (Pustet), gives in succinct form all the information required for gaining the jubilee indulgence this year outside of Rome. A special edition of the pamphlet for the reverend clergy contains a brief commentary on canons 899 and 900 of the Code, dealing with the special faculties granted for the occasion to confessors. The pamphlet is timely, and its low price makes it suitable for mass distribution.

—Vol. II, Part I of Fr. J. B. Coyle's "Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus," embraces the eight weeks from Sexagesima to the end of Lent and deals largely with the Passion of Our Lord, on which the saintly Founder of the Redemptorists penned some of his finest passages. (The Talbot Press and B. Herder Book Co.)

—"Magnalia Dei: Ein Aufriss der christlichen Gedankenwelt," by the Rev. Dr. Expeditus Schmidt, O. F. M., is written by a convert mainly for those

who seek light on the teachings of the Catholic Church. The booklet has evidently grown out of many years of practical experience in instructing would-be converts. In a likely style, but free from controversial bitterness, the author treats those points of Catholic doctrine which are apt to offer difficulties to the modern inquirer. The booklet holds the golden mean between a text-book of dogmatic theology and the catechism, and will appeal not only to inquiring outsiders, but likewise to many Catholics who desire a deeper acquaintance with their religion. (Munich: Verlag Joseph Kösel & Fr. Pustet, K.-G.)

—A creditable contribution to the elucidation of the new Code by an American professor is "De Censuris Latae Sententiae iuxta Codicem Iuris Canonici," by the Rev. Albert D. Cippolini, professor of ethics and moral theology in the Polish Seminary of SS. Cyril and Methodius at Orchard Lake, Mich. The author deals with his subject in two books, "De Censuris in Genere" and "De Singulis Censuris," and purposely refrains from citing other canonists, for the reason that, as he tells us in the preface, "nolui quempiam me inter et canones arbitrari, ne meo fortem abdicarem iudicio et interpresem fierem interpretum." (Turin, Italy: Marietti).

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New Books Received

The Saints of Assisi: Francis and Clare, with Juniper and Giles, Friars Minor. By E. Salusbury. vii & 259 pp. 12mo. Benziger Brothers. \$2.25 net.

The Vocabulary of the Moral-Ascetical Works of St. Ambrose. A Study in Latin Lexicography. By Sister Mary Finbarr Barry, of the Sisters of St. Joseph, Brighton, Mass. (Catholic University doctoral dissertation). xiii & 287 pp. Svo. Brookland, D. C.: The Catholic Education Press.

St. Bonaventure's Year Book. 1926. Edited by the Duns Scotus Society of St. Bonaventure's Seminary, Allegany, N. Y. 186 pp. 7½x10 in. Illustrated. Published by the Seminary. P. O. address: St. Bonaventure, N. Y.

Thomas von Aquin: Eine Einführung in seine Persönlichkeit und Gedankenwelt. Von Dr. Martin Grabmann. Fünfte, vom Verfasser verbesserte Auflage. (Sammlung Kösel). vi & 172 pp. 16mo. Munich: Verlag Joseph Kösel & Friedrich Pustet K.-G. M. 2.

Der katholische Gedanke. Of this series of monographs, published by Joseph Kösel & Fr. Pustet, Munich and Ratisbon, we have received the following volumes: I. *Die Gottessehnsucht der Seele*, von Dr. Arnold Rademacher, 2te Auflage, 144 pp. M. 2.30.—II. *Wesen und Grundlagen der kath. Mystik*, von Martin Grabmann, 2te, vermehrte Auflage, 73 pp. M. 0.80—III. *Mönchtum und Urkirche*, von Dom Germain Morin O. S. B., übersetzt von Benedikta von Spiegel O. S. B., 198 pp. M. 2.40.—IV. *Die Protestanten und Wir*, von Engelbert Krebs, 112 pp. M. 2.50.—V. *Das Wesen des kath. Menschen*, von Peter Lippert S. J., 2te Auflage, 84 pp., M. 1.60.—VI. *Gottgeheimnis der Welt*, von Erich Przywara S. J., 191 pp., M. 2.30.—VII. *Das Seelenleben des hl. Thomas von Aquin, nach seinen Werken und den Heiligsprechungsakten dargestellt*, von Martin Grabmann, 2te Auflage, 118 pp., M. 2.—VIII. *Lumen Christi*, gesammelte Aufsätze von Dr. Ildefons Herwegen O. S. B., 161 pp., M. 2.60.—IX. *Mystik und Pietismus*, von Dr. Kurt Reinhardt, 256 pp., M. 4.—XII. *Der Kritizismus Kants*, von Bernhard Jansen S. J., 95 pp., M. 2.50.—XIII. *Römischer Katholizismus und politische Form*, von Carl Schmitt, 53 pp., M. 1.50.

The Three Roses. (A Story) by Enid Dinnis. 320 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.

The Bible: Its History, Authenticity, and Authority, Treated in a Series of Lectures by Catholic Scholars, Delivered at Aberdeen, 1924-25, under the Auspices of the Aberdeen Diocesan Branch of the Catholic Truth Society of Scotland. 200 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

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Life, by the Rt. Rev. D. Columba Marmion, O. S. B., Abbot of Maredsous Abbey. Translated from the French by a Nun of Tyburn Convent. xii & 463 pp. 8vo. Sands & Co. and B. Herder Book Co. \$4.25 net.

Jesus, Our Eucharistic King. Twenty-Eighth International Eucharistic Congress, June 20-24, 1926. Words and Music by Mrs. Nellie Lahiff. Published and copyrighted by Mrs. Lahiff, 201 W. 106 Str., New York, 25 cts.

Christ and the Catholic College. By Maurice S. Sheehy. x & 102 pp. 12mo. Joseph F. Wagner, Inc. \$1.25 net.

The Annunciation and Other Poems. By Charles H. Misner. 55 pp. 8vo. The Macmillan Co. \$1.50.

Sponsa Christi. Schwester Maria Angelica von Jesus, unbeschuhte Karmeliterin (1893-1919). Nach ihren Aufzeichnungen. Mit Erlaubnis des Karmel von Pontoise herausgegeben von M. J. von Waltendorf. Mit 3 Bildern. 162 pp. 16mo. Herder & Co. \$1.20 net.

Ludwig von Pastor, der Geschichtschreiber der Päpste. Denkschrift an den 70. Geburtstag. Zum 40. Jahrestag des erstmaligen Erscheinens der "Geschichte der Päpste" herausgegeben von seinen Freunden. Als Manuskript gedruckt. 55 pp. 12mo. Herder & Co. 60 cts. (Wrapper).

Gespräche mit einem Gottlosen. Von Helmut Fahsel, Kaplan. viii & 214 pp. 8vo. Herder & Co. \$1.75 net.

The Holy Eucharist and Christian Life. By Frederick M. Lynk, S. V. D. 77 pp. 12mo. Illustrated. Techny, Ill.: Mission Press, S. V. D. \$1 net.

Von Kunst und Künstlern. Gedanken zu alten und neuen künstlerischen Fragen von Joseph Kreitmaier S. J. Mit Titelbild und 48 Tafeln. x & 250 pp. 8vo. Herder & Co. \$2.85 net.

America's Story. A History of the United States for the Lower Grades of Catholic Schools. By Wm. H. J. Kennedy and Sister Mary Joseph. ix & 436 pp. 12mo. With many maps and illustrations. Benziger Bros. \$1.08. *Teacher's Manual* to accompany America's Story, by the same authors. 84 pp. 15 cts. (Wrapper).

The Sunburst of Eirinn. An Allegorical Irish Play. A Picture of the Past and a Vision of the Future. In Three Acts. By Honor Walsh. 56 pp. 4¾x6½ in. Brooten, Minn.: Catholic Dramatic Co. 50 cts.; 10 copies, \$4.50; 15 copies, \$6.50. Royalty fee for each performance, \$20. (Wrapper).

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- The Evolution of Modern Capitalism. A Study of Machine Production by John A. Hobson. New and revised edition. N. Y., 1908. \$1.50.
- How to Pray Well. Short Instructions on the Most Important Religious Exercises. Compiled by Wm. Gier, S. V. D. Techny, Ill., 1925. 75 cts.
- Economics for Christians and Other Papers. By Joseph Clayton. Oxford, 1923. 75 cts.
- Handbook of Moral Theology by Koch-Preuss. Vol. I. General Introduction; Morality, its Subject, Norm, and Object. 2nd ed. St. Louis, 1919. \$1.20.
- Coyle, J. B. (C. SS. R.) Meditations and Readings for Every Day of the Year. Selected from the Writings of St. Alphonsus. Vol. II. From Sexagesima to Holy Saturday. Dublin, 1926. \$1.50.
- Leonard, Jos. (C. M.) St. Vincent de Paul and Mental Prayer. A Selection of Letters and Addresses. London, 1925. \$2.50.
- Williamson, Benedict. The One Real Thing. (An account of the claims and teachings of the Catholic Church). London, 1925. \$2.50.
- Pirotta, Ang. (O. P.) S. Thomae Aquinatis in Aristotelis Librum de Anima Commentarium. Turin, 1925. \$1. (Wrapper).
- Vermeersch, A. (S. J.) Religious and Ecclesiastical Vocation. Tr. by J. G. Kempf. St. Louis, 1925. 75 cts.
- Reinke, Joh. Mein Tagewerk. (Memoirs of a famous botanist). London, 1925. \$2.
- Hauschatzbücher, Nos. 31 to 41. Eleven volumes of good German fiction. Kösel & Pustet, Ratisbon, 1924. \$2.50.
- Fahsel, H. Die Ueberwindung des Pessimismus. Eine Auseinandersetzung mit Arthur Schopenhauer. Freiburg, 1925. 50 cts. (Wrapper).
- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Stiegele, P. Retreat Matter for Priests. Adapted by C. F. Kayser, edited by A. Preuss. St. Louis, 1926. \$2.
- Slater, T. (S. J.) Back to Morality. London, 1925. \$1.50.
- Schmidt, Exp. (O. F. M.) Magnalia Dei. Ein Aufriss der christlichen Gedankenwelt. Munich, 1926. \$1.

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On Friday, June 4th, began the Solemn Novena in preparation for the Feast Day of St. Anthony, the Wonder-Worker of Padua at Graymoor. All petitions arriving during the course of the novena were continued at the Shrine during the Octave Novena, beginning June 15th. In order to make these novenas more efficacious on behalf of the thousands of clients participating in them the Graymoor Friars have arranged for a Novena of Masses to be said every month at the altar over the tomb of St. Anthony in Padua for all intentions forwarded to the Wonder-Worker's Graymoor Shrine.

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The Fortnightly Review

VOL. XXXIII, No. 13

ST. LOUIS, MISSOURI

July 1st, 1926

The Medieval Inquisition at Work

A. L. Maycock, in an interesting "Note on the Medieval Inquisition," in No. 743 of the *Month*, analyses 930 sentences against heresy pronounced by Bernard Gui, O. P., inquisitor at Toulouse, which are preserved in the records of the Toulouse tribunal.

The summary is as follows:—

Released from obligation to wear crosses	132
Sentenced to pilgrimages, without wearing crosses	9
Released from prison	139
Sentenced to wearing crosses	143
Imprisoned	307
Dead persons, who would have been imprisoned	17
Abandoned to the secular arm and burnt	42
Dead persons, who would have been abandoned	3
Persons, whose bones were exhumed and burnt	69
Fugitives, declared excommunicate	40
To be exposed in the stocks or pillory	2
Priests to be degraded	2
Exiled	1
Houses to be demolished	22
Condemnation and burning of the Talmud (2 cartloads)	1
Removal of interdict	1
Total	930

A number of interesting points emerge from the study of these figures. It will be seen, for instance, that by far the most common sentence was imprisonment; and that out of the 307 heretics so committed, 139 were released before the expiration of their sentences. 19 out of the whole number were condemned to the "*murus strictus*," which involved solitary confinement in chains; whilst the rest were committed to the comparatively easy routine of the "*murus largus*."

It is worth noting also that 17 out of the 42 persons abandoned to the stake were condemned at the *auto-da-fé* on April 5th, 1310. During his last eleven years in office Bernard passed judgment in 715 cases, abandoning 19

impenitent and relapsed heretics to the stake. Out of the whole number of 42 sentences of abandonment, 33 concerned relapsed heretics.—that is, persons who, after reconciliation with the Church, had fallen back into heresy,—whilst only 9 of the condemned were impenitents. This is a sufficient refutation of those controversialists who would represent the heretics as martyrs gladly welcoming death in the cause of truth. The majority sought under cross-examination, by every possible evasion and quibble, to avoid committing themselves to any statement of a heretical nature; just as, during their ordinary lives, they had sought, by a rigid adherence to all outward Catholic observances, to avert all possible suspicion from their persons.

Another point concerns the *auto-da-fé*, which is still widely regarded as a sort of ceremonial burning of heretics, accompanied by much public merry-making and popular horse-play. This impression is quite erroneous. The *Sermo Generalis* or *Auto-da-fé*, as its name implied, comprised the preaching of a sermon and the making of a solemn Act of Faith by all who were present. It did not necessarily involve the condemnation of heretics, still less the pronouncement of death sentences. An *auto-da-fé* was primarily a ceremonial assertion of the Church's authority, intended to confirm the faithful and to warn them against the perils of heresy. Any important event, such as the installation of a new inquisitor in the district, might be accompanied by one of these functions.

From an early date, however, it became the recognized practice to add to the impressiveness of the *auto-da-fé* by the formal promulgation of judgment against all heretics who had appeared

before the tribunal and had been convicted since the last ceremony of the kind. All of Bernard Gui's sentences were promulgated at *autos-da-fé*. He presided over eighteen. Yet at seven of these his most severe sentences were to terms of imprisonment. At the *auto* convened on November 28th, 1319, he made only one anti-heretical judgment, ordering the burning of a great collection of Jewish literature that had come into his hands. At the *auto* on July 14th, 1321, he condemned one heretic to banishment. On June 29th, 1321, the only measure relating to heresy was the removal of the interdict laid upon the village of Cordes.

Bernard Gui's activities show the mediaeval Inquisition at the very summit of its efficiency and operating with its most relentless thoroughness. Its efficiency is demonstrated by the exceedingly small number of failures,—that is, abandonments to the secular arm. Of its thoroughness the enormous number of sentences, as well as the subsequent course of events in Languedoc, provide sufficient evidence. The apparent paradox that a sentence of abandonment to the stake constituted, as far as the Inquisitor was concerned, a failure, is explained thus by the author: The Holy Office was primarily not a criminal tribunal, but a penitential office. Its purpose was not to punish, but to reconcile. Its sentences were not punishments, but penances, by which the spiritual regeneration of the reconciled heretic might be assisted. The inquisitors themselves habitually speak of their ministrations in this sense. They desired not merely an acknowledgment of guilt, but a firm purpose of amendment. Consequently, when the accused obdurately persisted in his errors and resisted all attempts to bring him back to the Faith, the Inquisitor simply withdrew the protection of the Church from the impenitent sinner, declaring that he had set himself in wilful rebellion against the law of God and could only be punished by the law of man. Heresy was a crime against the State, for which death was the legal punishment.

Dr. Ludwig von Pastor and his History of the Popes

Dr. Ludwig von Pastor, the historian of the Popes, now residing in Rome as representative of the Austrian government at the Vatican, completed his seventieth year, Jan. 31, 1924. In honor of the occasion a large number of his friends, including six cardinals, met in the aula of the Anima and presented their congratulations together with an address signed by 860 scholars throughout the learned world. The proceedings of this meeting have now been printed as a "Denkschrift," in the form of a brochure, by Herder & Co., of Freiburg i. B., and can be purchased from the B. Herder Book Co. of this city for sixty cents. The addresses of Cardinal Ehrle, Dr. Dengel, Fr. R. van Oppenraaij, S. J., Dr. G3ller, and especially Dr. von Pastor's reply, are well worth reading. The pamphlet also contains the Holy Father's letter to Baron von Pastor dated Jan. 8, 1924, and a list of the learned historian's books, of which the "Geschichte der P3pste" has been translated into French, Italian, English, and Spanish.

Vol. X of the original work, which is to appear in the course of 1926, will contain the lives of Sixtus V, Urban VII, Gregory XIV, and Innocent IX (1585-1591). The concluding volumes will contain: Vol. XI, Clement VIII; Vol. XII, Leo. XI and Paul V; Vol. XIII, Gregory XV, Urban VIII, and Innocent X; Vol. XIV, Alexander VII, Clement IX and X, Innocent XI, Alexander VIII, and Innocent XII (1655-1700); Vol. XV, Clement X, Innocent XIII, Benedict XIII, and Clement XII (1700-1740); Vol. XVI, Benedict XIV, Clement XIII and XIV, and Pius VI (1740-1800). This will bring the History of the Popes down to the year 1800, as contemplated by the author when he began his arduous task over forty-two years ago. Let us hope that he will be spared to complete the great monument he is erecting to the papacy and to Catholic historical science.

"The Difficult Commandment"

By the Rev. Augustine Bomholt

"The Difficult Commandment" is the title of a booklet composed by Father C. C. Martindale, S. J. (P. J. Kennedy & Sons). The deplorable moral condition of so many young men and boys has prompted the learned Jesuit to offer them practical advice. He tells us in the preface that this subject,—as we all know,—is very delicate and must be handled with the greatest of caution. Who is to impart information on "the difficult commandment" to young men and boys? The father? The teacher? The priest?

The confessional, the author tells us, is "amazingly impersonal, while this topic is to be treated very personally, indeed." The priest is advised to say less rather than more. He has little option in the matter for want of time and because if one stays in long, it is suspected that "he has a lot to say." But the priest is dealing with the penitent in the confessional, not with others who may be waiting outside. When the author says that "a man who has a lot to say, goes to confession but seldom, when, as a rule, the confessional is crowded, and is glad to get out speedily," he tells the truth and places his finger on a very sore spot. One may wonder how the four offices of father, teacher, physician and judge can be properly exercised in two or three minutes. Not that one should waste time,—no, but one should give kind, prudent, and effective advice to those who are in need of it.

Among the many thoughts and truths expressed by Fr. Martindale are a number worthy of special consideration. For instance, that the topic is usually treated merely either from the physical or spiritual, and not sufficiently from the psychological side. To arise immediately upon awaking, to take a cold plunge, etc., may be good advice but it does not suffice. Nor does it suffice to tell the poor victim of secret vice to go to the Sacraments more frequently, to pray to Our Lady

(which, by the way, is very good and necessary), and so forth. "Human beings need intellectual and psychological help as well as physical and spiritual."

A very important fact the author mentions in that part of his booklet which is entitled "Explanatory," namely, that man, having body and soul, is not and never will be an angel. "You sometimes read," he says, "that you ought to aim at angelical purity, or that a saint was an angel of purity, but these are metaphors and are misleading."

On page 52, a very important truth is stated, namely, that for the commission of mortal sin it is not enough to see the wrong, but the will must be sufficiently free to act or not to act. It is philosophically true that ignorance, violence, fear, and passion may influence the will. *Metus gravis* and passion may indeed for the time being neutralize the free action of the will entirely. And because of this there is, after all, but one who can determine the responsibility, namely, God. Hence, in the majority of cases, *res relinquenda Deo*.

In "Motives and Ideals" Fr. Martindale gives three very good reasons why young men and boys should endeavor to keep themselves morally clean, *viz.*, (1) the fear of disease, (2) the thought of mother and (3) the thought of future marriage. We have always believed that by far the greater number of young men and boys do not sin through malice. They are simply thoughtless, and their thoughtlessness causes them to become reckless and, at times, godless. We agree with the author in thinking that a visit to the victims of debauchery may prove a safeguard for many a young man. In dealing with young men and boys we have frequently noticed that they first act and think only when the mischief has been done,—which is evidently the wrong way to proceed. Hence

we lose no opportunity to advise them always before they act to think seriously of the certain or probable consequences of their conduct, thereby avoiding many serious mistakes.

Father Martindale's final advice, to pray, to work, and to try to find a sensible adviser, is prudent and timely.

In refusing to believe "in a congenital or hereditary tendency to this or that," the author is at variance with Dubois, Krafft-Ebing, and other renowned scientists. In psychopathic laboratories such as that at Chicago, the family history of each delinquent is carefully investigated and taken into consideration in judging his case.

Fr. Martindale underestimates the evil results of certain excesses upon the mind and body. Dubois says that "nothing weakens the organism like the frequent repetition of this nervous crisis," and Stoehr-Kannmüller substantially agree with him, as does also Krafft-Ebing.

Since the trouble originates largely in ignorance, continues in weakness, and ends in misery, why not enlighten the poor victims and warn them wherever this can be done, as, for instance, in the confessional? They should be taught never to lose courage; to pray regularly; to receive the Sacraments frequently and worthily; to shun the proximate free occasion absolutely, and to exercise careful control over the external senses, through which evil thoughts enter the mind.

St. Francis of Assisi and the Blind

It is perhaps not generally known that St. Francis of Assisi lost the use of his eyes towards the end of his life. There was a touching commemoration of this fact when the Italian Union of the Blind met at Assisi not long ago to honor St. Francis as their patron. The *Franciscan Herald* (May) reports on the meeting as follows:

"They declared it their purpose 'to commemorate the death of the Saint by celebrating the seventh centenary of the light which he enkindled in September, 1225, when, his sight almost

gone, he composed the first stanzas of the Canticle of the Sun, that sublime hymn in which St. Francis calls upon all creatures to praise the Lord, whom throughout life he loved so seraphically. The hymn is one of the earliest Italian classics. In token of their devotion the society will have placed at San Damiano a votive urn with an olive branch, a hawthorn, and a lily (three Franciscan emblems), the urn bearing the inscription: 'To the Saint of the Canticle of the Sun, the Blind, bearing their lot in peace. 1225-1925.' One of their number will recite the Canticle there in the name of his companions."

Pliny and Prohibition

Pliny's "Natural History" covers so many subjects that it would take an index volume to record them. The great public libraries of America find this ancient classic in constant demand. There would probably be a stampede for it if it were generally known that certain extended sections of the "Natural History" are a veritable vade-mecum for home-brewers and wine-makers. Those legislators who would pass laws prohibiting the possession of recipes for making alcoholic beverages must view Pliny with apprehension, since the sixth chapter of Book XIV of the "Natural History" discourses sympathetically of some thirty-eight varieties of foreign wines, seven of salted, eighteen of sweet and of raisin, three of second-rate wines, sixty-six of artificial wines, with careful directions for their making in approved Roman fashion, and describes twelve wines credited with miraculous properties.

Pliny recalls the remark of the Scythian ambassador to the effect that the more the Parthians drank, the thirstier they got,—which seems, however, to be no solution to the inverse modern phenomenon.

Noah Webster, compiler of the American Dictionary of the English Language, was responsible for the change of the "our" in such words as labour and honour to "or."

Old-Line Versus Fraternal Life Insurance

II. (Conclusion)

Now what does a fraternal give that the old-line does not give? We refer here principally to our Catholic fraternal, though all fraternal give a great deal more than any old-line company can give.

First of all, in our Catholic fraternal men and women are organized in Catholic groups. Anyone familiar with successful organization work knows that the individual can accomplish little, but that organized forces, properly managed, can and do accomplish great things. In fact nowadays very little of any consequence is done without organization. The Catholic Church as such is a scientifically perfect organization, but the laity have never been thoroughly organized. For proof of the value of Catholic organization we need only to refer to the more successful parishes in this country. Invariably those parishes that have good, well managed Catholic societies are the most successful. The best members of the parish are usually those who take an active interest in some Catholic society. While it is true that there are outstanding Catholics who do not affiliate themselves with any society, this is the exception rather than the rule.

Secondly, the Catholic fraternal, through its affiliated societies, furnishes life insurance based upon scientific principles,—in other words, honest life insurance. A fraternal that does not do this is not worthy of support. It is un-Christian, to say the least, to promise to pay \$1,000 at the death of a member, when adequate provision has not been made to accumulate this sum. Therefore the first thing necessary is that the society be honest and ready to meet its obligations and keep its promises.

Third, in most cases a sick benefit is furnished, which is a great relief to the members.

Fourth, the active member of a Catholic fraternal society wins the respect

and good will of his fellow members and in this way is often aided in whatever he undertakes.

These points cover the material advantages of a fraternal society. But there is also a moral side. The members of a successful Catholic fraternal society not only assist one another when assistance is needed in a material way, but they furnish an environment by surrounding each member in such a way that he is kept in the kind of company that is conducive to his religion, and morals. He becomes proud of his faith and is not ashamed to profess it.

If a census were taken, we should find first of all that the percentage of mixed marriages among active fraternal society members is extremely low; that the active members of Catholic fraternal societies receive the Sacraments more often than others; that the overwhelming majority of successful men and women received a good part of their training in a society meeting room.

Right here is where our Catholic fraternal societies should and do prove themselves of the greatest value. We need Catholic leaders. We need laymen who will become towers of strength, not only in their respective communities, but in the nation; who can and do not only successfully combat the enemies of the Church, but reflect credit upon the Catholic Church when it comes to performing patriotic and civic duties. Where can a Catholic man or woman get a finer training at less cost than in the meeting room of a Catholic fraternal society?

In addition to this, every Catholic fraternalist receives the official organ of his or her society. This is a Catholic paper containing not only society news, but some of the more important Catholic news and timely editorials. In other words, the Catholic fraternal society is the one institution that sends a Catholic paper into the home of each

one of its members at least once a month.

Since the Catholic fraternal and other fraternal societies are placing themselves upon an absolutely safe and sound business basis, thus furnishing insurance of the same character and safety as that furnished by the old-line companies, the latter are beginning to realize that the fraternal societies are becoming strong competitors and they are scrambling to maintain themselves. Their first move is to work out a system under and by which they can organize their policy holders. Already we hear of policy holders of this or that company being organized in groups throughout the country and of various social affairs, events, and arrangements. Even if they should succeed, what would it mean? It would mean a general conglomeration of all sorts of policy holders thrown together in social intercourse. In Catholic fraternal societies the social activities in connection with meetings are confined to members and their families,—surely an ideal arrangement. An old-line social group comprises men and women of all denominations, nationalities, and religions. The old-line companies are also imitating the official organ of the fraternal, sending out periodicals at regular intervals, giving not only news of the company but other interesting and attractive editorials and news items. Last but not least, when death finally comes, the function of the old-line company is to complete the contract as promptly as possible by paying to the beneficiary the face value of the policy. When death comes to a fraternal member, the fraternal society, besides taking care of this end of the contract, as a rule even more promptly than the old-line company, has Masses said for the repose of the soul of the deceased member, extends sympathy and condolence to the beneficiaries, offers prayers for him at meetings, and so forth. In other words, the benefits of a certificate in a Catholic fraternal extend beyond the deathbed and the grave. Who ever heard of an old-line

company sending a committee of policy holders to the widow or other beneficiaries of a deceased policy holder to express condolence and sympathy? Who ever heard of a Mass being said for the repose of the soul of a deceased policy holder by an old-line company? Who ever heard of prayers being offered for the repose of the soul of a deceased policy holder by an old-line company? Who ever heard or saw anything done by an old-line company that could be construed as a moral or sentimental benefit? And who ever heard of an old-line company helping the son or daughter of a policy holder to stay on the narrow path of virtue? Who ever heard of an old-line company encouraging and assisting in the maintenance of our parochial schools, as do the Catholic fraternal societies?

We must say in fairness to the old-line companies that no one can justly expect them to do this. They do not promise this, therefore they are under no obligation, and, last not least, they are not equipped and organized for this purpose.

With all this in mind, may we not look forward to a brilliant future for our Catholic fraternal societies once their value and importance is fully appreciated? The writer well remembers that there was a time in the history of the old Central Verein,—that bulwark of the Catholic Church in this country,—when at its conventions fear was regularly expressed that too much attention was being paid to the affiliated Catholic fraternal societies, which really constituted the backbone of that grand institution. Out of their membership sprang most of the representative leaders of the Central Verein, and to them is due in a great measure the credit for the success of that organization. What a world of good would come to that institution if all its leaders and promoters realized the value and importance of our Catholic fraternal societies? What a great benefit it would be if every Catholic parish in the United States had a reasonable number of up-to-date representatives of permanent Catholic life insurance institutions! What a relief it would be to the pastor

to have a group of men and women whom he could call together at will! What a great financial benefit it would be to the parish where fraternal societies are prospering! It would mean that at the death of the father of a family his widow and children would have sufficient means not only to support themselves, but to assist in maintaining the expenses of the parish. Oftentimes pastors, especially in rural parishes, feel that their people are not interested in life insurance. We venture to say that the old-line company has had its most fruitful field in the last ten years in just such parishes. Recently a pastor stated that his people were not interested in life insurance, but when a Catholic fraternal society made a canvass of his parish, the fact was brought out that the members had taken out all sorts of insurance, not only from old-line companies, which, while expensive, were at least safe, but many of them had joined assessment associations and mushroom mutuals which offered not the slightest guaranty of safety. When the pastor took up the next census, he found to his great surprise that practically 100% of the eligible men and women of his parish had taken life insurance of some sort and that not only old-line company assessment associations and mutuals were represented, but over 50% of his parish had joined "non-sectarian" secret fraternal societies. We venture to say that any pastor who will take the trouble to include in a census this question: "Do you carry life insurance and where?" will find that if there is not ample opportunity of joining Catholic fraternal in his parish, his people have taken refuge in "non-sectarian" fraternal or taken out old-line insurance, or, what is still worse, have been lured into cheap assessment or mushroom mutuals that can only live a short time, possibly just long enough to make it impossible for the individual members to secure other protection on account of their age or condition of health.

To sum up, we believe there can be no successful argument made against the scientifically grounded Catholic

fraternal life insurance society. It has come to stay, and let us hope that our Catholic laity will realize the importance of this kind of insurance over all others.

The Gift of Tongues

In a recent number of the *Dubuque Witness* (VI, 13) some one asks in the Question Box: Who first spoke the Latin tongue—the Romans or the Apostles? In the answer it is said: "The Apostles who had the 'gift of tongues' naturally spoke it." This answer seems to presuppose that the Apostles could speak any language they needed in preaching the gospel. Father Fonck, S. J., the head of the Biblical Institute, and one of the greatest living biblical scholars, in an article on the "Charismata" in the "Lexicon Biblicum" (Vol. I), holds that the "gift of tongues" was bestowed solely for the purpose of praising God. Its effect was surprise and wonder on the part of the audience. It was a sign of the presence of the Holy Ghost and a symbol of the unity of the Church, and it was not given so much to convert as to confound the unbelievers. It was not intended as a means of preaching the Gospel, and was not a continual, but only an occasional gift.

St. Peter probably knew a little Greek from association with Greek-speaking heathen in Galilee (hence "Galilee of the Gentiles"). His brother Andrew had a Greek name, as did also the Apostle Philip. St. Peter wrote his epistles in Greek and he could have got along with Greek in Rome. He used interpreters according to tradition, and St. Mark is called his interpreter. Besides St. Peter's mission was chiefly to the Jews. Whether he and St. Paul also knew Latin we do not know; anyhow, knowing Greek, they could easily have gotten along without Latin.

Surely the correct answer to the question, Who first spoke the Latin tongue—the Romans or the Apostles?—is: the Romans. Rome and the Latin language existed long before the Apostles were born. T. V.

Linguistic Studies in the Franciscan Order

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

There is a remarkable development of anthropologic studies both in our own country and in Europe, as is evidenced by the foundation of new reviews and societies for intensive research in the history of early man. It is grateful to note that Catholic scholars are taking part in this fruitful line of investigation. The *Semaines d'Ethnologie Religieuse* have been attracting wide attention and have brought together noted Catholic scholars from all parts of the world, whose contributions to linguistics and comparative religion are of the highest quality.

It was a gratification to us, therefore, to peruse the Report of the 1925 Franciscan Educational Conference, which deals almost exclusively with the splendid work done by Franciscan missionaries in the field of primitive linguistics. It was worth while to collect these data, not readily accessible, and to let the world of scholars know that pursuit of sanctity and of scholarship goes hand in hand among the Sons of St. Francis.

The long introductory paper by Fr. John M. Lenhart, O. M. Cap., entitled "Language Studies in the Franciscan Order: A Historical Sketch," has the value of a scientific monograph. Incidentally, while reciting the story of Franciscan activity in the compiling of grammars and dictionaries it furnishes comments on the long history of Catholic Biblical exegesis ever since the days of the generalate of Crescentius of Jesi (1244-1247), "when profane studies were first introduced into the Franciscan schools."

It is true that the scientific work of recording and classifying the languages of aboriginal America has been done by non-missionaries, men like Major Powell, Albert Gatschett, and Dr. Brinton. But the missionaries often furnished the raw material—vocabularies, outlines of grammar, brief catechisms, etc. Like other religious orders, the Franciscan heralds of the Cross have done valiant pioneer work in this regard.

With the new interest shown in American linguistics and ethnology we are especially glad to see the fine record of work done by the sons of St. Francis in American Indian languages. These contributions form a glorious page in the history of Franciscan scholarship.

We give some illustrations of this work from regions as far distant from one another as Florida, Arizona, and the present State of Wisconsin. Fr. Lenhart writes:

"The first books printed in any Indian language of the United States were the linguistic works of Francisco Pareja, O. M. Obs. (died 1628), in Timuquana, which was spoken in Florida. His various works in this language are: a large catechism (Mexico, 1612), a Confessionario (Mexico, 1613), the Gramatica de la lengua Tumuquana (ibid., 1614), another catechism (ibid., 1617), a third catechism (ibid., 1627). His dictionary, a treatise on purgatory and hell, and several other books of instruction in this language are still unpublished.

"The Friars Minor were the first to study the Navajo language spoken by the Indians of Arizona and New Mexico. In 1910 they published a monumental work, An Ethnologic Dictionary of the Navajo Language (St. Michael's, Arizona, 1910). Berard Haile, O. F. M., wrote the largest part of this work. They have also published a Navajo-English Catechism (St. Michael's, 1910), and a Navajo-English and English-Navajo Dictionary (ibid., 1912). Friar Berard is again chief author of this work. In 1913 a Navajo grammar and a Bible history were published at the same place.

"The great Chippewa scholar, Chrysostom Verwyst, O. F. M., was born in Uden, Holland, in 1841, and entered the Order in 1879. He published in the Chippewa language (Harbor Springs) a prayer-book, a book of instructions, a Bible history, an explanation of the Sunday Gospels, and

a grammar. He also did some work in preparing a Chippewa dictionary, and for several years he has been editing a Chippewa periodical.

"Antony Mary Gachet, O. M. Cap. (died 1889), labored among the Menominee Indians at Keshena, Wisconsin, from 1859 till 1862. He compiled a small grammar of the Chippewa-Menominee language, and translated the gospels for the Sundays into this dialect. His works were never printed."

We look forward with interest to the report of the next Annual Meeting of the Franciscan Educational Conference at Floyd Knobs, Ind., July 2, 3, 4, 1926.

One Pastor's Experience With the Boy Scouts

To the Editor:—

The Catholics of our city are in a minority, in the proportion of 2,000 to 40,000. After much pressure, I agreed, as pastor, to the formation of a Catholic troop of Boy Scouts. An enthusiastic Catholic scoutmaster, experienced in the work in other places, took charge. A room beside the church was given over to the troop.

We soon found that the most important work of the troop was the all-day Sunday hike. At six o'clock Mass, the boys gathered near the church door, clad in hiking costume, and after Mass disappeared from the city, not to return until dusk. This worked badly for the Sunday School and altar-boy systems. Saturday could not be used, as the scoutmaster had to work on that day. To save part of Sunday, I tried to have the troop postpone the hike till one o'clock P. M. I failed in this. When Lenten services coincided with their meeting, I had to eject them from their room; but instead of entering the church, they would move to a member's home to finish the meeting. Sometimes the parents were called to hear a lecture from a high scout official voicing well intended advice on boy progress, the "gang" spirit, etc., with humor detrimental to parental authority.

Our Catholic scouts were treated well by their brethren of the other religions

in the city, got all their credits, and held a high place in scoutdom. Not a vestige of proselytism or interference was ever seen. In time the scout spirit dwindled, not only in ours, but in all the troops of the city. For the boy is not naturally a scout, but has to be pushed up to it for some purpose in the mind of the higher officials. I believe the scout system is good for wayward boys, or those who are not Catholics. I doubt if it has any good in it for Catholic boys. A Subscriber.

What the Church Needs in This Country

The San Francisco *Monitor* (Vol. 67, No. 51) says that what the Catholic Church needs more than anything else in this country is not more money, more churches, more schools, or better lay co-operation, or a more efficient press—though she needs all these things also—but first and above all "a universal striving for sanctity."

"We have hundreds of thousands of good Catholics, we have pious priests and devout nuns; but there is no dodging the fact that the Catholic Church of the U. S. has produced no one who, born here, living here, dying here, has been beatified. There have been one or more named venerable. Has any process of beatification been started for an American citizen since the Civil War?"

"It seems to take many holy people to make a saint," continues our contemporary. "Out of many in a community or nation consciously striving for perfection, one achieves enough success to be canonized. A Catholic saint does not emerge of himself from a community of pagans. A Catholic saint does not seem to come out of a Catholic people trying to make Heaven by a slight margin. There is no searching of the inscrutable ways of God with souls. But it is certainly not presumptuous to say that a community not trying to be really holy, probably does not produce anyone worthy of the mark of God."

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Springfield, Ill.

Conversational Latin

Two booklets aiming to promote the use of colloquial Latin will probably find some friends among the readers of the F. R. "*Scribisne Litterulas Latinas?*" by Karl Thieme, gives 106 specimens of brief letters, while "*Sprechen Sie Lateinisch?*" by Georg Capellanus, facilitates Latin conversation on modern topics. Both booklets cover practically the whole business of life; both offer a generous Latin glossary of geographical names; both have a real vogue in the "Fatherland," the former being in its third, the latter in its eighth edition (Ferd. Dümmler Verlag, Berlin). As a specimen we print an Invitation to a "Frühschoppen": "Quid rei est, quod me tam raro visis? . . . Mihi irascerisne? In crastinum igitur Te ad cerevisiam in Urso, qui vocatur, bibendam voco, ubi Te exspecto puncto vigesimo ab hora nona antemeridiana. . . Vale! Tui amicissimus Henricus."

It is a pleasure to note that the authors' concept of good Latin extends far beyond the narrow confines of Cicero, whose letters were largely drawn upon, naturally, but so were those of Seneca, besides the works of such neo-Latinists as Erasmus and Muretus.

(The two booklets can be ordered through the B. Herder Book Co. of St. Louis.) J. A.

The Religious Situation in Mexico

The Rev. Jas. H. Ryan, D. D., of the Catholic University of America, in a timely letter to the *Commonweal*, declares it to be a mistake to refuse to recognize certain elements of good in the Mexican revolutionary programme and to deny blindly the possibility of some blame attaching to past political and social errors and stupidities on the part of Mexican churchmen. "Truth and fairness then," he says, "suggest that we should reject what I may call the 'diabolism theory' of the Mexican anti-religious persecution, as well as similar persecutions elsewhere. That explanation is entirely too simple to fit the complex facts of any social and political disturbance or upheaval. The enemy is not wholly actuated by diabolical motives. On the other hand, the Catholic forces, being human, have not always been entirely without fault."

To form a correct opinion on the Mexican situation it is necessary to study the actual situation and its historical background more closely than has been possible hitherto.

Blood Miracles at Naples

The fortieth volume has recently been published of the "Acta Sanctorum" of the Bollandists, that vast collection of hagiographical sources originally planned by Father Rosweyde, S. J., of which the first two volumes, of nearly a thousand pages each, appeared in 1643 under the editorship of Father John Bollandus.

The new volume deals with the saints whose feasts are celebrated by the Church on two days of November, the 9th and 10th. Among these saints is St. Andrew Avellino, a Theatine Clerk Regular, who died at Naples in 1608, and whose corpse bled profusely on several occasions after death. The contemporary medical men who were witnesses of the prodigy seem to have been of opinion that this flow of blood was miraculous. Fr. Herbert Thurston, S. J., in a review of the new volume in *The Month* (No. 743), suggests that if, as seems probable, the Saint died of an apoplectic stroke, the hemorrhage after death may conceivably have been caused by a hypostasis in some cerebral cavity, and this suggestion is favored by the circumstance that after the joltings caused by the repeated removal of the body from one place to another, the hemorrhage, ceasing at the ear, seems to have begun again at the forehead. There is, perhaps, some reason for doubting whether life was really extinct, for two witnesses declare that during the three days that elapsed between the death and the interment of St. Andrew, the limbs remained perfectly flexible, without any sign of cadaveric rigor, and Jerome di Tomaso, full 36 hours after the Saint's death, found the body still warm in spite of the fact that a cold wind was blowing.

A quantity of the blood, kept in a phial, became liquefied on the third anniversary, in 1611, and again in 1612, like that of St. Januarius. The Saint's biographer, Father Castaldo, whose book was printed in 1613, finds it appropriate that such a "miracle" should occur in Naples, where prodigies were already familiar in connection with the

blood of many saints, as, for example, St. John the Baptist, St. Stephen Protomartyr, St. Pantaleon, St. Patricia, and above all the glorious St. Januarius, the principal patron of the city.

Fr. Thurston comments on this statement as follows: "It is certainly remarkable that nearly all the recorded miracles of blood liquefaction, or of blood preserved incorrupt in a fluid state, seem to be traceable to the Kingdom of Naples. It is not only the early martyrs who are so remarkably privileged, but similar prodigies are recorded, and seemingly on good evidence, in the case of St. Andrew Avellino just mentioned, in that of Blessed Bernardino Realini, S. J., at Lecce, of St. Aloysius Gonzaga, of St. Alphonsus Liguori, and several others. It were to be wished that though room be lacking in the 'Acta Sanctorum' proper, some one of the Bollandist Fathers would find time to publish a dissertation on this puzzling phenomenon,"—of which, we may add, the late Professor Isenkrahe, in his book "Neapolitanische Blutwunder," after a careful investigation, declared that it would probably have to be solved not by spectroscopic or chemical analysis, but *historically*.

A very curious contribution to the subject is the report recently sent out from Naples that the substance in the phial believed to contain the blood of St. Januarius liquefied while the vicar-general was explaining the usual mode of the liquefaction to Prince Umberto, the presumptive heir to the Italian throne.

LOVE AND HATE

By *Rudolf Blockinger, O. M. Cap.,
Kinyang, Kansu, China*

An ocean of thoughts and an ocean of words,
Swept over the face of the earth once more;
The blight of the bad, and the bloom of the
good,
Are marked on the sands of eternity's shore.

The billows of hate, and the ripples of love
Have both disappeared with the vanishing
tide;
But wrecked lies Hate's ship, to the billows
a prey,
While safely Love's vessels in harbor abide.

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Vague Indictments of Christianity

It has become quite the fashion for men with a grievance against the present order to indict the "Church," and, more often, Christianity, as the source of all our social miseries. One of the latest to do this is Professor Shafer of the University of Cincinnati in his book "Christianity and Naturalism." The Professor has a quarrel with the Christian world-view. He says: "It [Christianity] is moribund, not so much from the 'wickedness of the people,' though they are wicked enough, as from its own internal failures."

Now such harsh comments have been much heard of late, especially since the Great War. Thinking people are not much disturbed about them. Of course, Christianity fails in many instances, that is, as regards many so-called nominal Christians, who neither lead a Christian life, nor care to avail themselves of the many helps which it offers us to walk rightly before God. But over against the wicked are the

multitude who lead good Christian lives. Why not be honest and indict the sinner or sinful society at large rather than a religious system which itself tells us to judge a tree by its fruits?

Moreover, Professor Shafer lays himself open to the charge of loose writing when he uses the word "Christianity" as a convenient term of abuse, without conceding that at least one church is always "on the job" preaching righteousness to an unbelieving generation. It is true, he admits the efficacy of that Church as an institution for supplying spiritual vitality to the world (he illustrates this well in the case of Cardinal Newman); but he would have us believe that the Church is hopelessly antiquated. Unless he specifies the charge more accurately, his book, instead of contributing to clarity in the great work that confronts our pace-setters, will only serve to muddle and confuse the reader.

A. M.

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Scruples

A scrupulous mind sees sin where sin does not exist. It differs from a tender conscience, which avoids sin, not imaginary, but real. The scrupulous person is unconsciously wearing "black glasses" (in the early stages they may be merely "colored"), and through these distorting glasses he examines past confessions, present confession, temptations, preparation for confession, act of contrition, and so forth. As a result he finds everything as "black" as midnight. As long as he is thus spiritually "color-blind," he cannot see other than "black." The most he can do is to believe that all is white, and believe he must because the confessor has spoken and his testimony has an imperative claim upon the penitent. To remove the "black glasses," *i. e.*, the scruples, one must proceed with caution, as the slightest mistake may lead to spiritual disaster.

Father P. J. Gearon, O. C. C., in his valuable little book, "Scruples: Words of Consolation," suggests that scruples may be removed by inducing the patient to do just the opposite of what he "feels" he should do. To follow his own inclinations, says the author, is fatal for a scrupulous person, because his conscience is unsound and therefore unreliable. There is but one effective remedy, and that is to ignore the scruples altogether. The conscience must not be examined in regard to them; not even the slightest reference must be made to them in confession. If the conscience is examined with reference to the scruples, if any mention is made of them in the confessional, even in so far as the patient feels he may be guilty before God, the agony is prolonged. This method of completely ignoring scruples is perhaps the safest and best to follow.

Fr. Gearon's booklet can be ordered through the B. Herder Book Co. We recommend it to all who are interested in the subject.

Talent is nurtured in solitude; character is formed in the stormy billows of the world—Goethe.

Notes and Gleanings

Father Alfred Swaby, O. P., has died since writing "The Last Supper and Calvary" (Benziger Bros.), but the work remains as a valuable contribution to the controversy which has arisen over the theory propounded by Bishop MacDonald and Fr. Maurice de la Taille, S. J., the essence of which may be stated jejunely as follows: "In the Last Supper Christ *offered* the sacrifice which was *immolated* on Calvary, and therefore the Last Supper and Calvary are related as parts of *one sacrifice*." This theory Fr. Swaby attacks as "new and therefore untrue," as opposed to tradition and to the Council of Trent, and as detracting from the absolute character of the Sacrifice of the Cross. While rather technical, the treatise is readable and will aid in preparing the question with which it deals for a final decision by the Holy See.

The total number of Catholic priests in the world is estimated by the *London Universe* at 312,000,—far too few for the needs of the faithful and those to whom the Gospel has not yet been preached. In Africa, for instance, there is only one priest for 400 Catholics and 82,000 pagans; in Oceania, only one priest for 330 Catholics and 110,000 pagans; in Japan, only one priest for 880 Catholics and 220,000 pagans; in China, only one priest for 800 Catholics and 180,000 pagans; in India, only one priest for 860 Catholics and 100,000 pagans.

A most important work, if only for the documentary evidence which its author has gathered, is "Papst und Kurie in ihrer Politik nach dem Weltkrieg," von Friedrich Ritter von Lama (Illertissen, Bavaria: Martinusbuchhandlung.) The work appears in sections, and we regret that we have so far received only sections III, IV, V, and VI. The attitude of the Holy See towards the World War, the Peace of Versailles, and what followed, is set forth impartially in the light of official

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documents and is seen to have been governed always and under all circumstances by justice, charity, and an ardent desire to re-establish international peace. The author is well known and highly esteemed for his contributions to the *Allgemeine Rundschau* and other Catholic periodicals.

As the reader may see from our advertising columns, the Friars Minor Conventual of the Immaculate Conception Province, Syracuse, N. Y., are arranging a "Minorite Pilgrimage" to Assisi and Rome in commemoration of the 700th anniversary of the death of St. Francis. The proposed itinerary is an interesting one, as can be seen from a folder which will be sent upon application. The pilgrimage is planned to sail from New York, Sept. 11, on the S. S. Tuseania and to return on November 1. An audience will be arranged with the Holy Father. If desired, excursions may be made to England and Ireland. Fr. Leo Greulich, F. M. C., Minister Provincial, has issued an invitation "to all the spiritual children of the Seraphic Saint, be they friars of the various great branches into which the Order of Minors is divided, be they Tertiaries living in communities or in their own homes," and "to all devout Catholics who can appreciate the beauty of so great a saint, his devotedness to God's cause, his humility, his sweet joyousness," to "join in pious journey to his tomb."

A very gratifying sign of the revival of interest in Scholasticism is the fact that during the sixth international

congress of philosophy, to be held at Harvard University, Sept. 13-17, 1926, one of the subjects to be discussed is: "Neo-Scholasticism: A Discussion of the Value of Scholastic Philosophy in Terms of the Present." Such, precisely, was the gist of the questionnaire addressed by Fr. Zyburka, in the early days of 1925, to professors of philosophy in the leading universities of the United States, Canada, Great Britain, and the continent of Europe, as part preparation of his forthcoming book entitled, "*Present-Day Thinkers and the New Scholasticism*." The book will be published shortly by the B. Herder Book Co., and will be found very helpful for the above mentioned discussion, as well as stimulating for all teachers and students of philosophy, Catholic and non-Catholic alike. It seems that the questionnaire referred to was also instrumental in initiating the formation of the American Catholic Philosophical Association, with its projected *Quarterly Review of Philosophy*.

In the *Verbum Domini* (Vol. VI, No. 5, 1926, p. 156, 157) there is a summary of Dom Henri Quentin's recent remarkable discourse given in Rome, on the history of the Vulgate and its present revision. As regards the present state of the work of revision we are told that all the material has been prepared for the Octateuch. The final touches have been given to the text and critical apparatus of Exodus and partly of Leviticus. Genesis is in press, and will be published shortly. The rest of the work has

already been allotted. Abbott Amelli will edit the Catholic Epistles, Dom de Bruyne with collaborators has in hand the Sapiential Books, Dom Manser the minor Prophets. It is hoped that the entire work will be finished soon.

The secretary of the Catholic Truth Society of Manila requests us to thank our readers for their generous response to the appeal for Catholic reading matter, lately published in the F. R. "Owing to this notice," he says, "we are receiving hundreds of magazines, which are distributed and very well utilized." The address of the Catholic Truth Society is 1199 M. H. del Pilar, Manila, P. I. Used Catholic literature of every sort is always welcome at that address, and those who send it may rest assured that they are helping to promote the Catholic cause in that far distant part of the world.

The *Daily American Tribune* prints in its Vol. X, No. 2336, a news item from Milwaukee describing the participation of Knights of Columbus, Elks, Shriners, Knights of Pythias, Moose, Eagles, and their families in a "big get-together social." Does our Dubuque contemporary think it is promoting the Catholic cause by printing such items,—by way of announcement and advertisement, mind you, not as a deterrent?

Father Gillis, C. S. P., the editor of the *Catholic World*, in a recent address said that the real enemies of the American people are the decadent writers,—“the literary fellows who are straining every nerve to foist upon America the ultra-sophistication, the blasé civilization of Europe,” and the producers of immoral plays. Of two of these in particular he says: “David Belaseo puts on a dirty play and says he does it because everybody is doing it, and William Brady says, ‘I’ll take off my dirty show if you take off yours.’” The two men here pilloried, according to the *Leader* (May 15), were originally from San Francisco, and “one of them was reared a Cath-

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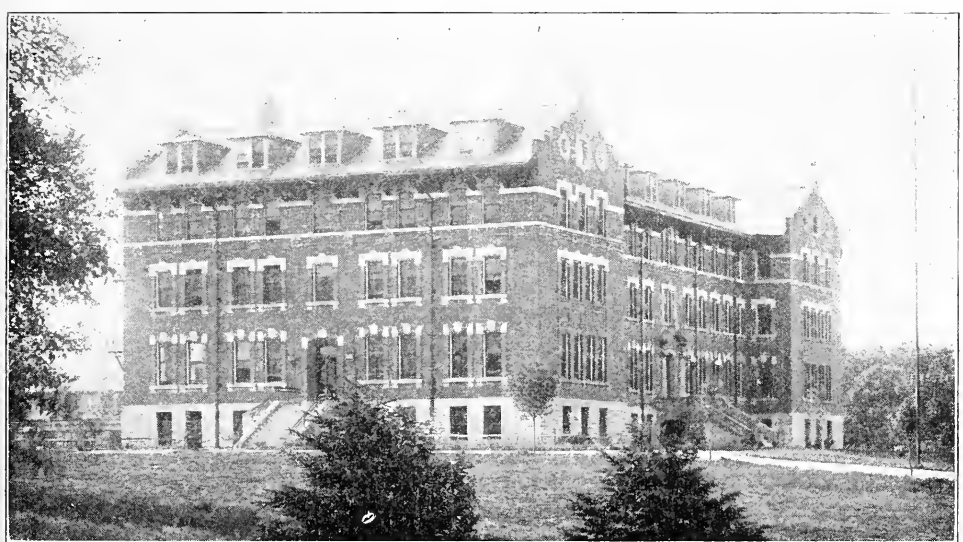
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olic. He has wandered from the tenets of his forefathers. It is appalling to consider," adds our contemporary, "that as he nears the tomb—for in the ordinary nature of events he cannot long survive—he should be devoting his energies to the destruction of souls."

The *Revue des Jeunes*, of Paris, is publishing a series of booklets containing sections of the "Summa Theologica" of St. Thomas, with a French translation. Two volumes, on God and Prudence, have already appeared. The editing is done by Dominican Fathers under the direction of P. Gillet. Another important undertaking for the promotion of Thomism is a Latin pocket edition of the *opera omnia* of St. Thomas, inaugurated by the Maison André Blot, formerly Roger et Chernovitz, 6, rue de la Salpêtrière, Paris XIII. The volumes of this series are printed on India paper, bound in flexible leather, and can easily be slipped into the coat pocket. A new one is to appear every three months. The first six are to be

devoted to the "Summa Theologica," the seventh to the "Summa contra Gentiles," the eighth, etc., to the philosophical commentaries, and so forth. There is no *apparatus criticus*, but the text is guaranteed to be the best available by the editor, P. Pègues, who is well known for his monumental "Commentaire Français Littéral de la Somme Théologique," of which the sixteenth volume is nearly ready.

No. 4 of *Franciscan Studies* (Joseph F. Wagner, Inc.) is devoted to three papers; one on Duns Scotus, his life and works, by Fr. Edwin Dorzweiler, O. M. Cap.; the second on Scotus's doctrine on the causality of the Sacraments, by Fr. Raphael M. Huber, O. M. C.; and the third on the great Franciscan Doctor's teaching concerning the Immaculate Conception. Fr. Edwin, in giving the data available on Scotus shows how scanty is our knowledge of his life. As for his writings, not a few of those included in the edition of Wadding are either spurious or

doubtful and the new critical edition of the Quaracchi Fathers has not yet begun to appear. Fr. Raphael discusses the moot question what Scotus held concerning the manner in which the Sacraments produce their effect *ex opere operato* and shows first that he taught a real *efficacia sacramentorum*, secondly that he did not teach that the Sacraments are merely "*conditiones sine qua non*," and, thirdly, explains how his teaching differs from that of St. Thomas. Fr. Vincent briefly rehearses the well-known teaching of the Subtle Doctor on the Immaculate Conception of the Blessed Virgin Mary (*potuit, debuit, ergo fecit*).

Current Literature

—The "Diatessaron" noticed in our No. 12, p. 277, is the work of Archbishop A. H. M. Lépicier, of the Servite Order, not of the late Fr. Lepidi, as an error of the types made us state.

—As a contribution of the Society of the Divine Word to the Chicago Eucharistic Congress, Father F. M. Lynk, of that Society, has adapted into English from the German of F. Maek, D. D., a booklet on "The Holy Eucharist and Christian Life," and embellished it with appropriate pictures and some verses of his own. The booklet is neatly printed and, aside from accomplishing its immediate purpose, will no doubt help to promote the nascent liturgical movement. (Mission Press, S. V. D., Techny, Ill.)

—The age of controversies is by no means passed, and the Rev. Matthew J. W. Smith has deserved well of many readers by gathering a number of essays on "Illiteracy Figures and Modern Civilization," "The Inquisition," "Huss," "Wiclif," the "Knights Templars," etc., in book form. These titles bespeak the timeliness of the material, much of which has already appeared in the *Denver Catholic Register*. (B. Herder Book Co.)

—In "Along the Mission Trail," Vol. II, "In the Netherland Indies," Father Bruno Hagspiel, S. V. D., con-

tinues his rôle of genial companion to those who want to take a journey in imagination to those lands. The author writes well and entertainingly, as we have already said in reviewing Vol. I, and the illustrations are superb. (Mission Press, S. V. D., Techny, Ill.)

—"Hoi-Ah! Andy Carroll's First Year at Holy Cross," by Irving T. McDonald is another of those fine stories for boys made popular by writers like Frs. Finn and Spalding. Every schoolboy recalls the thrill which came with the reading of Tom Brown at Rugby and Tom Playfair at St. Maure's; likewise he will recall the disappointment felt after reading Tom Brown at Oxford; for it is easier to entertain youth with a story about high-school than with one about college or university life. Some of the spirit of adventure had left us by the time we were of an age to go to college. Mr. McDonald has attempted the difficult task of writing a college story and has succeeded. At no point does the story lose its dignity and descend to the level of the juvenile. It will probably find its greatest approval among upper classes of high school and college freshmen. The book teems with the wholesome spirit that ought to pervade every Catholic college. (Benziger Brothers.)

—"Herrlichkeiten der Seele" is the title of a beautifully printed volume, in which Dr. Alfons Heilmann, under such captions as "Von Gottes Wundern," "Vom ewigen Heimweh," "Vom Gebrauch der Dinge," and "Vom brüderlichen Dienen," has gathered together, in a German translation, striking passages from the mystical writings of Bl. Angela de Foligno, St. Catherine of Siena, St. Catherine of Genoa, St. Brigid of Sweden, St. Teresa, Jan van Ruysbroeck, St. Peter of Alcantara, Abbot Blossius, Louis of Granada, St. John of the Cross, and Louis de Ponte. The collection is eminently suitable for spiritual reading. The volume forms part of Dr. Heilmann's fine series, "Bücher der Einkehr." (Herder & Co.)

—Of attempts to tell the history of the U. S. for children there is no end. The latest school history designed for the lower grades of the parochial schools is "America's Story," by W. H. J. Kennedy and Sister Mary Joseph, published by Benziger Brothers. We are sorry to say that this new effort lacks historical perspective and a due sense of proportion. It begins with a dithyramb, "Why I Am Proud of My Faith," by the irrepressible Fr. D. A. Lord, S. J. It mentions the founding of the Chaplain's Aid Association by the Rev. J. J. Burke, C. S. P., but has not a word to say of, *e. g.*, the growth of Communism or the Catholic social reform movement inaugurated by the Central Verein. It is not a history, but a thesis-book, and does not deserve the beautiful dress of type given to it by the publishers.

—The latest of Herder's "Bücher für Seelenkultur" is "Sponsa Christi," a biographical sketch of Sister Mary Angelica of Jesus, of the Discalced Carmelites, who was born in 1893 and died in 1919, in the odor of sanctity. She belonged to the Carmel of Pontoise, France, which has allowed the author of this sketch, M. J. von Waldendorf, to make judicious use of Sister Angelica's notes and diaries. (B. Herder Book Co.)

—Father Raoul Plus, S. J., has a happy way of making high spiritual thought practical and tangible by simple, apt illustrations and anecdotes. His book, "Christ in His Brethren," shows him at his best. Priests, religious, and the laity should all find it a source of solid spiritual knowledge and genuine inspiration. (Benziger Brothers.)

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Novena for Vocations to the Religious Life of the Teaching Sisterhoods. By the Rev. E. L. Dondanville. 79 pp. 16mo. St. Hedvig's Printery, Niles, Ill. (Wrapper).

The Story of the Only Christian Nation of the East. By Rev. T. A. Murphy, C. SS. R. 24 pp. 16mo. Dublin: The Catholic Truth Society of Ireland. (Pamphlet).

A Guide to the Life of Our Lord, as Recorded in the Four Gospels. (With Map). Compiled by Robert Eaton, Priest of the Birmingham Oratory. ix & 64 pp. 16mo. Sands & Co. and B. Herder Book Co. 40 cts. net.

Franciscan Studies. No. 4. Ven. John Duns Scotus, His Life and Work, by Edwin Dorzweiler, O. M. Cap.—The Doctrine of Ven. John Duns Scotus Concerning the Causality of the Sacraments, by Raphael M. Huber, O. M. C.—The Teaching of Ven. John Duns Scotus Concerning the Immaculate Conception of Our Lady, by Vincent Mayer, O. M. C. 46 pp. 12mo. Joseph F. Wagner, Inc. 25 cts. (Wrapper).

Comfort for the Fainthearted. By Ludovicus Blossius. Translated from the Latin by Bertrand A. Wilberforce, O. P. xxxviii & 217 pp. 16mo. Benziger Bros. \$1.25 net.

Prohibition. By Lucian Johnston. Reprinted from the Catholic Encyclopedia. 15 pp. 12mo. New York. The Universal Knowledge Foundation, 19 Union Square. (Wrapper).

Democratize the Democratic Party. By George Fort Milton. Reprinted from the May Century. 11 pp. 8vo. The Century Co. (Paper).

Liturgical Sermonettes for Children's Mass on Sundays of the Ecclesiastical Year. By Frederick A. Reuter. 296 pp. 12mo. B. Herder Book Co. \$2.25 net.

Latin and Greek in College Entrance and College Graduation Requirements. A Dissertation . . . by Brother Giles, M. A., of the Xaverian Brothers. xiii & 183 pp. 8vo. Brookland, D. C.: The Catholic Education Press. \$2.50. (Wrapper).

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A SPRINKLE OF SPICE

A darkey on Long Island was sentenced to six months for purloining chickens. In previous encounters with the law for similar derelictions the sentence had been a month, and as the culprit left the court, he muttered a blasphemous oath. The judge had him brought back, explained he was in contempt and the court could impose any sentence it desired therefor. The old darkey said: "Judge, I reckon you misunderstood me; I didn't swear at your honor; I jes' said: 'God am the jedge!'"

While American spelling reformers are working assiduously to extract from about 30,000 English words, superfluous and unnecessary letters in order to simplify and standardize speech, the German Language Society has recently passed a resolution that the place of certain English words that have gained currency in Germany shall be taken by German words. "Stadium," for instance, has been changed to "Leibesübungsplatz," and instead of "chauffeur," which is commonly used in Germany, the German people are asked to employ the word "Personenkraftfahrzeugführer." There is this to be said for the change, it will not be necessary for anyone to refer to the dictionary for a definition.

The atheists' paper, the *Truth Seeker*, publishes the following disclosure in a letter from a correspondent:

"Here is some news I thought might interest you. My husband and I conduct a food store in Trenton, N. J. Three times during Lent two sisters of a convent here, purchased candy and small cakes. The candy might have been kept until after Lent, but not the cakes; they would be stale. This joke is too good to keep."

As the *Catholic Citizen* points out, the joke is on the Pharisaic agnostic. There is nothing in the Lenten regulations prohibiting cake or candy. And Sundays in Lent are exempt from the fast. Maybe the good Sisters were in charge of an orphan asylum and were providing a little treat for the children, not realizing their purchase might disedify a canting agnostic.

A Negro preacher in Alabama had at one time served a short sentence in jail and was fearful lest his congregation discover the fact. One Sunday morning, rising to begin his sermon, his heart sank when he saw a former cellmate sitting in the front row. Fixing his eye on the unwelcome guest, the preacher announced solemnly: "Ah takes mah text dis mo'nin from de sixty-fo'th chaptah and fo' hundredth verse of de book of Job, which says: 'Dem as sees and knows me, and says nothin', dem will Ah see later.'"

**THE SUESS'
SYMPHONIC
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One of the greatest teachers of Organ Composition and Organ Music in this country was the late Prof. John Singenberger, K. S. G., of Pio Nono College, St. Francis, Wisconsin.

One of his first gold medal graduates was Joseph B. Suess, brother to the undersigned. Another brother was John H. Suess, who likewise graduated under above mentioned tutor of organ music. A cousin, August Weisenfeld, World's Fair organist at St. Francis Xavier's Church, St. Louis, is the musical genius of the family.

Proud of the close association of the Suess family with the great and distinguished teacher and composer, the late Prof. John Singenberger, this page is inscribed to his memory by the undersigned.

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PERPETUAL NOVENA TO ST. ANTHONY OF PADUA



In the very heart of the world-famed Highlands of the Hudson is Graymoor, the Foundation Center of the Society of the Atonement. On the summit of a beautiful mountain, seven hundred feet high, stand the Monastery, Church, Novitiate, and College of the Friars of the Atonement, Third Order Regular of St. Francis; in the valley below are the Community Buildings of the Sisters of the Atonement.

The Friars' Monastic Church on the mountain-top bears the name of St. Francis. On the Gospel side of the High Altar stands the statue of St. Anthony, before which the Friars of the Atonement have prayed every day for the past fourteen years, invoking the Wonder-Worker of Padua, their Great Franciscan Brother, to hear the entreaties of his Clients, who have sent their petitions (thousands upon thousands of them) from every part of the United States and Canada to be presented at his Graymoor Shrine. A new novena begins every Tuesday, and so these weekly novenas form an endless chain interlinking each other, and constitute in effect a Perpetual Novena.

TESTIMONIALS OF GRATEFUL CLIENTS

M. W., Gary, Ind.: "Enclosed find offering for St. Anthony's Bread. I promised same if he would help me find some lost articles and get some other difficulties straightened out. The lost articles were found, and the troubles overcome, for which I am very grateful to the Good Saint."

Mrs. K.: "Enclosed find offering toward St. Anthony's Bread Fund. Same is in thanksgiving for a great favor obtained. My husband was drinking very hard, and lost all his positions. I promised the Saint an offering if my husband stopped drinking. Thanks to holy and dear St. Anthony he has quit drinking, and has secured a good position."

Mrs. J. C., N. Y.: "A little while ago I wrote asking you to pray to St. Anthony on behalf of my husband. He was unemployed all winter. Before the Novena was finished he obtained a position, and has been working ever since. Enclosed find offering promised in honor of St. Anthony for his Bread Fund."

C. F., Mass.: "Enclosed find gift for St. Anthony's Poor in thanksgiving for favors received. The first favor was my vocation, which has been made known to me. The second, the recovery of a large sum of money. The third favor, a very good position, which I have obtained."

Mrs. A. T., St. Paul, Minn.: "Enclosed find offering promised St. Anthony's Bread if we sold our home immediately, as we were leaving town. Thanks to St. Anthony, we sold it in less than twenty-four hours after we put it up for sale."

Prayers and directions for making the Novena will be sent upon request for ten cents postpaid. We also supply a short "Life of St. Anthony," twenty-five cents postpaid. Address your petitions to

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Box 316, Peekskill, N. Y.

The Fortnightly Review

VOL. XXXIII, No. 14

ST. LOUIS, MISSOURI

July 15th, 1926

More N. C. W. C. Meddling and Muddling

Even the affairs of the Holy See are not safe from the meddling and muddling of the officious National Catholic Welfare Conference at Washington. This organization's intrusion into the Mexican matter furnishes a case in point.

The *Washington Post* of May 17, 1926, published the following:

"Archbishop George J. Caruana, a United States citizen, recently appointed apostolic delegate to Mexico, was named to his present post only after unofficial conversations and official correspondence approving the move, it was disclosed in correspondence between the Holy See and the Mexican foreign office made public here last night by Wm. F. Montavon, director of the department of Laws and Legislation of the National Catholic Welfare Conference. The correspondence was made public, Mr. Montavon said, because of the 'persistent reports that are arriving from Mexico City that the federal government of Mexico is bringing pressure to bear on the Archbishop.' The delegate was appointed with instructions to fill diocesan vacancies only with ecclesiastics 'who are concerned with the saving of souls and not political machinations,' the correspondence disclosed. Appointment of the apostolic delegate was the subject of correspondence between the Holy See and Aaron Saenz, Secretary of foreign affairs of Mexico, and was only made with the approval of the Mexican government, and its agreement to accept and recognize the delegate, permit him to enter and reside in Mexico and acknowledge him until such time as the Pope was notified that the delegate was *persona non grata*."

So much for Mr. Montavon in the *Washington Post*. Next comes Mr.

Chas. F. Dolle, executive secretary of the National Council of Catholic Men, another "department" of the N. C. W. C. In the N. C. W. C. *Bulletin* for June, 1926 (page 24), Mr. Dolle writes:

"Our correspondence shows that some persons, and among them some Catholics, think that Archbishop Caruana was, with regard to the Mexican Government, a diplomatic personage and that therefore he might be dismissed from the country as soon as he became *persona non grata* to the Mexican government. It is a grave mistake to think that Archbishop Caruana was sent on a diplomatic mission into Mexico or that he was accredited to the Mexican government or that the Holy See was under any obligation, even an obligation of courtesy, to inform the Mexican government that an apostolic delegate was sent into the country. No such steps are customary with regard to the appointment of an apostolic delegate to any country."

Presuming to speak for the Pope, Mr. Montavon, as reported by the *Washington Post*, says the "appointment of the apostolic delegate [Archbishop Caruana] was the subject of correspondence between the Holy See and Aaron Saenz, secretary of foreign affairs of Mexico, and was only made with the approval of the Mexican government, and its agreement to accept and recognize the delegate, permit him to enter and reside in Mexico * * * until such time as the Pope was notified that the delegate was *persona non grata*."

Equally presuming to speak for the Pope and to correct a false impression in the minds of "some persons, and among them some Catholics," (who doubtless had previously read Mr. Montavon's "disclosure"), Mr. Dolle writes in the N. C. W. C. *Bulletin*: "It

is a grave mistake to think that Archbishop Caruana was sent on a diplomatic mission into Mexico or that he was accredited to the Mexican Government or that the Holy See was under any obligation * * * * to inform the Mexican Government that an apostolic delegate was sent into the country."

These experts of the N. C. W. C. presuming to interpret the Holy See, contradict each other. If Mr. Montavon is right in the *Washington Post*, Mr. Dolle is wrong in the N. C. W. C. *Bulletin*. Neither one is authorized, even if he were competent, to engage in a public discussion and determination of this question. In previous issues of the FORTNIGHTLY REVIEW it has been shown how seriously both of them have damaged Catholic educational interests by egregious statements made at the Congressional hearing on the Curtis-Reed Bill. But their blunders and presumption on that occasion were innocuous compared with the effrontery of their public pronouncements and the publication of official correspondence by one of them respecting a grave matter of ecclesiastical administration by the Holy See itself.

ONE YEAR TO LIVE

By *Mary Davis Reed*

If I had but one year to live;
 One year to help; one year to give;
 One year to love; one year to bless;
 One year better things to stress;
 One year to sing; one year to smile;
 To brighten earth a little while;
 One year to sing my Maker's praise;
 One year to fill with work my days;
 One year to strive for a reward
 When I should stand before my Lord:—
 I think that I would spend each day
 In just the very self-same way
 That I do now. For from afar
 The call may come to cross the bar
 At any time, and I must be
 Prepared to meet eternity.
 So if I have a year to live,
 Or just one day in which to give
 A pleasant smile, a helping hand,
 A mind that tries to understand
 A fellow-creature when in need,
 'Tis one with me,—I take no heed;
 But try to live each day He sends
 To serve my gracious Master's ends.

Einstein's Theory and Scholasticism

While Einstein's theory of relativity is not as yet generally accepted,—some scholars regard it as unproved and unprovable,—the question has naturally arisen among Catholic savants, "How can this theory—assuming its validity—be squared with the Catholic world-view as embodied in Scholasticism?"

A Catholic writer who is a believer in Einstein sums up his conclusions as follows in the *Allgemeine Rundschau* of Munich (Vol. 23, No. 16):

"It is not quite correct to say, as the author [of a certain book under review] does, that Einstein's theory merely contradicts traditional opinions. It has been weighted down with certain Positivistic assumptions which gave rise to some paradoxical assertions and the elimination of which caused and continues to cause, great difficulty. If the relativity theory does not contradict the established laws of modern physics, neither does it run counter to the principles of Scholastic philosophy. It is true that the latter, in the light of relativity, must to a certain extent correct its notions of time and space, but in doing so it gets rid of some of its chief difficulties. The Scholastic doctrine of matter and form seems to receive a new and more tangible content. The rigid concept of matter, which is the source of serious difficulties especially in the Scholastic speculations concerning the transfiguration of the body after death, is softened by the new theory, and matter, conceived as essentially a form of energy, is elevated to the rank of a preliminary stage of the future form of energy.

"Consequently, while it raises new problems, the Einstein theory contains nothing that would compel us to reject it for philosophical or dogmatic reasons. If the physicists accept it, the theologians need not worry about it. To examine its validity, of course, is not the task of philosophy and theology, but of physics, and can safely be left to that science."

We begin with studying how to learn, and end with learning how to study.

The Eucharistic Prize Poster

The Eucharistic prize poster for the Chicago Congress is described as follows: "The design of the ostensorium, which is the principal feature of the poster, is adapted from the early Christian art." In point of fact the rite of imparting benediction with the Blessed Sacrament, which necessitated the introduction of the ostensorium, is of comparatively recent date. The oldest symbolic representation of the Eucharistic elements, due to the *disciplina arcani*, is to be found in the Roman Catacombs. It is the fish swimming in the water, bearing a basket of loaves and a cup filled with wine. The traditional symbol of the Blessed Eucharist is not the ostensorium, but the chalice, with or without a sheaf of grain and the vine. Have these been omitted on account of prohibition?

We are further told: "The four circles surrounding the Sacred Host have very significant meanings. Depicted in the one on top is the sacrifice of Melchisedech; at the left, the sacrifice of Abel; to the right, that of Noah; at the bottom, that of Abraham." These four sacrifices belong to the patriarchal era, and only one of them, that of Melchisedech, is directly typical of the Holy Eucharist. A better arrangement would have been to represent the Holy Eucharist both in type and prophecy of the Old Testament by selecting the tree of life as representative of the Adamitic, the sacrifice of Melchisedech, of the patriarchal, the *agnus paschalis*, of the Mosaic era,—with the blazon of the solar orbit as the symbol of the one outstanding Eucharistic prophet, St. Malachy.

The dominant, though disproportionated, cross of St. Bride emphasizes a national note, which, like the peacock filigree done in green, is strangely out of place in connection with the Holy Eucharist and the other liturgical emblems.

With regard to the characters represented on the poster we are instructed as follows: "Grouped below, in the middle distance, with the eyes up-

lifted, are certain characters of church history, among the figures represented being Adam, Abraham, Moses, David, and, in the center, St. Peter, flanked on the right by St. Bride, St. Columbanus, and Father Marquette." Rather too many representatives of the Old and too few of the New Dispensation. One reluctantly misses St. Paul, a most important witness to the Holy Eucharist, and one or the other of its valiant literary defenders, such as St. Justin Martyr, St. Irenaeus, St. Cyril, St. Chrysostom (the "Doctor of the Eucharist"), St. Thomas Aquinas, etc. Why not give a place of honor to the only canonized saint the western continent has produced, or perhaps even more appropriately to our own and only native Catherine Tekawhita, or some of the lately beatified martyrs, who suffered bodily injury for the sake of the Holy Eucharist?

In reference to the heraldic knots employed as border designs the official interpreter of the prize poster leaves us in the dark by stating: "Interlacing bands are traced beneath the Gospel representations, and themselves carry out a subtle significance attached to such scroll work by early Christians."

It is a cause of deep regret that Mr. T. A. O'Shaughnessy's very inferior design should have been honored with a prize among the three hundred submitted. There are available a number of reference works on Christian archeology which would have furnished more artistic and appropriate material for a Eucharistic poster.

Fr. A. Wagner

The *Vie Catholique*, of Paris, gives an example of anti-religious propaganda in the public schools. In the new edition of an official reader there is a poem on a murderer, who at the end dies. The last line of the poem is: "Il alla devant Dieu retrouver sa victime" (he went before God to find his victim again). The atheists who revised the book added to the word "God" a note as follows: "Before God: a familiar expression of poets to express death."

"Soul Culture"

It has been said that what our time needs is soul culture, to offset the ever-widening sway and control which a purely industrial and material civilization exerts over our lives. The strenuous rush and decadent materialism of our age have been responsible for many a nervous breakdown. Material things in abundance will not set right a soul that is out of tune with its surroundings, with God, and with the imperative demands of the Christian law.

Several Catholic writers have tried to supply this need. One of the best books on the subject of soul culture and the art of possessing one's soul in peace, even when one is beset by the clamorous demands of lower nature, is a late Herder publication, "Seelenpflege: Aufmunterung und Anleitung zu einem gesunden, glücklichen Seelenleben," by the Rev. Joseph Fischer. A wise, sympathetic, and experienced guide and healer of troubled and weary souls speaks to us from this book. And always there is balm and strong support in his counsels and reflections.

The author rightly stresses the fact that mental ills often have their root in some bodily or organic disturbance. For many years he has been working together with a well-known physician of his neighborhood, Dr. J. Erhard, of Erlenbad. Encouraging cures have crowned the laudable efforts of the priest and the physician to remove the source of mental anguish and nervous disorders.

In his book "Seelische Ursachen und Behandlung der Nervenleiden" the latter pointed out some new ways of treating bodily ailments in harmony with his maxim: "Renewal of life through renewal of the soul." In conclusion of his volume Dr. Erhard says: "In what manner the right kind of self-education is to be conducted according to Christian principles, so that it will not be a source of fear and anxiety, but rather lead to freedom and redemption, will be described in the second volume."

This second volume is now before us in Fr. Fischer's book, and we heart-

ily recommend it to all devoted to the art of which the pseudo-Areopagite says: "Nihil tam divinum quam cooperari Deo in salvandis animis."

The Decline of Protestantism in France

The *British Weekly* recently summarized a remarkably outspoken article on the decline of Protestantism in France by a prominent Huguenot Pastor, M. Elie Gounelle, editor of "Le Christianisme Social." There is no official census of religions in France but the most optimistic estimate of the numbers of the various Protestant bodies, "Reformés," Lutherans and Independents, made by non-Catholic authorities, claims for them a total aggregate of one million in a population of 39 millions. Many place the total much lower. But, whatever it may be, Pastor Gounelle, basing his conclusions on the papers read at a congress held last year at Clermont-Ferrand, declares that French Protestantism is experiencing a marked and rapid decline.

"Our Protestantism is melting like a piece of sugar in water," he says. "Protestant depopulation began only a quarter of a century ago. It is thought that we have already lost a third of our effective forces, and that before another half-century has passed, if nothing is done to check the causes of decline, we shall lose another third." He indicates as the chief cause of this decline the influence of "birth control" theories, with all the evils which they propagate.

Those American Catholic papers which gloat over M. Gounelle's admission, should remember that the same evils are at work undermining Catholicism in the United States.

A QUATRAIN ON THE QUATRAIN

By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.

Here, within these lines are kept,
Tears, mayhap, a poet wept;
Epitome of poets' loss—
Of poets nailed to Poetry's cross.

The Inconsistency of Modernism

Dr. P. L. Couchoud, a Rationalist, in a book entitled "Le Mystère de Jésus," takes the extreme and now almost universally discredited view that Christ was a myth. M. Maurice Goguel, a Modernist Protestant, in a book, "Jesus the Nazarene," admits that the Gospels are historical evidence, but denies the miracles which they ascribe to Christ. The result is that small fragments of documents, arbitrarily dismembered, are alleged to prove the historical existence of a person entirely different in kind from the one to whom as a whole they give testimony. Dr. Couchoud says clearly that the Jesus presented to us in the Gospels is a divine figure and not a mere man, and is, in consequence, driven by similar prepossessions as those of M. Goguel, to reject them altogether as historical documents. Although he is as far from the truth as Dr. Couchoud, there is no doubt that consistency is with the latter, who realizes that Christ is either God or nothing.

The tortuous paths of Modernism lead ultimately to the complete evacuation of the Gospels, but their peculiar danger is that they conceal this by a cloud of words about the "historicity," the "uniqueness," or the "centrality" of Christ.

Preparing for the Next War

The "Armaments Year Book" is an exhaustive compilation giving information about the world's military forces, national defense budgets, war policies and war industries. Added to this is statistical material relating to the military situation in fifty-seven countries, from Albania to Venezuela.

The Book is published by the League of Nations to "create among general staffs concerned that feeling of confidence which is a result of open dealings," and to "create an organization for mutual information concerning military situations which would render it possible to nip in the bud any campaign started by an alarmist press."

These are laudable purposes, yet the publication is one calculated to please

a Mussolini, who said a while ago that "the surest peace is born under the shadow of the sword," and all those who think with him. For the "Year Book" shows impressively how far the nations of the world are removed from peace. Armies, navies, airplanes, chemical gases, are everywhere being prepared for the coming of the next war. It is a gruesome spectacle!

"In Tune With the Infinite"

The optimistic "new thought" cults of the present day, which, unfortunately, seem to be making considerable headway, even among Catholics, hold that man has only to inbreathe the divine ether in which he lives, to be built up in health and strength, wisdom and courage, purity and truth. The comparison of God to a sort of circumambient atmosphere which is to be inhaled, is characteristic. Man's relation to what these cults call the "Divine Spirit" is just that of the natural man to the physical atmosphere. It is not a personal and moral relationship. There is no room in it for grace and gratitude. There are certain spiritual forces and laws of which we may avail ourselves, just as we avail ourselves of seaside breezes and medicinal springs. It is all a question of putting "ourselves in tune with the Infinite." What "the Infinite" may think of us, why "it" thus lends itself to the salvation of our corrupt natures, does not appear. The note of reverent wonder and gratitude is conspicuous by its absence. And that is just the note that sounds loudest in the songs sung by those pilgrims whose feet have found the way of life in the Catholic Church.

The American Federal Trade Commission has decreed that "Irish lace" made in China is not Irish lace. How about Irish potatoes grown in Missouri?

One cannot help but sympathize with the rural school teacher who gave her pupils for debate the question: "Which was the more prolific writer, Anon or *Ibid*?"

The Liturgical Sacrifice of the New Law

While in Europe recently, this reviewer had singled out Father Joseph Kramp's "*Opfergedanke und Mess-liturgie*" for translation into English, when he heard that the Rev. Leo F. Miller, D. D., of the Josephinum Seminary, had already undertaken the work. The translation has now been published under the title, "The Liturgical Sacrifice of the New Law" (B. Herder Book Co.)

Father Kramp's book is written entirely in the spirit of the new liturgical movement, of which the learned author, who belongs to the Society of Jesus, is a prominent champion in Germany. Various theories on the sacrificial nature of the Mass are treated in the book; but the latter is by no means merely another digest of different speculative views on the Mass. It goes much farther, and outlines theory only for the further purpose of showing how the Mass as a sacrifice should in truth be also the sacrifice of those who attend it. It is not in the intrinsic purpose of the Mass that the bystanders (what a word!) be satisfied with an external presence at it, or with a vague consciousness of what the Mass is, dogmatically. No, the Mass is a holy action, performed under the initiative of the priest, by virtue of the supernatural powers delegated to him in ordination;—an action into which the attending faithful should enter with heart and soul.

In what way is the Mass truly a sacrifice, not only of Christ for the people, but also of the people to God? How does the sacrificial action of Christ find its echo in the very hearts and minds of the people? What must the latter do to attend the Mass so as to assimilate to themselves the full benefits of the liturgical sacrifice of the New Law? These are the questions that are answered in the book. The nature of the Mass is explained, not in a purely historical way, nor by way of defending a learned theory, but in a manner calculated to instruct and inspire souls to enter with their whole being into

the Mass, the eternal legacy of Christ's sojourn on earth.

The English translation is very smooth and accurate. The book presents a neat appearance and does not bristle with the inconsistencies of capitalization found in some other Catholic liturgical books in English.

Virgil Michel, O. S. B.

Back to the Mass

Professor Hannon, S. J., lecturing in the University at Dublin on the Eucharist as a Sacrifice, developed the Catholic teaching that the Mass is found in the Church from Apostolic times. He quoted in support of this many passages from St. Irenæus, St. Justin, and St. Ignatius in the second century, and from St. Clement of Rome and the "Didaché or Teaching of the Apostles" in the first. The most recent edition of the Apostolic Fathers, published by German Protestant scholars, agrees with this view, for Professor Knopf, of Bonn, who published and commented on the *Didaché* and St. Clement's letters, held that in the *Didaché* "the Eucharistic Supper is understood as a sacrifice and described as such," and also that the first of Clement's letters is "a testimony of fullest weight" for the same opinion.

It is not surprising, then, to find Anglo-Catholics returning to pre-Reformation beliefs on the Mass and admitting that "from the earliest days of the Church it has been the ordinary habitual practice, adopted naturally as a matter of course, to speak of the Eucharist as sacrificial."

NEW MOON

By Charles J. Quirk, S. J.

What a little thing
To remember for years—
To remember with tears.

—William Allingham.

Why do I catch my breath, suppress my sighs,
When yonder bit of silver climbs the skies?
Now years roll back, and other scenes arise:
Two boys clasp hands and turn away their
eyes,

Knowing this is the last of last goodbyes;
And as they drew apart, they saw the light
Of the young moon upon the stairs of Night.

The Study of Latin in Our High Schools and Colleges

By an Old College Professor

It is not necessary to say anything about the importance of Latin and Greek for a thorough education. The experience of centuries proves that without a classical education a person will never, or hardly ever, be successful in any of the higher branches of learning. How do we stand in this respect?

The study of the classical languages is neglected to such an extent that very few of our young college graduates are able to write Latin correctly. I dare say that more than 75% of all students entering the larger seminaries to study philosophy and theology cannot compose a readable Latin essay. For years past representatives of our Catholic institutions of learning have met in annual convention to discuss this serious problem. Go through the reports of the annual meetings of the Catholic Educational Association and you will agree with me that almost all phases of the question have been ventilated, and that there is complete agreement on this point,—“that nothing should be allowed to interfere with the *thorough* study of Latin in our colleges.” We like to meet to discuss such matters, but we do not carry out the resolutions passed at our meetings.

Any professor of Latin or any seminary rector who has kept his eyes open during the last twenty years or so, must acknowledge that the knowledge of Latin has gradually declined. The words quoted above are taken from a resolution adopted at the fourth annual convention of the C. E. A., held in 1907. What has been done since then to carry out this resolution? Instead of letting “nothing interfere with the thorough study of Latin,” the number of class hours assigned to that study has decreased in some institutions.

Several causes can be assigned to explain our utter deficiency in Latin. I say *utter deficiency*, for during the last school year I had a number of students who had studied Latin in different

colleges, and not one of them mastered Latin etymology, to say nothing of syntax. Here are a few samples of translations from English into Latin, made by sophomores: “Summus dux inesse debet scientiam rerum militarium.” “Unus non potuit discernere, sive Hannibal duci carior fuisset sive copiiis.” “Omnes sciunt aliquem in hoc mundo vix inveniri, qui perfecte contentus est sorte sua, utrum eam cum deliberatione elegisset, an sibi data est a Deo.”

In translating from Latin into English the following sentences done by different scholars show what profound thinkers we are raising: “They spared not one completed in old age.” “The nature of man surpasses the rest of the warlike animals.” “There is no food so heavy that it cannot be cooked day and night.” “I thank old age that it has fixed me to bed.”

The first cause of our deficiency is that many of the teachers of the lower classes are themselves mere apprentices in the art of teaching Latin. Where no solid foundation has been laid, it is impossible to erect a substantial building. If etymology is not thoroughly taught during the first two or three years of high school, the scholar will never learn it. If the students entering upon the Latin curriculum do not know English grammar, how can you expect them to learn any other language, whether ancient or modern? Hence they must study comparative grammar, and the professor must be able to teach it. How many boys can distinguish a preposition from a conjunction? How many have an idea of the different classes of conjunctions and their functions? How many are unable to decline regular nouns of the several declensions, can distinguish between the active and the passive voice of a verb, and between the direct and indirect object? In spite of woeful shortcomings, boys are advanced from class to class.

All those who have received a good classical education will agree with me

that our modern method of teaching Latin has proved a complete failure. Latin cannot be successfully taught by reading Nepos and Caesar before the scholar has mastered the declensions, conjugations, adverbs, etc. Let the professors write some short dialogues and conversations for their classes in order to interest the pupils in the study of Latin. Let them converse with their scholars in Latin, but too much time must not be devoted to conversation. To be successful, a professor must teach English together with Latin. As long as a scholar does not thoroughly understand the construction of an English sentence, he cannot learn another language. What we need is comparative grammar during the first two years of our Latin course and professors who are perfectly able to teach it to those classes. Nothing will train the intellect more effectively than the study of languages and mathematics.

Secondly, we do not devote enough time to Latin. As a rule six to eight hours a week are devoted to Latin in the high-school and five to six in the college course. The scholastic year lasts about nine months. Subtract the Christmas and Easter vacations and the usual free days, and you will find that the number of hours given to Latin during the year dwindles down to a very low figure. By actual count a sophomore class which according to the plan of studies should have had five hours of Latin a week, had only 168 hours in a whole year.

Now let us cast a look at our text-books. What a variety of methods is employed to render Latin easy to the pupils! We find there "Prima Elementa Linguae Latinae"; "First Course in Latin," etc., etc.—and the contents of these text-books show that the authors and those who use their books make the same mistake that is made in many other branches of learning,—namely, they assume that the scholars know certain things of which they have no conception. Instead of entering upon details, I will relate a case from my own experience. A certain young man studying at one of the large universities of the East was told that he could save one whole

year of study by "reading" two books of Vergil during vacation. His father, a banker, sent him to the teacher of the highest Latin class in the high school of a neighboring city. After having taken two lessons from her, the boy told his father that he knew more Latin than the teacher. The father asked me to "read" the two books with the boy. I did so. The boy was talented, and we went through the pensus swimmingly in about four and a half weeks, taking one full hour a day. He undoubtedly had a translation, for now and then, when I asked him to translate a passage in another book of the same author, he could not translate any long sentence correctly. He could not give an account of the grammatical rules applied in Vergil; he was not sure of the declensions or conjugations. But with the help of an English version he "read" the two books and thus saved his father the expenses of a whole year's study in the East. That boy had studied Latin for six years and was very talented, but he knew no Latin.

If we wish to raise scholars who are fit to enter upon the study of philosophy and theology, we must return to the old method of teaching the classical languages thoroughly, and use grammar and exercise books in which there is method and system, whether the author's name is Englmann or Schulz, Jones or Smith. All good Latin grammars now in use are based upon Karl G. Zumpt's "Grammar of the Latin Language," first issued in 1815, of which innumerable editions have come from the press. The first English translation appeared in London in 1845. Take Zumpt's grammar from the shelf and read both the author's and the translator's preface; it may set you to thinking. Introduce into the high school course William D. Whitney's "Essentials of English Grammar," which will be a great help in the study of comparative grammar. In his preface he says justly: "I have endeavored to put before the learner those matters which are of most essential consequence to him, those which will best serve him as preparation for farther and deeper knowledge of his

own language, for the study of other languages, and for that of language in general." I maintain that the study of English grammar according to a method like Whitney's along with Latin grammar taught by the professors of the two lower classes of our academic course, is a *condicio sine qua non* for the acquisition of Latin.

We are educating many of our boys for the priesthood. A priest ought to be familiar with the language of the Church, for he will have to use it every day in his prayers. What is a prayer performed merely with the lips? Many a priest "reads" the hymns of the Breviary and the Sequences of the Mass without understanding them. The beauty of these public prayers of the Church does not touch his heart. Who is to blame? Those who pretend to be educating young men for the priesthood. Granted that it is necessary to adapt our plan of studies as much as possible to that of the secular universities, on account of the present fad of conferring degrees upon students leaving college, no such necessity exists in regard to those who intend to become priests. The young man who has successfully gone through the essentials of a classical course, whose intellectual powers have been well developed, who has learned to be dutiful and has acquired a genuine desire for learning, will, on entering the philosophical and theological courses, easily surpass those who have stumbled through their classics thinking more of excelling in athletics than of acquiring knowledge.

The Ship of Fools

The "Ship of Fools" is a famous book or rather, species of book. The first of the kind, known as "Narrenschiff," was produced by Sebastian Brant, professor at Basel, in the year 1494. It is nothing but a collection of detached sermons written by a man of stern convictions. He lashes out savagely at folly of all kinds, the folly of sin, the folly of not minding one's own business, the folly of lawyers and doctors, of cooks and butlers, of old fools and young fools, of huntsmen and students and Turks.

Literary men made great capital out of the idea. Typical of their efforts was the deadly satire called "Doctoratus in Stultitia," in which the author represented his enemies taking out a degree in that faculty. Then there were the various "Orders of Fools," popular organizations which had great vogue especially in France. "La Sottie," indeed, had a whole literature to itself in that country.

The fascinating woodcuts which illustrate the "Narrenschiff" had much to do with its wide diffusion. Latin and French adaptations of it soon appeared, and in 1509 an English one, Barclay's "The Shyp of Folyes of the Worlde." It was at this time, too, that Watson's version appeared. Father Aurelius Pompen, O. F. M., in "The English Version of the Ship of Fools" (Longmans), is mainly concerned with the efforts of Barclay and Watson. His principal aim is to "bring these writers somewhat nearer to the student of English literature and correctly to appraise their historical and literary value."

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Henry Charles Lea asserted that "there was no product of humanistic literature . . . which so aided in paving the way for the Reformation as the *Narrenschiff*. . . . Brant satirizes all the follies and weaknesses of man; those of the clergy are of course included, and, though no special attention is devoted to them, the manner in which they are handled shows how completely the priesthood had forfeited popular respect." Fr. Pompen shows that this is merely one of Lea's loose generalizations, built on ignorance of facts and literary form.

The *Month*, in reviewing the Dutch Franciscan's book (No. 739), praises its scholarship and its excellent English style, and expresses surprise that this fine study of an important phase of English literature should have been left for a Hollander to write.

The N. C. W. C. Bureau of Education has published a useful bulletin, entitled "Private Schools and State Laws, 1925," which supplements a previous bulletin issued in 1924 with the text of State laws governing private schools enacted in 1925, together with the laws on the reading of the Bible in the public schools and an account of the Oregon School Law case, with a summary of the arguments and the text of the Supreme Court decision.

The Book of Henoch and Anne Catherine Emmerich

To the Editor:—

May I say a few words in answer to your correspondent T. V. (F. R., xxxiii, 11, p. 246)? I hardly think that he would have written as he does if he had had before him the text of my article in *Studies* (March, 1926). Summaries are inevitably more or less misleading.

I. The article was not written to propound a "new theory of Spiritism," but only to question the adequacy of current theories. For example, the words, "all this is mere conjecture" (F. R., xxxiii, 9, p. 194) are my own words, though unfortunately in your summary they are not included in the inverted commas.

II. In the same article I laid stress upon the fact that I in no way endorsed A. C. Emmerich's revelations. Thus a footnote on p. 82 states: "My point is here, not that these were true revelations, or that she was responsible for them, but that for fifty years they were accepted as hers without protest by all sorts of eminent theologians." By all means let T. V. refute Fr. Schmöger, the Redemptorist Provincial, who published the visions as authentic; or Peter Joseph Blum, Bishop of Limburg, who gave the work an enthusiastic imprimatur; or Fr. Wegener, O. E. S. A., the

first postulator of the cause, who wrote a book to prove that Brentano was a most conscientious amanuensis. But I fail to see why I should be censured as having been "taken in" by any sort of deliramenta. I have never maintained that the Emmerich visions were divinely inspired; quite the contrary. See *The Month*, Sep. to Dec. 1921.

III. With regard to these visions my view was, and is, that Anne Catherine, in virtue of a telepathic faculty found in many mystics, saw and described *some* past event veridically, but that she also unconsciously reflected to a considerable extent the ideas latent in Brentano's own mind. There is good evidence for this, though I cannot detail it here. If Brentano knew anything of the Book of Henoch, the visionary (A. C. E.) would most probably have been influenced by the ideas he derived from it.

IV. The Henoch apocrypha are quite well known to me. See my book, "The Memory of Our Dead" (1915), p. 178. At the same time I find very little in them which corresponds with the statements in the alleged revelations. Beyond the fact that the Henoch tractate suggests vaguely the existence of fallen angels (the "Watchers of Heaven") who will not be finally sentenced until Doomsday, there is nothing that is common to Henoch and Anne Catherine Emmerich. It would be kind if T. V. would supply references to justify his categorical assertion than "Father Thurston's quotations [from Anne Catherine Emmerich] are found in the apocryphal Book of Henoch." He curiously omits to do so, though merely to give chapter and verse would not have added more than a line or two to his letter.

V. To me it seems unlikely that Brentano could have known much about the Book of Henoch. The Æthiopic text was printed for the first time in 1838; the first German translation in 1833-1838. Anne Catherine died in 1821.

Herbert Thurston, S. J.

"From the chain prayer to the unverified shrine there is much imposition.—*Catholic Citizen*.

The Decay of Literature

The conduct of the Allies since the war convinced Signor Nitti that we are immeasurably beneath the people of a century ago in humanity and decency; the quality of our literature to-day is a standing proof that we have fallen to the level to which the Greeks fell when "God gave them up to a reprobate sense, to do those things which are not fitting, being filled with all unrighteousness." No longer, as it was even two generations ago, is literature a noble calling, bestowing honor on those who follow it, and making of the bard or of the man of letters a being worthy of the respect of princes. To-day the financial magnates are the lords of the printed word, and the book and the newspaper have become a marketable commodity, just as a piece of cloth or a side of bacon. Journalism has been largely bought, and the making of novels is a matter of traffic. No longer is there universal regard "for whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Editors lie for their wages, as if lying were not disgraceful; and novelists produce volumes reeking with filth because filth sells better than cleanness. There are exceptions here and there, but it is true that just as journalists became almost all professional peddlars of calumny during the War, so the majority of our writers of fiction are swelling the stream of corruption that is pouring over society.—*New Zealand Tablet*, Apr. 21.

They are now advertising "French at sight." Not long ago it was "French in a few easy lessons," and before that it was considered necessary to study hard for two or three years to master this or any other language. Unfortunately most of the progress has been made only in the advertisements, for it still requires both time and hard work to learn a foreign language. And in spite of "wonderful new methods," it always will.

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Notes and Gleanings

Mr. J. L. Garvin, the editor of the *Observer*, has consented to act as editor of the *Encyclopedia Britannica*, which is to be thoroughly revised. He says that his aim will be to engage scholars in all the leading countries and by their aid to "restore the international unity which was broken by the war and has remained so long and widely interrupted in the peace." Let us hope that we shall live to see a really satisfactory edition of the *Britannica*, which hitherto has always been one-sided and unfair to Catholics.

Bishop Schreiber, of Meissen, Saxony, has the courage to say that more Catholics are lost to the faith in the Protestant sections of Germany in a year than pagans are converted to Christianity in foreign missions during the same period. "Facing that fact," comments the official organ of the Archbishop of San Francisco, the *Monitor* (Vol. LXVII, No. 51), "he will effect

a cure. If we do not know the facts in this country and will not face them frankly, how shall we know what to do?"

A copy of the Gutenberg Bible, the first printed from movable type (Mayence, 1455), was recently bought from the Benedictine monastery of Melk, Austria, for \$110,000, the highest price ever paid for a book, and presented by Mrs. Edward S. Harkness to the Yale University Library.

St. Bonaventure's Seminary Year Book for 1926 is a very appropriately devoted to American Franciscan subjects, for this is a Franciscan year, and the humble followers of the Poverello, who are in charge of St. Bona's are so little accustomed to "blow their own horn" that a great deal of the information here printed about their activities in the Province of the Holy Name and elsewhere will be news to the ordinary reader. The Year Book is gotten up in its usual fine style and, besides the historical matter indicated, and the

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usual data concerning the Seminary and its students, contains well written papers on St. Bonaventure as a mystic, on Luke Wadding, the famous 17th century Franciscan writer and founder, on Cardinal Ximenes, and a brief sketch of the Duns Scotus Theological Society, which has published this Year Book for the past ten years.

This year's volume (the eighth) of "The Seminarists' Symposium," published by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa., contains the usual profusion of articles,—theological, philosophical, and literary,—poetry, chronicle, and illustrations,—many of the latter of real artistic merit. We do not see why seminary students should bother their heads about "The Wonderful Crucifix of Limpias," but most of the other topics are well selected and ably treated. Year books like this one and that published by St. Bonaventure's Seminary, St. Bonaventure, N. Y., are preferable in every respect to the average college magazine, and we are glad to see these two so prosperous. They deserve the success with which they are meeting.

Thought is the name of a new "quarterly of the sciences and letters," edited by Fr. Wilfrid Parsons, S. J., and Fr. Francis P. LeBuffe, S. J., and published by the America Press, 4827 Grand Central Terminal, New York City. The first number, dated June, 1926, comprises 190 pages large octavo and presents a varied table of contents, which indicates that the new quarterly is not intended to be heavy, but rather a repository for articles of a lighter kind that cannot be placed in the weekly *America*, which is under the same editorial direction. The best papers in this number are that on Miguel Molinos, the Spanish Quietist, by Montgomery Carmichael, that on George Berkley, the Irish Idealist, by Michael Mahony, S. J., and that on Christianity at Lausanne, by Wm. H. McClellan, S. J. The book reviews are mostly by Jesuits.

There is running in the newly established *New Mexico Historical Review* a paper on "Fray Marcos de Niza," who less than fifty years after Columbus had discovered America, and more than eighty years before the Pilgrims landed in New England, planted the Cross in what is now New Mexico and Arizona. His expedition to the "Seven Cities of Cibola" is one of the epics of American history. The author of the article, Dr. Percy M. Baldwin, does much to clear the name of this devoted Franciscan from the obloquy which has been heaped upon it by those who distorted his narrative.

Fr. Karl Egger, S. J., concludes a series of articles which he has recently contributed to the *Katholische Kirchenzeitung* of Salzburg, Austria, with the remark (Vol. 66, No. 16) that, so long as the raw material for the investigation and study of Spiritism is not scientifically sifted, it will be impossible to form a definitive judgment, one way or the other. Antecedently, he says, in the light of certain truths of the moral and supernatural order, the occasional intervention of wicked spirits in the affairs of men is not improbable; but it has not been scientifically established that such intervention actually takes place. If the Spiritists were sincere in their belief in the genuineness of their phenomena, they would facilitate investigation instead of foiling it whenever they have a chance. The publication of the first volume (498 pp.) of "Der Okkultismus in Urkunden," edited by M. Dessoir, which deals with the physical phenomena of mediumism (Berlin: Ullsteinverlag, 1924) would seem to confirm this sceptical view.

The *Monthly Labor Review*, published by the U. S. Bureau of Labor Statistics, contains a statement in its May number by Chief Justice Taft, regarding the necessity for free legal aid work. He says: "Something must be devised by which every one, however lowly and however poor, however unable by his means to employ a law-

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yer and to pay court costs, shall be furnished the opportunity to set this fixed machinery of justice going." A summary is given in a recent bulletin of the Bureau of Labor Statistics, showing what is now being done to provide a simpler and cheaper court procedure. There is also an article giving an account of the Danish plan for meeting this need through the use of a conciliation system.

The question whether John Lingard was created a cardinal *in petto* by Leo XII, in 1826, was once the subject of acute controversy, and the centenary of the famous historian has again brought it to the fore. Lingard himself believed that the alleged event did happen, and his belief is deemed decisive by careful students of his career and writings, because he was not desirous of honors and preferred the quiet seclusion of his country mission. The pros and cons were summed up in the *Rambler* (New Series, Vol. II, 1860, pp. 75 sqq.) by Lord Acton, who believed that "Lingard was so honored because by his strict impartiality he had won a hearing for views of history which dissipated black clouds of Protestant calumny." Even if he had worn the red hat, Lingard could not be more highly regarded than he is; in fact many esteem him all the more for the reason that he sought no honors.

"We are living," says a leading critic, "in the midst of a literary saturnalia, never equalled for crude, unclean extravagance, a compound of lust and luxury, flowing over into books

and magazines, or weltering in journals whose owners are delighted to make merchandise of eccentricities, freakishness, and horrors; of whatsoever will pay because it thrills and shocks." There is the fact: "whatsoever will pay," not as it ought to be, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Commercialism, greed, inspires the literature of the period in which we live.

While government can do something, it can only do a little in mitigating the wrong and the misery that are about us. We must rely in our Republic upon the progress in intelligence and sympathy of the men and women who make up the body politic, we must train them unto a higher sense of social justice, a deeper feeling of brotherly love—and this is the work of the school and of the home.—Archbishop Hanna.

Psychologists have found that the memory is stronger in summer than in winter. In view of this fact the *Pathfinder* suggests that a week be set aside during the dog days each year as "National Recollection Week."

He who riseth late must trot all day.
—Benjamin Franklin.

As if chess is not hard enough now, students at the University of Rochester are trying to make it tridimensional, the Associated Press reports. They propose to add pieces representing airplanes and submarines. Why not add a fourth dimension and make it a real modern game?

Current Literature

—The professors of theology at the Seminary of the Bavarian Franciscans in Munich have been treating in their Lenten discourses the truths of faith from the standpoint of modern science and philosophy. Five series have now been published under the title "Religiöswissenschaftliche Vorträge." The latest, entitled "Erlösung," is before us, and develops in four sections the idea and purpose of the Redemption, the Redemption as a fact, and man's longing for the blessing of that holy mystery. The little treatise combines deep spirituality with profound theological knowledge. ("Erlösung, von Dr. P. Erhard Schlund und Dr. Polykarp Schmoll"; Verlag von Joseph Kösel, München).

—The characteristics of our civilization are mass education, universal suffrage, and mechanical industry. The question arises whether modern culture and life, so closely interwoven with these three forces, still have need of or can even respond to, Christianity's lofty spiritual appeal. The late Fr. Albert M. Weiss, O. P., wrote largely on the relation of Catholicism to modern culture, and was rather pessimistic as to the possibility of bridging the gulf between them. In "The Higher Life" Father Albert Muntzsch, S. J., pointed out the need of remaining true to the old-time standards of spiritual perfection, even in an age of universal education and organized social service; but he did not go into the question of reconciling the old religion with modern life. A German scholar and theologian, well known in his native land, has taken up this arduous task and solved it splendidly. He treats the theme with largeness and sanity and with the poise of a man who is thoroughly at home in the wide fields of modern culture and at the same time alive to the duty of preserving high standards of holiness for the individual. This is really a notable contribution to one of the most acute questions of our day—how to reconcile permanently the demands of a new age with the un-

changing standards of Christian perfection. ("Religion und Leben. Ein Beitrag zur Lösung des Christlichen Kulturproblems," by Dr. Arnold Rademacher, Professor of theology at the University of Bonn. (B. Herder Book Co.)

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—Schuster - Holzammer's classic "Handbuch zur Biblischen Geschichte" is now again complete. The eighth edition of the second volume, dealing with the New Testament, edited by Dr. Jacob Schäfer, has been condensed in some portions and enlarged in others. Those who use the work for instruction will be glad to see that it now includes practically the entire text of the Acts of the Apostles. This volume like its predecessor is beautifully printed and illustrated with fifty-five plates and two maps. In its entirety, the "Handbuch" forms a succinct, but scientifically accurate and up-to-date introduction to, and commentary on, the Sacred Scriptures. There is none better in any language, and we regret that the plan of adapting Schuster-Holzammer into English seems to have struck a snag. (Herder & Co.)

—When a book of conferences for priests comes recommended by that

learned and zealous prelate, Dr. Paul William von Keppler, Bishop of Rottenburg, we may be confident that the matter of the volume is well worth while. In the book before us the expectation is justified. The original work in German was and is a favorite with many priests. It is now offered in an English version, not only as a vademecum for retreatants, but also as a guide to sermons on the great truths of the faith. Though in general this book follows the development of the usual order of "spiritual exercises," there is sufficient novelty to make it appeal to the priest—whether retreat-master or exercitant—who is in search of new ways of presenting the vital truths of our religion. ("Retreat Matter for Priests," by the Very Rev. Paul Stiegele; adapted into English by the Rev. C. F. Keyser; edited by Arthur Preuss. B. Herder Book Company).—Albert Muntsch, S. J.

—"The Annunciation and Other Poems," by Charles H. Misner, announce themselves in the Foreword as "poems of faith." That this faith is of the genuine orthodox Roman kind is guaranteed by the episcopal imprimatur,—an unusual thing in a volume of poetry. The author portrays in verse the three great mysteries of the Christian religion, the Incarnation, the Passion, and the Resurrection of Christ. He has poetic talent, but imitates Francis Thompson too much to please those who do not admire the artificial, stilted manner of that unfortunate and vastly overrated poet. (Macmillan).

—"Benediction from Solitude," by the Rev. Vincent F. Kienberger, O. P., is a collection of meditations on religious topics written in the essay style. Its forty-four chapters, bearing such varied captions as The Sacred Heart, Mary, The Charity of Christ, Music, Bravery, Submission, Patience, Gratitude, Sanctity, Prayer, Religion, Poverty, Pain, etc., appeal to all classes of readers, and the author's manner will cause them all to read "unto edification." This edification would be still greater if Fr. Vincent was not some-

times careless in the construction of his sentences, *e. g.*, when he says on p. 25: "Without Mary all religions are cold, save our own holy faith, for they are bereft of a tender Mother." (The Macmillan Co.)

—"St. Vincent de Paul, Model of Men of Action," by the Rev. J. B. Boudignon, has been translated by the Rev. P. A. Finney, C. M. It contains a short biography of the Saint, with a sketch of his works and some 300 pages of maxims for the spiritual life drawn from his writings. The author has selected these maxims with a view to the needs of the present time and added to them reflections of his own. The *Ave Maria* commends the book to the members of the St. Vincent de Paul Society for their varied work, and we second the recommendation. (St. Louis, Mo.: The Vincentian Press).

—"Whose Sins You Forgive," by the Rev. F. X. McCabe, C. M., is described on the title page as "A Series of Talks on the Sacrament of Penance." The author's purpose is to remove a stumbling-block from the path of non-Catholics and to instruct Catholics more adequately concerning the confession of sins. The contents are so arranged that the layman may read them for instruction and the priest may find in them a help for the pulpit. The booklet is available both in cloth binding and in paper covers. (The Vincentian Press, 1605 Locust Str., St. Louis, Mo.)

—A courageous grappling with one of the outstanding defects of many persons in our day is a distinct merit of "The Great Secret of the Saints," by the Rev. Franz Riemmer, done into excellent English by Isabel Garahan, A. B. The defect we refer to is want of self-knowledge, often combined with pride. The secret of the saints, according to the author, was humility. Both shepherds and their flocks will draw a goodly store of spiritual enrichment from a careful perusal of this solid book. It is well suited for community

reading in religious houses. (B. Herder Book Co.)

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New Books Received

The Blind Obedience of an Humble Penitent the Best Cure for Scruples. By Sylvester Jenks, Bishop-elect of Callipolis. Edited, with an Introduction by Dom Roger Huddleston, Monk of Downside Abbey. (The Orchard Books. Extra Series, No. 2). xviii & 119 pp. 16mo. Benziger Bros. \$1 net.

The Use of the Optative Mood in the Works of St. John Chrysostom. A Dissertation . . . by the Rev. F. W. A. Dickinson, of the Archdiocese of St. Paul. (The Catholic University of America Patristic Studies, Vol. XI). xvi & 179 pp. 8vo. Brookland, D. C.: The Catholic Education Press. \$2. (Wrapper).

The Eucharistic Renaissance, or The International Eucharistic Congresses. By Thomas Schwertner, O. P., Editor of the Rosary Magazine. xiii & 368 pp. 12mo. (The Macmillan Co.) \$2.

A Manual of Navaho Grammar. Arranged by Fr. Berard Haile, O. F. M., of the Cincinnati Province of St. John the Baptist. XI & 324 pp. 8vo. St. Michael's, Ariz.: Franciscan Fathers. \$6. (Wrapper).

Sacred Eloquence. A Guide Book for Seminarians by Charles H. Schultz, St. Francis Seminary, Loretto, Pa., VIII & 269 pp. 8vo. Baltimore, Md.: John Murphy Co. \$2 net.

Ordinary Retreat. By Rt. Rev. Pierre Dadolle, Bishop of Dijon. Authorized Translation from the French by Rev. S. A. Raemers. 95 pp. 32mo. John Murphy Co. 75 cts. net.

Our Lady, Mediatrix of All Graces. By Raphael V. O'Connor, S. J. 121 pp. 12mo. John Murphy Co. \$1.25 net.

The Manichees as St. Augustine Saw Them. By Joseph Rickaby, S. J. vi & 56 pp. 16mo. Benziger Brothers. 60 cts. net. (Wrapper).

The Seminarists' Symposium. Edited and Issued by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa. 222 pp. 8x11 in. Illustrated.

Mutter Clara Fey und ihr Werk für die Kinder. Von Schwester Adalberta Maria vom armen Kinde Jesu. Mit einem Titelbild. vii & 102 pp. 16mo. Herder & Co. 35 cts. net. (Wrapper).

Pius XI. Rundschreiben über die Förderung der Missionen ("Rerum Ecclesiae") lateinisch mit deutscher Uebersetzung. 49 pp. 8vo. Herder & Co. 45 cts. (Wrapper).

Ikongraphie der Heiligen. Von Dr. Karl Künstele. Mit 284 Bildern. xv & 607 pp. large 8vo. Herder & Co. \$11.50 net.

Negerpsyche im Urwald am Lohali. Beobachtungen und Erfahrungen von Joseph Frässle, S. C. J., Kongomissionär. Mit 21 Bildern. vii & 189 pp. 12mo. Herder & Co. \$1.45 net.

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Apparently, the "mass," whoever he may be, need not be fastidious in the matter of spelling, for the first ten or twelve pages, which are devoted entirely to columns of words, would not receive a high percentage in a primary school examination. With constructed sentences, however, the author displays a poetic fancy not to be restricted by mere rules. "Conversations for the Daily" is the heading of the first round of this battle with English syntax. Then follows a sample of a "conversaion" between two Americans who meet each other while out walking.

"Good morning, sir; is it not the day fine?"

"Very pleasantly, thank you, and how are you?"

"Very goodly, with your permission, sir. Are you walking?"

"Yes, sir; for the health. Will you break some fast with me?"

"Gracious, yes. Shall we go to the coffee?"

"With pleasantness, sir. Let us eat meat and bread."

"The American Sellsman," writes the author, "is typically of an energy which is to admire in the warmth of the tropics. Of a youthfulness generally he breathes lively and walks springly, searching his customer loyally for the firm his. To all he greets smiles, and one is to admire his frank. He is fresh of the cold northerly. Yet under the breast of the American sellsman beats the heart warmth, therefor let us give greeting smiles with two hands open to him, crying 'welcome to Brazil, Mister.'"

Professor Thorndike of Columbia University has recently called attention to some absurdities in arithmetic examinations in elementary schools; as, for example: "If $\frac{5}{8}$ of $\frac{3}{8}$ of a piece of land cost \$240 what is the value of the whole?" The ability to solve such problems as this is no guarantee, he avers, that a child will know that he is given the correct change when going to the store on an errand for his mother.

"And what in France did you enjoy the most, Mrs. Malaprop?"

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Mrs. P. L. S., Ill: “Please find check enclosed, which I promised St. Anthony for the following favors: My property was sold; and my little boy fully recovered after his operation. I am very grateful to St. Anthony and to the Friars at Graymoor, whose prayers aided me.”

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The Fortnightly Review

VOL. XXXIII, No. 15

ST. LOUIS, MISSOURI

August 1st, 1926

Sadhu Sundar Singh, the "Hindu Saint"

Father Alphonse Vāth, S. J., in the *Katholische Missionen*, 1925, No. 9, and the *Stimmen der Zeit*, 1926, Heft 8, reverts to Sadhu Sundar Singh (see F. R., Vol. XXXI, pp. 88, 136, 146). He bases his statements mainly on the well-known book of Heiler ("Sadhu Sundar Singh," 4th ed., Munich, 1926) on a volume of the Sadhu's writings recently translated into German by E. Pohl; on an article by Père Grandmaison in the *Recherches de Science Religieuse* (1922, No. 1); on Fr. Hosten's articles in the *Catholic Herald of India*, to which we have also referred, and on various papers in the *Zeitschrift für Missionskunde und Religionswissenschaft* (1922, 10), in the *Allgemeine Missionszeitschrift* (1922, 97), in the *Evang. Missions-Magazin* (1922, 155), and in the *International Review of Missions* (1922, 26).

Sadhu Sundar Singh was born Sept. 3, 1889, at Rampur as the son of a noble and wealthy landowner. As a Sikh, he professed the religion of northwestern India, which is a mixture of Mohammedanism and Hinduism. His pious mother taught him to read religious books and to perform works of piety. After her death he became acquainted with American missionaries of the Presbyterian persuasion, who introduced him to the Bible, which he at first hated. On Dec. 18, 1904, he made up his mind to commit suicide, but while waiting for a railroad train in front of which he had decided to throw himself, he suddenly saw a bright light, and in it the face of a man, who said to him in Hindustani: "How long will you persecute me? I have given my life for you." Sundar was firmly convinced that it was Christ whom he saw, and at once became a fervent Christian. On his sixteenth birthday he was baptized by a Protestant minister and soon

after chose the vocation of a Sadhu, *i. e.*, a man who devotes his entire life to the service of God. He preached at first in the border countries of northern India and in Tibet; later in Southern India and Ceylon. In 1920 he visited England and the United States; in 1922, Palestine, Switzerland, Germany, and Scandinavia. In his wanderings he claims often to have met the Saviour, disguised as a wanderer, and to have been repeatedly rescued by Him from danger of death.

There can be no doubt that Sadhu Sundar Singh is a firm and ardent believer in Jesus Christ, whom he strives to follow to the best of his ability. But what his religious beliefs are in detail, we are unable to establish, since the descriptions of his Protestant friends are too evidently inspired by a desire to make him out an ideal Christian, possibly destined to be the head of a super-denominational, universal church of the kind advocated by Heiler in his book, "Der Katholizismus, seine Idee und seine Erscheinung."

The Sadhu proclaims his gospel without having received a canonical mission from any church. Clad in a flowing yellow gown, he travels from place to place and preaches in all churches that are open to him. Like Jesus, he speaks largely in parables, some of which are very striking.

In the Occident, Sadhu Sundar Singh met with the greatest disappointment of his life. He found that the Christian world was immersed in sensuality and greed, and most of his addresses were exhortations to penance. When he left Europe, he declared that he would henceforth devote all his efforts to the conversion of the poor pagans in India and Tibet.

His claim is that he preaches the Gospel of Christ in a form adapted

to the mind of the Hindu. "The people of India stand in need of the saving waters of the Gospel," he says, "but it must not be offered to them in a European cup." It is difficult to form an opinion of his system of religious doctrine. He professes to combat the Pantheism so common in India, but has not quite overcome the heresy of the Karma.

The Sadhu lives in a world of miracles, and Fr. Vāth says on this aspect of his career: "There is nothing contradictory to Catholic doctrine in the assumption that God, by way of exception and for a special purpose, may grant extraordinary graces to virtuous persons who are outside of His true Church without their fault. In doing so, He does not confirm the errors which they entertain, nor approve the religious denomination to which they belong, but merely rewards their good deeds, encourages them in striving after virtue, and promotes His particular designs, which we are not always able to perceive. But miracles must be clearly proved as such. This is not the case with Sadhu Sudar Singh. To begin with, the large number of miracles attributed to this Hindu with the purpose of making him appear as the greatest miracle-worker in the history of Christianity, excites grave doubt. His miracles furthermore lack originality, but are all modelled after the miracles of the Bible and show a constant repetition of the same motives. It is impossible to make a critical examination of even a single one of them, because we have no testimony but his own, and the scene is laid in far-off Tibet."

Fr. Vāth then discusses two of these alleged miracles and shows that they deserve no credence. The way in which the Sadhu's conversion was brought about may be explained naturally by his recollection of what he had read about St. Paul at a time when his soul was in profound anguish, though the possibility of a supernatural illumination need not be absolutely excluded.

The gift of contemplation attributed to the Sadhu cannot be genuine, in the opinion of the learned Jesuit writer whose articles we are excerpting, for if

it were genuine, it would exceed any similar gift ever enjoyed by a Catholic saint,—which is an absurd assumption. The Sadhu's profound knowledge of religion is undoubtedly a result of deep study, for which he was qualified by a course in the theology which he took in an Anglican seminary.

If Sadhu Sundar Singh is a sincerely pious man, who loves his Saviour and serves God to the best of his knowledge and ability, Fr. Vāth says in conclusion, no matter how Catholic some of his doctrines may sound, he is clearly not a Catholic, since he bases his theological system on the subjective foundation of an alleged supernatural apparition. Neither is he a Protestant in the commonly accepted sense of that term, though he has not escaped the influence of the Protestant atmosphere which he has been constantly breathing. His mental attitude resembles that of the Modernists, though it is likely that Heiler and others who have written about the Sadhu have carried entirely too much of their own notions into his religious development.

A recent non-Catholic writer, Dr. O. Pfister, of Zurich, "Die Legende Sundar Singhs: Eine auf Enthüllungen protestantischer Augenzeugen in Indien gegründete religionspsychologische Untersuchung" (Bern and Leipsic, Paul Haupt, 1926), expresses the opinion (p. 305) that Sundar Singh is a neurotic whose sense of reality is seriously disturbed ("Neurotiker mit gestörter Realitätsfunktion"). Father Vāth concludes his latest paper, in the *Stimmen der Zeit*, with the remark that the question at issue is *whether or not the miracles attributed to Sundar are genuine*; if they are not, then the Sadhu is nothing but an ordinary, even though highly gifted revivalist of a peculiarly Hindu type, and the Western world has nothing to learn from him; nor is it likely that he will accomplish anything definite and permanent for the conversion of India to the Christian religion.

You can do more than strike while the iron is hot; you can make the iron hot by striking.

Psychoanalysis and the Catholic World-View

By the Rev. Virgil Michel, O. S. B.

It is both a joy and a relief to meet with a book which uses the best results of psychoanalysis without making of the latter in its usual Freudian form a complete "Weltanschauung," but rather employing it in the light of Catholic principles. Such a book is Dr. Rhaban Liertz's "Harmonien und Disharmonien des menschlichen Trieb- und Geisteslebens." In an earlier work, "Wanderungen durch das gesunde und kranke Seelenleben bei Kindern und Erwachsenen," now in its fifth edition, the author concludes his preface with this pregnant truth: "Unbegreiflich ist ohne Gnadenleben das Seelenleben," *i. e.*, the life of the soul is inexplicable without the doctrine of grace. In the present work, the motto "*sentire cum Ecclesia*" is prominently placed on the dedication page.

The ordinary reader might wish for a more clear-cut division of the chapters, but the value of the material is undeniable. Throughout the discussion of various phases of man's psychic life and impulses, the basic view of the composite nature of man is properly emphasized and utilized. It is the starting-point from which the inner facts of human life must be interpreted.

Normal and abnormal conditions of mind are the result of mental or physiological conditions, generally of a combination of the two. There is a good appreciation of all that has been done by materialistic psychoanalysis, and at the same time a fine estimate of the grandeur of the spiritual soul in man. For the physician of the mind both aspects are important. "In so far as we can speak of emotional life at all, it is genuinely human, *i. e.*, not purely corporeal, not purely spiritual" (p. 20).

In the light of this principle Dr. Liertz makes a searching study of some aspects of man's impulsive life, of the instinct of self-preservation or self-assertion, and of the sex instinct. In the ego-instinct there is but a gradual

transition from the sane to the insane, the unbalanced. All impulses must be controlled by reason, and the wisdom of the Ten Commandments, of the law of fasting, etc., is fully established by modern research.

In man the instinct of self-preservation and that of the preservation of the species are not strictly of the same self. Hence the reduction of all impulses, of man's entire nature, to a repressed sex instinct, has no basis in fact. Likewise there is, properly speaking, no innate sexual perversion, but at most a greater irritability of the inherited nervous organism, which is the physiological basis of soul life.

Many are the words of wisdom interspersed casually in these discussions. Very pertinent is the remark: "The fear not to be able to support so many children, is generally identical with the fear of being obliged to make sacrifices, of not being able to do all that one could do previously, or, generally, of being obliged to deny oneself something for the sake of the children" (p. 69).

Young priests are exhorted to leave the treatment of hysterical persons to their older and more experienced confrères. Good hints are given on the instruction of youth in matters of sex, on the manner of treating the young, etc.

In a last chapter, on the interdependence of soul and body, there is again much valuable information that is helpful for a better understanding of human nature and for the treatment of its acutest ailments, *i. e.*, those of the mind. But the philosophical aspect of the mind-body problem is also touched upon in various places. Such statements as, "the soul sees the body," etc., must be understood in the light of the more conscious descriptions of the philosophical issue. The author in clearest terms champions the substantial unity of body and soul in man and rejects the theory of parallelism, in particular that of interactionism, as inadequate in the light of facts. "The

theory of interaction is by itself insufficient as an explanation of the unity of body and soul." The distinction between interactionism and the Scholastic theory of the substantial unity of body and soul is a point well taken. In the light of modern speculations it can only be confusing to label the Scholastic theory "Interactionism," as some recent Catholic writers do; and it hardly serves to give non-Scholastics a more correct view either of the scholastic position or of the facts of human nature. (Kösel & Pustet, Kempten and Munich).

The Study of Latin

To the Editor:—

Ever old and ever new is the problem of the study of Latin for candidates for the priesthood. I was reminded of that by an "Old College Professor's" article on the study of Latin in Our High Schools and Colleges in the July 15th number of the F. R.

Being an old seminary professor, and since engaged in a large parish as pastor, I beg leave to assure the writer of my full agreement with his statement of facts and his remedial suggestions.

I am confident that, with rare exceptions, seminary professors will admit that students of philosophy and theology in our major seminaries are hardly able to read Latin text-books with ease. For that reason the teachers of those branches simply must use the vernacular. The neglect of English grammar is truly, as the old professor remarks, a reason why the pupil "cannot learn another language." He advocates a return to Zumpt's Latin Grammar and recommends Whitney's "Essentials of English Grammar." But it is a long way. For many years I was a member of the Seminary Section of the Boards of the Catholic Educational Association and urged the drawing up of the resolution "that nothing should be allowed to interfere with the *thorough* study of Latin in our colleges." But in the late insistence on education of Catholic students in Catholic colleges there is

but distant allusion to a more thorough study of Latin for prospective candidates for the priesthood. In fact, that class of students seems to get little notice. Maybe, as an old instructor was wont to animadvert, "*patet per se*." There was much surprise on the part of professors in Catholic colleges in C. E. A. conventions when complaint was made by seminary professors as to the deficiency of Latin in clerics trained in those colleges. Greek was rarely discussed at all. Although the colleges could not be expected to lay particular stress on Latin to favor future students of theology, they insisted that Latin was taught well enough for any purpose. It was urged, too, that the future priests, lawyers, and doctors should mingle in their early college days.

That contention is now disposed of by the preparatory seminary. Pius X made specific proviso for Latin in his encyclical on clerical education in that institution.

It is the hierarchy to whose care that part of Church-education is entirely entrusted. Let us hope that in course of time the standard of learning of the American clergy will be raised and that Latin and even Greek will again become the intellectual possession of every cleric. The rehabilitation of these languages in our preparatory seminaries will bring added glory to Holy Church.

(Rev.) Jos. Selinger

COMEDY

By J. Corson Miller,
Buffalo, N. Y.

A man once wrote a noble book,
Of serious intent;
He sought to solve a problem deep,
Without a precedent.
Another wrote a rippling tale—
't was humor in disguise;
't was really very clever,
Most ambitious, too, and wise.
But at the first the critics laughed,
With proud, Olympian mirth.
They said that Genius died, and gods
No longer roamed the earth.
The second book they all passed by;
"Quite dull," they cried, with sneers.
't strains at humor to a point.
It drives a man to tears."
The world holds each a masterpiece,
After a hundred years.

The "System of Compensation" in Moral Theology

Among the various systems that have been devised by moralists for the purpose of insuring practical certainty in cases of speculative doubt, the most prominent are: Rigorism, Laxism, and Probabilism.

The fundamental supposition of all these systems is that man in case of doubt is not permitted to act upon a mere opinion, but when direct certitude is unattainable, should try to reach reflex certitude by earnest consideration and careful comparison. Though the claims of liberty may always be asserted against those of the law, the sphere of liberty in moral theology is nevertheless greatly restricted, for the reason that the safer side (*pars tutior*) must always be chosen when it is absolutely necessary to attain a definite end and when it would involve danger of frustration to follow a probable or even a more probable opinion. This is the case especially in the administration of the Sacraments, in medical and surgical prescriptions, and when there is an obligation to protect the interests of one's fellowmen. Hence Probabilism may be applied only when there is question of the mere morality, *i. e.*, the licitness or illicitness of an act or omission. In all other cases the safer side (*pars tutior*) must be chosen.

Rigorism holds that it is never lawful to follow a merely probable opinion, even though it be *probabilissima*, in favor of liberty and against the law. Laxism maintains that the opinion which favors liberty may be followed always, even when it enjoys but a slight or doubtful degree of probability. The Church rejects both of these systems.

Simple or common Probabilism, on the other hand, teaches that whenever there is doubt concerning the mere lawfulness or unlawfulness of an act, it is permissible to follow a solidly probable opinion in favor of liberty, even though the opposing view is more probable (*probabilior*). Probabiliorism contends that the opinion in favor of liberty may be followed only if it is certainly more probable than its opposite. Aequiprobabilism takes middle ground

between Probabiliorism and simple Probabilism, and teaches that unless the opinions for and against the existence of a law have equal or nearly equal probability, it is not permissible to choose in favor of liberty.

Father Dominic Prümmer, O. P., in his "Manuale Theologiae Moralis secundum Principia S. Thomae Aquinatis" (Herder), of which the second edition was noticed in the F. R. some time ago, adopts what to most students will appear as an entirely new system, that of compensation (*systema compensationis*). He contends that a doubtful law obliges in an imperfect manner and that, consequently, to refuse obedience to it always involves the danger of at least material sin, which may never be directly intended, though it may, for sufficient reasons, be tolerated. Hence we are allowed to follow a less probable opinion only if the resulting danger of sin is compensated for by sufficient reasons.

"Cardo omnis difficultatis in cunctis systematibus est questio, utrum et quousque lex dubia obliget. Probabilistae dicunt simpliciter: Lex dubia nullo modo obligat, saltem si agitur de sola licitate actus. Omnes autem alii theologi hoc non admittunt concedentes legi dubiae aliqualem obligationem, licet non teneant concordēs sententias circa gradum istius obligationis. . . . Systema novum compensationis seu rationis sufficientis vult limites legis dubiae obligantis aliter definire. Strenue defendit contra Probabilismum, legem dubiam aliquo (licet imperfecto) modo obligare. Contra Probabilioristas autem legi dubiae non vindicat tantam obligationem, quantum habet lex certa. Obligatio enim legis mensuranda est ex gradu cognitionis, ideoque lex certa cognita obligat perfecto modo; lex penitus ignota nullo modo obligat; lex autem imperfecto modo cognita, imperfecte obligat. Proinde non licet agere contra legem imperfecte cognitam, qualis est lex dubia. . . . In huiusmodi casibus remanet periculum, legem saltem materialiter transgrediendi. Iamvero cum etiam

materialis transgressio legis sit aliquid malum, non licet se tali periculo exponere sine sufficienti ratione. Hinc in tali casu adhibenda sunt principia de cooperatione ad malum vel potius de voluntario indirecto." (Vol. I, p. 216).

In reality this system is not new, but was devised more than half a century ago by P. Manier, of the Reims seminary, and propagated by Fr. Ambrose Potton, O. P., Boisdron, McDonald, and Laloux, of whose book "De Actibus Humanis," Fr. Hurter, S. J. (Nomenclator, III, p. 1200), says that it "is full of errors of every sort." The fact that the *systema compensationis* is not even mentioned by any recent moralist of note, with the exception of Tanqueray, is a sufficient indication that our best authors do not favor it. Fr. Cassian Neuner, O. M. Cap., in a paper contributed some time ago to the *Katholische Kirchenzeitung* of Salzburg (1924, No. 26), shows the reason for this attitude. Proceeding from the generally accepted axiom: A doubtful law does not bind, he says. If this principle is correct, the system of compensation has no basis, for there can be no real distinction between a perfect and an imperfect duty. This distinction, in matter of fact, is an entirely new thing in Catholic moral theology. It is true, moralists distinguish between grave and light obligations, but even an *obligatio levis* entails a strict duty, founded, like the *obligatio gravis*, on the will of the law-giver. An imperfect obligation would have to be something halfway between duty and non-duty,—which is absurd, for as Gury says: "*Incerta obligatio, nulla obligatio.*" As regards the danger of a material transgression of the law, we may reply to Prümmer's argument with his own words: "*Nunquam imputatur agenti aliquis effectus, quem non praevidit.*" (Vol. I, p. 46).

In view of this explanation it is not surprising that the *systema compensationis* has not found the approval of our leading moralists. Tanqueray (Synopsis Theologiae Mor. et Past., Vol. I, 3rd ed., n. 417) disposes of it as follows: "We can not admit Com-

penationism as a general system for the solution of practical doubt," but he admits that "prudent confessors, in applying Aequiprobabilism, or simple Probabilism, are bound to make use of a certain prudent compensation by attending not only to what is permitted, but also to what is expedient, and thus carefully to consider whether or not there is a sufficient reason to advise the use of such and such a probable opinion in such and such a concrete case, with due regard to the external circumstances as well as to the psychological dispositions of the penitent."

"Race Suicide" Among Catholics

While some of our Catholic papers are so blind as to believe that "the future belongs to us because non-Catholics are gradually eliminating themselves through 'birth control,'" the *Ave Maria*, one of the most thoughtful of our journals, says in a recent issue (N. S., Vol. XXIII, No. 20):

"The statement that the birth rate in the United States has declined more than 30 per cent in the last thirty years, and is still falling, seemed incredible until, a week or so ago, we met the pastor of a church in a Western State, who informed us that the children in his parish, composed of 130 families, 'averaged two!' He referred to seven married couples with only nine children. The parochial school which could accommodate 150 pupils, has an attendance of fifty-five or fifty-six. 'There are forty desks for small children, but only twenty of them are occupied.' Asked about the nationality of his people, the pastor answered, 'Irish-American mostly.' If the good priest whom we have quoted were a pessimist, or we had failed to take down the figures he gave, it would be easy to convince us that we 'must be mistaken.' But unfortunately we hear of other parishes, East and West, where naturally, or, let us say by right, there should be many more children. The evil of race suicide is not restricted to Protestants, nor is it common among the pagans."

Echoes of the Chicago Eucharistic Congress

That Red Train

The sometimes red-robed Cardinals did not paint the cars from roof to rail. Some of them, it may be charitably assumed, could have wished that another color had been used. But they were made the victims of the rather questionable taste and incontinent zeal of railroad officials who were evidently looking for something at once novel and distinctive. . . . Their eminences are the foremost and most conspicuous disciples of Him who divested Himself of His robes of glory and made Himself the lowliest of the lowly. Humility becometh those who exemplify in the highest degree the spirit of the lone and weary Man of Sorrows. The Red Train suggests the bass drum, and no man of real modesty chooses to keep step with that boisterous and sonorous detractor. The sympathy of all judicious Catholic admirers goes out to the victims of the Red Train outrage.—*Hartford Catholic Transcript*, Vol. XXIX, No. 2.

"The Greatest Catholic Event in Years"?

"The greatest Catholic even in years," says a Catholic paper, referring to the Eucharistic Congress. That depends on the results. It may be just the twenty-eighth Eucharistic Congress or it may be a starting point of something significant. Do you remember the Holy Name procession at Washington in 1924? It was a "momentous occasion"—for a while. What the publicity agent may say is one thing. What the historian may say is more decisive—*Milwaukee Catholic Citizen*, Vol. LVI, No. 32.

The Rain, Hail, and Rainbow

Having succeeded in gathering a million people at Mundelein, only 40 miles from Chicago, but in many cases four or five hours from that city, and seeing the unbroken dozen princes of the Church, the thousands and thousands of priests and nuns, everything according to schedule and expectations and making a glorious climax to an already magnificent four-day congress—if there ever was danger of vanity and mutual

admiration of the creature and consequent lesser adoration of the Creator—it was at that hour of hours. But God in His goodness poured down all his blessing of nature, including one or the other that man might perhaps not choose for a number in his program—and thus all were reminded, beautifully, that God alone is the cause of this great Eucharistic congress. He is the object of adoration. For His glory did these people come from all ends of the world—and there can be no mistake of His taking notice of it—for He who controls the elements permitted rain, hail, and rainbow to add lustre to the event—and what is best of all—prevented the rising of pride and self-sufficiency in the minds of at least a few if not many.—*Cleveland Catholic Universe and Bulletin*.

The Late Bishop Esser

By the death of the Rt. Rev. Thomas Esser, O. P., Titular Bishop of Sinide, Rome has lost one of her most strenuous workers, one who filled some of the most important positions in the Holy See these many years.

Bishop Esser was born in 1850, and entered the Order of Friars Preachers at an early age. For four years he occupied a chair of philosophy in St. Patrick's College, Maynooth. On being called to Rome he became Secretary of the Sacred Congregation of the Index, a post he ably filled until the suppression of this department, or rather its merging into the Congregation of the Holy Office. On this occasion Dr. Esser was appointed Titular Bishop of Sinide. Since then he lived at the Monastery of the Spanish Dominicans in the Via Condotti, where his death took place almost unexpectedly, though his health had been failing for some time past.

The Fortnightly Review is indebted to the late Bishop Esser for many favors and some very valuable contributions on delicate subjects. *R. i. p.*

It is in a measure true that, as the home is, so will be the nation.—Archbishop Hanna.

"Eucharistia"

"Eucharistia" is the second book of Father Joseph Kramp, S. J., to appear in an English translation. Like the first ("The Liturgical Sacrifice of the New Law"; see F. R., Vol. XXXII, No. 14, p. 312) it treats of the Holy Eucharist; but while the latter book is an analysis of the Eucharistic Sacrifice, the scope of the former is broader. It is an eloquent plea for a better understanding of the riches of the Eucharistic life, based, as the author says, on his own personal attempt to give the Holy Eucharist its proper position in the life of the soul.

The Holy Eucharist is treated from the aspects of Sacrifice, Sacrament, and Real Presence. The historical sketch of the development of devotion to the Eucharist is most enlightening. It shows a gradual decline in the appreciation of the sacrificial character,—the basic aspect of the Eucharist,—and a consequent gradual separation in the minds of the people, of the Eucharist as a Sacrament from the Sacrifice of the Mass.

The author's aim in general is to help readers to a proper appreciation of the sacrificial character of the Holy Eucharist, whence the sacramental character and the Real Presence obtain their true value; and his words carry conviction.

There is a good analysis of the question of Communion outside the Mass, discussed according to the mind of the Church, for whom Communion before or after Mass was always "something exceptional and not the regular thing." The distinction is properly emphasized between the Sacrifice and the Sacrament on the one hand, as worship rendered "to God the Father in union with Christ, the God-man and our High-priest," and exposition of the Blessed Sacrament on the other hand, as "the worship which we render to Christ our Lord" directly.

A suggestive chapter on "Eucharistic Education" contains much wisdom on the question of educating children up to a proper appreciation of the Holy Eucharist.

SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Heilmann, A. Vom kostbaren Leben. Sonntagsgedanken. Freiburg, 1925. 80 cts.
- How to Pray Well. Short Instructions on the Most Important Religious Exercises. Compiled by Wm. Gier, S. V. D. Techny, Ill., 1925. 75 cts.
- Handbook of Moral Theology by Koch-Preuss. Vol. 1. General Introduction; Morality, its Subject, Norm, and Object. 2nd ed. St. Louis, 1919. \$1.20.
- Coyle, J. B. (C. SS. R.) Meditations and Readings for Every Day of the Year. Selected from the Writings of St. Alphonsus. Vol. II. From Sexagesima to Holy Saturday. Dublin, 1926. \$1.50.
- Leonard, Jos. (C. M.) St. Vincent de Paul and Mental Prayer. A Selection of Letters and Addresses. London, 1925. \$2.50
- Williamson, Benedict. The One Real Thing. (An account of the claims and teachings of the Catholic Church). London, 1925. \$2.50.
- Vermersch, A. (S. J.) Religious and Ecclesiastical Vocation. Tr. by J. G. Kempf. St. Louis, 1925. 75 cts.
- Reinke, Joh. Mein Tagewerk. (Memoirs of a famous botanist). London, 1925. \$2.
- Haussehatsbücher, Nos. 31 to 41. Eleven volumes of good German fiction. Kösel & Pustet, Ratisbon, 1924. \$2.50.
- Fahsel, H. Die Ueberwindung des Pessimismus. Eine Auseinandersetzung mit Arthur Schopenhauer. Freiburg, 1925. 50 cts. (Wrapper).
- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Keller, C. F. Mass Stipends. St. Louis, 1926. \$1.25.
- Meyer, Fulgence, O. F. M. Forty Hours. Reflections and Readings on the Holy Eucharist with Psalms and Prayers for Forty Hours, the Holy Hour, and Private Visits. Cincinnati, 1926. \$1.50.
- Swaby, Alfred, O. P. The Last Supper and Calvary. London, 1926. \$1.50.
- Williamson, B. The Book of Life. [Meditations on the Life of Christ]. London, 1926. \$2.50.
- Fahsel, H. Gespräche mit einem Gottlosen. Freiburg i. B., 1926. \$1.25.
- Shaughnessy, G., S. M. Has the Immigrant Kept the Faith? N. Y., 1926. \$2.
- Kunze, O. Heliand. Die altsächsische Evangelienichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.

Father Wm. Busch's excellent translation should help to attain the purpose of this fine book. Its appearance at this time is significant, and marks another stepping stone on the road to the liturgical awakening for which the hopes are ever becoming brighter in this country. (St. Paul, Minn.: The E. M. Lohmann Co.)

Presbyterate and Ordination

To the Editor:—

Should historical scholarship eventually confirm Fr. John Lenhart's O. M. Cap. critical findings, as embodied by that learned author in his essay, "A Problem in Connection with Holy Orders," published in Vol. XXXIII, No. 11 (June 1, 1926) of the F. R., they will seriously challenge the attention of historians and theologians, as they admirably sustain the theory of Msgr. P. Batiffol that the episcopate, as exercised by its individual incumbents, is not to be considered as a development by means of a process of elimination from the presbyterate up, but, on the contrary, the presbyterate is to be viewed as the result of a process of restriction from the episcopate down.

From a dogmatic point of view it is worth to observe that the difficulty arising from Session 23 of the Council of Trent: "*Episcopos sacramentum confirmationis conferre, ministros Ecclesiae ordinare. . .*," having been composed in principle by the distinction between the ordinary and extraordinary minister, there seems to be no valid reason why this solution should not apply in the latter case, *urgente historia*.

Canon 7 of the same Session: "*s. q. d., episcopos non esse presbyteris superiores . . .*," would naturally not be affected by this modification, although logically speaking, it would seem to favor a parallel alignment of sacerdotal ordination with episcopal consecration.

Fr. A. Wagner
Shelby, Nebr.

The Movement for a Better Catholic Stage

To the Editor:—

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Clubs affiliated with the Guild will receive one copy of the magazine free of charge; single members of affiliated clubs are given special rates.

The great power in our movement is the strength of the Catholic Dramatic Guild. Therefore the publishers of the plays and of the magazine have granted special benefits regarding prices and royalty fees to members of the Guild. Each season the magazine will make announcement of plays which are allowed to be staged by members of the Guild without any royalty charges. There are no royalty fees over \$10 for members. Practically every play staged by affiliated clubs during the year can be staged without royalty charges, if they choose the seasonable plays announced in *Practical Stage Work*.

The subscription price for the new magazine is only \$5, which includes membership fee in the Guild.

Brooten, Minn. (Rev.) M. Helfen

Notes and Gleanings

The Holy Father has issued a special encyclical on the celebration of the seventh centenary of the death of St. Francis of Assisi. It is a lengthy document, the greater part of which is devoted to an eloquent panegyric of the "Poor Man of Assisi." The Holy Father refers to the long series of praises of the Saint and his Order uttered by his predecessors in the See of Peter during the seven centuries since Innocent III gave his solemn approval to the Franciscan Rule. There is a special reference to the Encyclical of Leo XIII, issued in 1882, which dwelt upon the extension of the Third Order and the spirit of St. Francis in everyday life as one of the remedies for the evils of our time. The Holy Father remarks that, though much is still to be done, there is a sign of better things in the wide-spread growth of a feeling that the hope of the future lies in a return to God.

English school boys and girls recently sent a cable to the school children of Germany from Cardiff, ending it with the words, "God bless all who work for the peace of the world,"—to which Prof. Dr. D. Becker, Minister of Education of Prussia, sent the following reply: "I shall take pleasure in informing the school children of Ger-

many of your words of greeting so filled with idealism. I am convinced your words will meet with a joyful echo in their hearts. We, too, hope for a new era of peaceful understanding among the nations." Thus old and young are at work to re-establish the friendship among the nations which was so seriously affected by the war.

The Social Action Department of the National Catholic Welfare Conference has issued a timely brochure on "Women and Industry." Though the Catholic Church does not go into social legislation to the same extent as some of the Protestant churches, it has a definite position on all vital social questions, in as much as they are at bottom moral and ethical. A full discussion of these questions will necessarily touch upon the ethical issues involved. The chapter on legislation refers to some of these issues.

If scrupulosity does not yield in a very short time to the prudent counsel of the confessor; if the penitent is unwilling to obey the strict commands recommended by the older moralists as proper treatment for the style of the soul; then one must look for some sort of neurosis which may require other treatment than is possible in the administration of the Sacrament of Penance. Dom Thomas Moore, O. S. B., (Dynamic Psychology, page 202) ascribes scrupulosity to an anxiety neurosis and traces it back to a sort of sublimated exhibition, and recommends a modified form of psychoanalytic treatment, which should, of course, be conducted only by a thoroughly qualified physician or psychologist.—*The Acolyte*, Vol. II, No. 15.

The Premier Taxicab Company, with which the Ku Klux Klan planned to drive "alien-controlled" taxi-concerns from Chicago's streets, went into the hands of a receiver early in July. Methods by which the Premier Company undertook financial reorganization two years ago are being scrutinized by the Post Office Department. An open attempt was made by the

Klan to foster the company as the official transportation organization of the Klan in Chicago, and Klansmen were solicited to subscribe to the stock at \$5 a share as a "patriotic duty." This illustrates once again the folly of linking a business venture with religious prejudice.

The N. C. W. C. picture page service has not been a success. It started off with twenty-one Catholic weeklies as subscribers. The number has fallen to nine. The income is about half the cost.—*Catholic Citizen*, Vol. 56, No. 35.

Mr. Lloyd-George says that if Christ had come to London during the great strike, "his utterances would have been excluded from the *British Gazette* by the editorial blue pencil of Winston Churchill," and that "the Home Secretary would have had Him watched as a dangerous character, preaching doctrines and principles subversive of our institutions." True enough,—but we wonder if Christ had come to London and preached peace during the Great War, what Mr. Lloyd-George would have done to Him!

The death of Mother Alphonsa Lathrop has called forth great praise for her devotion to the afflicted. One editor remarks that "No matter what her religion, her views as to a future life, she felt a call for duty in this world, and met it bravely." This writer overlooks the fact that it was precisely because of her religion that Mother Alphonsa took up the work of caring for the poor victims of incurable cancer. It is the glory of the Catholic Church that she can inspire to such heroism. The world has yet to find the unbeliever who will give his life to the

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service of the poor and afflicted without hope of earthly reward.—*True Voice*, Vol. XXV, No. 29.

Now that the Knights of Columbus have done so much for the neglected Italians in Rome, may we not hope that the public-spirited Italians in Rome will do something for the neglected Italians in America?—*Catholic Citizen*, Vol. 56, No. 29.

Speaking generally, Catholics will rejoice to bring sons and daughters into the world. Men and women who repeat every day of their lives—and often several times a day—the prayer “Our Father” and a salutation to the Mother of God, are not likely to despise fatherhood and motherhood. Theirs being a different religion, they are apart from the modern couples to whom marriage is dissoluble for a caprice and to whom paternity and maternity are frightfully inconvenient “consequences” of carnal pleasure, the thorns which spoil the roses. Catholics have before their souls’ and their

hearts’ eyes the Holy Family, which contradicts in seven points out of seven the jazz ideal of the childless pair.—*London Tablet*, No. 4489.

The false prophets and pseudo-evangelists of Birth Control have already decided that ridicule shall be one of their chief weapons against us. Catholics are to be laughed out of court as hopelessly antiquated victims of superstition and as crass bigots, woodenly obtuse to science and progress. Not for a moment must we allow these taunts to pass. Our case against Birth Control is buttressed by solid arguments, physiological, pathological, psychological, political, economical, and these buttresses have not been shaken.

We wish to say, in reply to an inquiry that the name *Emmerich* was thus written in the communication from Father H. Thurston, S. J., in our last issue at the special request of the reverend writer, who said in a personal letter to the editor accompanying

Sung at the
Eucharistic Congress

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his communication: "May I ask you
to allow me to spell Emmerich with
an *h* and not with a *k*? Emmerich
was the spelling used by Dean Rensing,
her own parish-priest, by her contem-
poraries, and by Brentano. Hümpf-
ner's insistence upon the *k* is just a
little device to produce the impression
that all previous writers have been at
sea about his client. Of course, the
point is absolutely trivial in itself."

"Nationalism," says Prof. Carlton
J. H. Hayes, in his recent book, "Es-
says on Nationalism," "is partly love
of country, but chiefly something
else." It is this "something else"
Catholics must oppose, for this
nationalism is incompatible with the
spirit of Christianity. It denies, to a
certain extent, the solidarity of the
human race, and harks back to the
nationalism of the Greeks, who consid-
ered all non-Greeks barbarians, fit sub-
jects for oppression and slavery.—C.
B. of C. V.

"The King's English and How to
Write It," by John Bygott and A. J.
Lawford Jones (London: Jarrolds),
which was first published twenty years
ago and five times reprinted, recently
reappeared in a revised edition. Its
general merits, already well tried and
widely recognized, should assure for
it a new lease of useful life. The need
of instruction in the writing of Eng-
lish was never more urgent than it is
to-day, for the language is now writ-
ten and read by a vastly greater num-
ber of otherwise uneducated people
than at any former time, and its stand-
ards of purity and propriety are in
danger of being everywhere submerged
in a flood of base and slovenly usage.

"The Evolution of French Canada"
by Jean Charlemagne Braeq (Macmil-
lan) is a sympathetic study, by a
French Protestant, of the Catholic
Gallo-Canadians, who have grown into
a people of over 3,000,000 beyond our
northern border and are setting us such
a splendid example of fidelity to the
Catholic faith and to those principles
of Christian morality which are the
necessary foundation of national as

well as individual growth and prosperity. The book is well documented, though we regret the omission of any reference to the life and writings of that great champion of Catholic French-Canada, the late J. P. Tardivel, editor and publisher of *La Vérité*, of Quebec, who is more favorably remembered in this country than even Sir Wilfrid Laurier.

Some colored folk in Missouri have organized the "Paramount Progressive Order of Moose." The white Order of Moose obtained an injunction, but in a decision rendered by Circuit Judge Hamilton the suit was dismissed on the ground that "a moose is an animal, and anybody has a right to use the word."

Matthew Arnold in his famous first series of essays said: "Who ever sets himself to see things as they are will find himself one of a very small circle; but it is only by this very small circle resolutely doing its own work that adequate ideas will ever get current at all."

The most significant feature of the "Armaments Year Book," published by the League of Nations,—in the opinion of *Unity*,—is its revelation of how much mere thought-processes, inward psychological states or points of view, have to do with the armament business. Thus, Haiti gets along with no army at all, but Honduras has to have compulsory military service as a guarantee of security. Of Newfoundland, the Year Book reports that "it has been decided by the government that there is to be no military organization in this Dominion," whereas in Australia, "the cadet organization has been developed in order that all boys may be given an introduction to military work." Denmark is considering the abolition of her armaments, but Holland exacts from women volunteers fifty hours of military training annually. It's "thinking makes it so," after all! We agree with our Chicago contemporary that the world will never get far in the matter of disarmament until men realize that psychological as well as economic factors are central to the situation.

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Current Literature

—Always clear and enlightening, frequently vivid and brilliant, the late Bishop John S. Vaughan has won for himself an abiding position in spiritual literature. We cannot conceive a priest at all acquainted with this scholarly and saintly prelate's writings, who would care to be without his latest work, "*The Minister of Christ*," at once the flower of the inner life of his priestly soul and his last will and testament to his fellow shepherds. (2 vols.; Jos. F. Wagner). The fervent will reap unusual profit from its earnest and inspiring chapters and even the indifferent will scarce escape their sympathetic and powerful appeal.

—"*Natürliche Gotteserkenntnis*," by the Reverend Heinrich Lennerz, S. J., is a timely exposition of the Catholic controversies of the past century regarding man's natural knowledge of God. The real value of the book lies in the fact that the preliminary views and discussions, and the subsequent pronouncements of Rome are everywhere given in extensive quotations from the original documents. An appendix of over fifty pages gives the main documents in their original languages. The exposition is timely because the Catholic reaction of the past century to rationalism in the name of faith has its counterpart to-day in the non-Catholic reaction to "intellectualism" in the name of an immediate intuition or inner experience, especially religious experience. As Catholic thought in some countries shows traces of the influence of this anti-intellectualist trend, the book should prove an opportune guide of what Catholic teaching in this wide question has sanctioned or condemned. (B. Herder Book Co.)

—In "*The Mind*" (Benziger Brothers) the Rev. *John X. Pyne, S. J.*, gives an exposition of Scholastic teaching on the structure and the philosophical foundation of mental life. The author has consciously avoided being abstruse or technically formal. He has tried to conform his language to the average man of to-day. The different

views combated by Father Pyne in the course of his exposition, and his treatment of practical aspects of mental life, should help greatly to repay the efforts of those who have recourse to this popular volume.

—The series of studies on the Exercises of St. Ignatius begun last year with the re-editing of the deservedly popular commentary of Father Moritz Meschler, S. J. (together with a German translation of the text of the Saint) has recently been continued in "*Der Geist der Ignatianischen Exerzitiën*" (Exerzitiën-Bibliothek, Vol. IV.) This new volume is the fruit of a thorough-going study by skilled retreat directors, presented at a three days' conference of some eighty retreat-masters in Emmerich, January, 1925. The study concerns itself with the fundamental structure and guiding principles of the Exercises, since only through a clear knowledge and a comprehensive grasp of these, as the editor well notes, can a repetition of the noted successes of

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retreats in the past be hoped for. One need only read the remarkable eueomiums lavished on the Ignatian Exercises by our present Holy Father (vide Ex. Bibl., I, pp. 1-9) to convince oneself of the far-reaching value and utility of such books as the one here reviewed for the spiritual life. (B. Herder Book Co.)

—“*The New Realism in the Light of Scholasticism*,” by Sister Mary Verda is a sympathetic study, but rightly concludes that the doctrine professed by the American neo-realists is a materialistic Monism. The work stands out above the average Scholastic product because of its objective tone and analysis, and can be warmly recommended to all who seek information on present-day philosophical currents. Because of its general good quality, the mention of a few matters of detail will not seem finicky. The assertion of Kant’s maintenance of a “Universal Mind” in nature should have been supported by references to his works. Mentioning Critical Realism with Pragmatism and Idealism in the preliminary chapters may give the impression that the former, like the other two, is a forerunner of the New Realism. Critical Realism became assertive precisely because of the insufficiency of the New Realism, which is considered as quite superseded in philosophical circles. Such expressions as “ridiculous conclusions,” “nonsensical ideas” frequently found in our Scholastic polemics, could well have been omitted without loss, as the general good tone of the book abundantly proves. (Macmillan).

—Experience has shown that the best mental pabulum during a time of spiritual retreat is not afforded by vague and sentimental outpourings of supposedly favored souls, but by the solid and substantial nutriment found in the Bible. Hence the Rev. George O’Neill, S. J., has performed a service both for those giving and for those making a retreat by his “Scripture Readings for Times of Retreat, Selected, Arranged for Retreats of Thirty or Fewer Days, and Translated from the

Vulgate and Original Texts.” (Fredrick Pustet Co., Inc.)

—“Gespräche mit einem Gottlosen,” by the Rev. H. Fahsel (“Kaplan Fahsel”; on this remarkable priest see F. R., XXXIII, No. 3, pp. 43 sq.) is a series of dialogues between a Catholic theologian and a cultured infidel on such topics as faith, revelation, grace, charity, angels and demons, sin, the Church and progress, etc. The unbeliever is so sympathetic and Kaplan Fahsel so convincing in his arguments that one wonders that the dialogue ends with the infidel unconverted. (B. Herder Book Co.)

—Father E. L. Dondanville’s “*Novena for Vocations to the Religious Teaching Sisterhoods*” (Niles, Ill.: St. Hedvig’s Printery) is published in the interests of our parochial schools and bears not only the imprimatur, but

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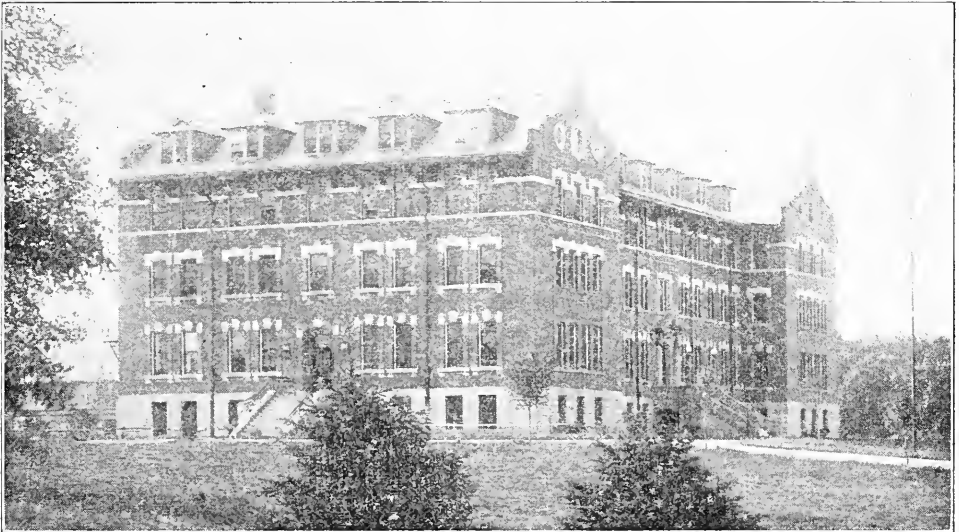
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also a warm recommendation by Cardinal Mundelein, who justly emphasizes that "upon our teaching orders will largely depend the growth and strength of the faith in the future." The Novena is well adapted to its noble purpose, consisting of prayers and meditations calculated to foster vocations to the teaching sisterhoods. Boys feeling a vocation to the brotherhoods or priesthood may "listen in" with profit. In the second part of the booklet there is a list of all the communities of Brothers and Sisters teaching in the Archdiocese of Chicago, with the address of the respective mother house, a brief sketch of the history and aims, a statement of the entrance requirements, and a list of the schools taught by each community.

—A recent volume in the series "Der katholische Gedanke" presents part one of Alphonse Gratry's "*Les Sources*," newly translated and edited with an introduction and notes by Emil Scheller. An account of Gratry's checkered career and a list of his writings will be found in Vol. VI of the Catholic Encyclopedia. He was a man of intense feeling and did not always respect the relations between reason and faith. His ideal grandeur and vague dreaminess make him sympathetic to many in this troubled post-war period. ("Die Quellen. Erster Teil. Ratschläge für die Ausbildung des Geistes von Alfons Gratry. Neue Uebersetzung nach der XV. Auflage 1920. Mit Vorrede, Anmerkungen, Verzeichnissen, herausgegeben von Emil Scheller." Cologne, Munich, and Vienna: Oratoriumsverlag.) The

German translation, to judge from a criticism printed in *Hochland*, is not perfect.

—The Catholic Dramatic Company (Brooklyn, Minn.) has added to its list of dramas for the Catholic stage, "*The Sunburst of Eirinn*," by Honor Walsh, an allegorical Irish play of real merit, described by the gifted authoress as "a picture of the past and a vision of the future." The vision of the future is that of an independent Ireland, holding friendly relations with her sister nations and even with her former step-mother. The play will appeal to Irish audiences.

—The theme of all the poems contained in "*The Child on His Knee*" by Mary Dixon Thayer (Macmillan) is religious. They are a simple expression of the thoughts of a Catholic child under the tuition of an intelligent and pious mother. The tone is fervent and child-like, as, for instance, in "In the Morning:" "Each morning when I wake I say,—'Take all of me, dear God, to-day!'—I give you all I am, although—That isn't much, dear God, I know;—But still I say, 'Take all of me!'—I have no more to give, You see." The booklet has the imprimatur of the episcopal curia of New York.

—The late Prof. Geo. Hagemann's "*Logik und Noetik*," the introductory volume to a series of philosophical textbooks which have won great renown in Catholic Germany and beyond for their clear and thoroughly modern method of presenting the ancient truths of Scholasticism, has been thoroughly revised and brought up to date by Dr.

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Adolf Dyroff, of the University of Bonn. The Noëtik (epistemology) has been given precedence over logic, and the whole work has been practically rewritten, so that little is left of the old Hagemann. No doubt Dr. Dyroff's presentation of the subject will appeal more strongly to the new generation of students. The "*Metaphysik*" of the Hagemann course has been similarly revised by Dr. J. A. Endres of Ratisbon, and we can cordially recommend both volumes to all who may be looking for a good introduction to scholastic philosophy in the German language. (Herder).

—"*Urchristentum und Katholizismus*," by the Rev. Albert Ehrhard (Lucerne, Switzerland: Rüber & Cie.), is a series of three popular lectures in which this well-known Catholic scholar discusses the relations between primitive Christianity and the Catholic Church and shows that the latter is the genuine fruit of the former. The first lecture deals with the first stage of primitive Christianity, the community of the Jewish converts; the second with the pagan converts brought into the pale by the efforts of St. Paul, and the third with the "universal Christianity" outlined in the Gospel of St. John, which is "the foundation of Catholicism." The booklet (153 pp. 12mo.) is a brief but convincing and popular statement of the historic argument for the thesis that the Catholic Church is the legitimate form of the Christian religion and not, as Protestants assert, an un-Christian and un-Apostolic system of doctrines and practices superimposed upon the teaching of Christ and the Apostles. The booklet can be warmly recommended to all, Catholics and non-Catholics, who are interested in this important historical and religious problem.

—The late Abbot D. Columba Marmion's "*Christ, the Ideal of the Monastic Life*" deals with the monastic and religious life and forms the conclusion of the series, "Christ and the Soul" and "Christ in His Mysteries." The first part gives, in broad outline, a general view of the monastic idea and

institution, while the second develops the programme to be followed by those who are desirous of adapting themselves to this idea and of embracing this institution in such a way as to assimilate all its spirit. (B. Herder Book Co.)

—Msgr. Martin Grabmann's "*Thomas von Aquin: Eine Einführung in seine Persönlichkeit und Gedankenwelt*" has appeared in its fifth edition. It is the best short biography of the Angelic Doctor and such a fine introduction to the study of his writings that we wonder that it has not yet been translated into English, as it has been into French, Spanish, and several other languages. Needless to say, the learned author carefully revises each new edition. The volume forms No. 60 of the "Sammlung Kösel," published by Joseph Kösel & Fr. Pustet K.-G., of Munich and Ratisbon.

—Msgr. Bannard's "*Ozanam in His Correspondence*" (Benziger Bros.), which has recently been translated into English, is a fascinating biography of this great hero of Catholic truth and charity. Ozanam was hardly eighteen when he entered the lists against the pagan philosophy of Saint-Simon. At twenty he led the students of the Sorbonne in a spirited protest against the anti-Christian tirades of Jouffroy and petitioned the Archbishop of Paris for a series of constructive lectures on Catholic doctrine, which resulted in Lacordaire's famous Conferences at Notre Dame. At thirty he was an esteemed professor at the Sorbonne, defending vigorously the philosophy, theology, and civilizing influence of Catholicism. Msgr. Bannard not only describes Ozanam's external apostolate in defense of the Church and for the relief of the poor, but he also reveals to us his pure, gentle, loving, devout soul.

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This version is prefaced by a useful introduction and followed by a few, all too scanty, notes. ("Heliand. Die altsächsische Evangeliendichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Urtextes neu übertragen mit Einleitung und Anmerkungen versehen." Herder & Co.). The volume is beautifully printed and bound.

—In response to many demands, Herder & Co. have issued a new edition of Fr. Christian Pesch's S. J., classic treatise "*De Inspiratione Sacrae Scripturae*," first published in 1904. It is a reprint made by photographic process, to keep the price within reasonable bounds. The author, since deceased, has added a "Supplementum," which sells separately in pamphlet form and in which he discusses the later controversies on inspiration and gives the official documents that have been promulgated by the Holy See on the subject since 1904. (B. Herder Book Co.)

New Books Received

Frühschein der Kultur. Bilder aus Vorgeschichte und Urzeit von Prof. Dr. Joh. Ledroit. ix & 257 pp. 12mo. Mit 73 Bildern. Herder & Co. \$1.45 net.

Following the Divine Model. Meditations for Those Who Are Called. By Rev. J. F. McElhone, C. S. C. x & 332 pp. 12mo. B. Herder Book Co. \$2.25 net.

Die christlichen Soziallehren. Von Otto Schilling. (Der Katholische Gedanke, Band XVI). 200 pp. 6x7 in. Cologne, Munich, and Vienna: Oratoriumsverlag, M. 4.50.

Untergang des Abendlandes. Eine Auseinandersetzung mit Oswald Spengler von Dr. Goetz Briefs. Zweite verbesserte Auflage. vi & 116 pp. 16mo. Herder & Co.

The Minster Tower of Freiburg. An Aesthetic Appreciation by the Rt. Rev. Paul Wilhelm von Keppler, Bishop of Rottenburg. 16 pp. 5x9 in. Illustrated. Herder & Co.

Das Doppeljubiläum des HH. Hrn. Bischofs Dr. P. W. von Keppler, Bischofs von Rottenburg. 70 pp. 12mo. Rottenburg a. N.: Verlag der Rottenburger Zeitung. Illustrated.

The Facts Concerning the Mexican Problem. By Wm. F. Montavon. 63 pp. 8vo. Washington, D. C.: National Catholic Welfare Conference.

American Cardinal Readers for Catholic Parochial Schools. Ready to Read: A Pre-

Primer. Edited by Edith M. McLaughlin. 29 pp. 16mo. With colored illustrations. Benziger Brothers. Net price to schools, 9 cts.

Horae Diurnae Breviarii Romani. Editio Tertia iuxta Typicam Amplificata. xxvii & 599 & 112 & 15 & 16 & 20 pp. 16mo., with two supplements. Fr. Pustet Co., Inc. \$6 net.

Pioneers and Patriots of America. By Rev. Ph. J. Furlong, Ph. D., Professor of History, Cathedral College, New York City. Foreword by Rt. Rev. Msgr. Joseph F. Smith. ix & 422 pp. 12mo. New York: Wm. H. Sadlier. Illustrated.

The American Public and the Motion Picture. By Charles A. McMahon. Reprinted from *Studies*, Dublin. 32 pp. 12mo. Baltimore, Md.: The Belvidere Press. (Paper).

Meditations for Advent and Christmas. By Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus. Translated from the German by a Member of the Congregation. x & 277 pp. 12mo. Benziger Bros. \$2.25 net.

Papst und Kurie in ihrer Politik nach dem Weltkriege. Von Friedrich Ritter von Lama. Doppelheft IX/X. pp. 457 to 568 of the entire work. Illertissen, Bavaria: Verlag der Martinusbuchhandlung.

The Catholic Church in the United States. A Sesquicentennial Essay by the Rev. Peter Guilday. (Reprinted from June, 1926, issue of *Thought*.) 16 pp. 8vo. (Wrapper).

Use of Slides in Carrying on Parish Activities. Parish Information Service, by Rev. G. Nell, Effingham, Ill. 60 pp. 5x6½ in., illustrated. (Wrapper).

Mangled Hands. A Story of the New York Martyrs by Neil Boyton, S. J. With an Epilogue by Ign. W. Cox, S. J. 192 pp. 12mo. Benziger Bros. \$1.25 net.

Feurige Wolke. Kanzelvorträge für die Sonntag und Festtage des Kirchenjahres von Dr. theol. Robert Linhardt. Zweiter Band: Pfingstkreis. 137 pp. Herder & Co. \$1 net.

Das Exerzitienbuch des hl. Ignatius von Loyola. Erklärt und in Betrachtungen vorgelegt von Moritz Meschler S. J. Nach dem Tode des Verfassers herausgegeben von W. Sierp S. J. Zweiter Teil: Ausführung der Betrachtungen. Erste Hälfte. xxxi & 871 pp. 16mo. Herder & Co. \$1.85 net.

Die sieben Gaben des hl. Geistes. Betrachtungen über ihre Bedeutung für das geistliche Leben. Von Schwester Isidora aus der Gengenbacher Kongregation. Eingeleitet und herausgegeben von Dr. Engelbert Krebs. (Bücher für Seelenkultur). xv & 366 pp. 16mo. Herder & Co. \$1.85 net.

The Ethical Teaching of Hugo of Trimberg. A Doctoral Dissertation . . . by Leo Behrendt, M. A. (The Catholic University of America Studies in German, No. 1). viii & 63 pp. 8vo. Washington, D. C. The Catholic University of America.

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The Fortnightly Review

VOL. XXXIII, No. 16

ST. LOUIS, MISSOURI

August 15th, 1926

The N. C. W. C. and Diocesan Autonomy

The pernicious activities of the N. C. W. C., as revealed by records published in recent issues of the *FORTNIGHTLY REVIEW*, make it opportune to re-examine certain of the prescriptions and prohibitions whereby the Sacred Consistorial Congregation sought to neutralize the danger with which this organization threatened Catholic interests in the United States.

In the "Instructions" given by direction of the Holy Father to interpret and define the decree of June 22, 1922, is to be found the following:

"9. There is nothing to prevent this general meeting of the Bishops from delegating some person or some particular committee or commission to do certain work in connection with this or that particular activity.

"But in this case provision must be made:

"a) That the limits of the mandate as regards time and manner of action be defined explicitly from the very outset.

"b) That the canonical authority of the Ordinary and freedom of action be maintained and safeguarded absolutely, so that the deputy or deputies appointed for certain work may not concern themselves in the least with diocesan matters.

"c) If any one violates this and is proven guilty, following on the denouncement by a Bishop, he shall be dismissed forthwith from the office entrusted to him."

Now it is admitted that no unofficial organism like the N. C. W. C. could lawfully interpose in the affairs of a diocese without first having obtained explicit authorization from the respective Ordinary. Even in the absence of the "Instructions" issued by the Sacred Consistorial Congregation, the N. C. W. C. and every other such unofficial

organism would be inhibited from interfering in purely diocesan affairs or administrative functions. Let us see whether the N. C. W. C. has contravened the Canons and these specific "Instructions."

In the course of the last six years, the Rev. John J. Burke, C. S. P., General Secretary of the Conference, either in his own proper person or through his agents, has recommended or actively pressed for the enactment of the following federal legislation:

The Sheppard-Towner maternity bill;

The Child Labor Amendment to the Federal Constitution;

The Phipps education bill.

Once enacted, federal legislation operates uniformly throughout the United States,—in the diocese of the Ordinary who opposes it as well as in the diocese of the Ordinary who favors it, if any such there be.

It is a matter of history that certain Ordinaries condemned and opposed the Sheppard-Towner bill and the proposed Child Labor Amendment as contrary and inimical to Catholic and American principles. But their opposition was nullified by the action of the N. C. W. C. Pretending to speak for the hierarchy, Father Burke and his agents labored to do that which, as they must have known, certain members of the episcopate opposed as detrimental to Catholic interests.

It may be that "the limits of the mandate as regards time and manner of action" were "defined explicitly from the very outset" before Father Burke delegated Mr. Charles F. Dolle, executive secretary of the Catholic Men's Council, to urge the adoption of the Phipps bill and welcome "federal supervision of education by the U. S. Bureau of Education." The *FOR-*

NIGHTLY REVIEW makes bold to question whether any such authorization was given. Moreover, the FORTNIGHTLY REVIEW questions whether canonical autonomy of any diocese is possible so long as the N. C. W. C. is permitted to promote federal legislation which Bishops deem harmful to the souls and interests committed to their care, but which is enacted notwithstanding their misgivings and objections. Federal legislation on subjects of Catholic concern clearly neutralizes diocesan autonomy.

If the N. C. W. C. is not to become a divisive and destructive influence, its executives must be selected with the utmost circumspection. Their record thus far is one of arrogance and incompetence. Further intervention by the Holy See to correct these abuses need surprise no one.

* * *

The full text of the "Instructions" of the Sacred Consistorial Congregation of July 4, 1922, is as follows:

Instructions of the Sacred Consistorial Congregation concerning the meeting of the Bishops of the United States of North America to be held in the month of September, in the year nineteen hundred and twenty-two.

These instructions for the meeting of the Bishops, which is to be held in the coming month of September, in accordance with the Decree of the twenty-second day of June, 1922, are issued by order of His Holiness.

1. Whereas it is the desire of a number of Bishops, for reasons that seem weighty, that these meetings be not held yearly, let the Bishops see whether hereafter the meetings should be held at longer intervals.

2. In any case, for peace of conscience it must be borne well in mind that the Bishops are by no means bound to attend these meetings, either in person or by proxy.

3. Likewise, what from the very beginning had been clearly laid down must be kept in mind, namely, that these meetings are for the purpose of friendly conference concerning those measures which it may seem good to take publicly and in good season for

the safeguarding of Catholic interests in the United States. These measures, however, when determined upon, have no binding force, and, therefore, these meetings have nothing in common with plenary councils, which are governed by a prescript of Canon Law (Codex Canon 281 ff.).

4. Lest questions be proposed unexpectedly to the Bishops, it must be the care of those who preside over the meeting to send in due time to each Bishop the points or divisions of the questions to be considered. This, of course, shall not prohibit the Bishops in meeting assembled from proposing directly some question or other. All questions, however, should deal with matters defined by His Holiness Benedict XV in his letter "Communes" of the tenth day of April, 1919.

5. He who is entitled to do so by right shall preside at the meeting, in keeping with Canon Law.

6. The deliberations of the meeting shall be communicated to the Holy See, so that, if there be need, the Holy See with its authority may intervene.

7. The Ordinaries of each ecclesiastical province, may, before the general meeting, meet with their Metropolitan or senior Bishop to confer beforehand upon some point.

8. Whereas the title "National Catholic Welfare Council" has from the beginning not been acceptable to all, and as a result, has in practice seemed to give occasion for misunderstanding, let the Bishops see whether it be advisable to change this title to another, for example, "National Catholic Welfare Committee." Meanwhile, however, let it be understood that this organization is not the Catholic hierarchy in the United States of America.

9. There is nothing to prevent this general meeting of the Bishops from delegating some person or some particular committee or commission to do certain work in connection with this or that particular activity.

But in this case provision must be made:

a) That the limits of the mandate as regards time and manner of action

be defined explicitly from the very outset.

b) That the canonical authority of the Ordinary and freedom of action be maintained and safeguarded absolutely, so that deputy or deputies appointed for certain work may not concern themselves in the least with diocesan matters.

c) If any one violates this and is proven guilty, following on the denouncement by a Bishop, he shall be dismissed forthwith from the office entrusted to him:

d) In every instance the deputy or deputies appointed to act shall not be chosen except by the general meeting of the Bishops and according to their good pleasure. When a new meeting has been called they shall cease to hold office; there remains, however, the strict obligation of making a report. The Bishops, of course, if they should so desire, may again choose the same deputies.

Given at Rome by the Sacred Consistorial Congregation on the fourth day of July, 1922.

C. Card. De Lai,

Bishop of Sabina, Secretary.

A. Sincero, Assessor.

* * *

*Sacred Consistorial Congregation.
Decree.*

In the plenary session held on the twenty-second day of the month of June, the Sacred Congregation, acting on new data, has decided that nothing is to be changed concerning the "National Catholic Welfare Council," and that, therefore, the Bishops of the United States of North America may meet next September as is their custom, in accordance, however, with the instructions to be given herewith.

Given at Rome by the Sacred Consistorial Congregation on the twenty-second day of June, 1922.

C. Card. De Lai,

Bishop of Sabina, Secretary.

A. Sincero, Assessor.

What one does not need is dear at a penny.

Christ in Jewish Legend

The rejection by His own people was most certainly a large ingredient in the cup of Christ's bitterness on the Cross. The completeness of this rejection may be estimated by the part which Jesus plays in the record of rabbinical sayings during the first two or three centuries of the era called after Him. He may be found in the pages of the Talmud disguised, ghostlike, and grotesque, but to the eye of the scholar, Jew or gentile, unmistakable. To glean anything from these cryptic pronouncements one needs a trusty guide. Such help is admirably provided in R. T. Herford's masterly work, "Christianity in the Talmud."

It is mainly the seeming stupidity that appals one in these rabbinical records; but there is also malevolence. It would not be fair to stress this element of spite unduly, while our utterances about Jews are sometimes far from charitable; but neither would it be right to gloss it over. A year or two ago Sir Hall Caine accused the Talmud of containing disrespectful allusions to Our Lord. A Jewish newspaper denied the charge, challenging the novelist to give references. This he failed to do. It would have sufficed for him to say: "Read the first fifty pages of Herford"; or, if he preferred: "Read the article in the Jewish Encyclopedia — 'Jesus in Legend'"; for there it is frankly admitted that the early rabbis belittled Christ by ascribing to Him illegitimate birth, the use of magic, and a shameful death. By this last insinuation they do not mean the Crucifixion, but an even more ignominious ending, specially devised to discredit the Resurrection.

The medieval "Toledoth" developed, with greater provocation, the bigotry of the Talmudists.

Now that Jews are becoming kinder to the memory of Jesus, it must, as Fr. A. F. Day, S. J., says in the *Catholic Times* (No. 3,053), be our task to forward the hopeful movement towards Christianity by every means in our power.

Tears of Blood

Father Herbert Thurston, S. J., contributes to the *London Tablet* (June 5) an article, based on clippings from Italian newspapers, concerning the case of Elena Ajello, called by her compatriots "la monaca santa" (the holy nun), who dwells at Montalto Uffugo, a little town not far from Cosenza. We quote the salient passages:

Strictly speaking, Elena is not a nun, though she has tried to be, for she lives at home with her family and is now about twenty-five years of age. Her father is a well-to-do tailor, who occupies a good-sized house. They are all very worthy religious people. Elena gives an impression of intense nervous strain. Her face, sallow and drawn, as that of one who has suffered much from ill-health, has no claim to beauty of feature.

The phenomena which have attracted so much interest began on the first Friday of March, 1923. Elena, who had a great devotion to St. Rita, declared that she saw Our Lord in a vision, and from the crown He was wearing a thorn detached itself, which inflicted a wound. There followed a spasm of intense pain, and after a few hours an exudation of blood from the forehead. Elena was visited at once by a capable physician, Dr. Turano, who still remains in friendly charge of the patient. He found her lying upon her bed, her forehead streaming with blood, which had wetted all the pillow and the bedclothes. On the other hand, there was no sign of a wound or of any laceration of the skin. The exudation was not continuous. It would cease for a while, then suddenly, in her half-ecstatic state, a new spasm of pain would contract the forehead and the blood would gush out again from the pores under the doctor's eyes.

The manifestation recurred, though not always at the same hour, on each succeeding Friday, down to Good Friday, and on this last occasion it was observed that there was not only the exudation from the forehead, but that tears of blood welled from the eyes.

Naturally the case produced an immense sensation, not only in medical circles but still more among the simple peasantry of the surrounding districts. The latter at once venerated Elena as a saint, and although no further hemorrhages occurred after Good Friday, the keenest curiosity was felt as to what would happen in the year next ensuing.

On the first Friday of Lent, 1924, the phenomenon was renewed, and continued every week until Easter. By this time the news had spread widely, and doctors came from other parts of Italy and even from foreign countries. Attention was specially directed to the complete anaesthesia of the patient during the time that the exudation was in progress. Pricking with pins or even burning with a hot iron produced not the slightest impression. On the other hand, small wounds showed themselves on the insteps and soles of the feet, in the palms of the hands, and on the knees; and these regions were all intensely sensitive to the slightest touch. There was also a swelling of the shoulder, or both shoulders, and apparently something like a wound or sore over the heart.

This year on Good Friday a larger crowd than ever gathered at Montalto, but no phenomenon was observed except the tears of blood, and it seems to have occurred only twice, between the hours of eleven and twelve. Tears of crimson blood formed in the corners of the eyes, streamed across the cheeks, and left deep stains not only on the pallid face of the sufferer, but also on the pillow and night dress. Elena herself was at the time absorbed in ecstatic contemplation, or rather overwhelmed by a sort of spasm of anguish, which rendered her quite insensible to what was going on around her.

The doctors, it appears, are not entirely agreed in their interpretation of the phenomenon, and find certain puzzling features in the case. Still, all seem convinced that hysteria—of which the poor sufferer presents the most un-

mistakable symptoms—or some analogous neuropathic suggestibility, sufficiently accounts for all the observed manifestations. The parish priest of Montalto, Don Eugenio Scotti, has not hesitated to admonish over-enthusiastic believers in the miraculous in these terms: "Elena Ajello, the so-called 'monaca santa,' is just a good brave girl and no more. This is not a case for talking about sanctity. What we have here is a purely scientific phenomenon, which is still under investigation, and regarding which the doctors have not yet agreed upon a final verdict."

This warning is in thorough accord with the strong action lately taken by the Holy See in the instance of the stigmata of Padre Pio of Foggia, and also with the very cautious tone of the distinguished Franciscan, Padre Agostino Gemelli, the Rector of the University of the Sacred Heart at Milan, in an article written by him in the *Studi Franciscani* of 1924.

A Grave Accusation

On June 4, Archbishop Curley's official organ, the *Baltimore Catholic Review*, published a communication from a reader in which it was stated that "either the President or the Secretary of State called in a well-known member of a religious order, now at the head of a great Catholic institution in Washington and requested him to have the bishops modify the letter which they had presented to the President. It is said that this good man, flattered by the request from the politicians, succeeded in having the real 'guts' taken out of the bishops' letter before it was sent to the press for publication. In fact, as it appeared it looked more like praise than blame for the attitude of the administration." The writer adds that he had heard that "the very same messenger was dispatched to Baltimore for the purpose of putting a quietus on His Grace of Baltimore."

Archbishop Curley has since come out repeatedly and strongly against the attitude of the administration in regard to the persecution of the Cath-

olic Church in Mexico. But we have not heard or seen a word from Father John J. Burke, C. S. P., or the National Catholic Welfare Conference to justify themselves against the grave accusation made in the *Baltimore Catholic Review*.

Again we ask: How long will these men be permitted to misrepresent the Catholic cause in Washington?

The Catholic Press

In his sermon at the consecration of the St. Louis Cathedral, Archbishop Dowling of St. Paul said, speaking of characteristics of Catholics:

"The worst evil of all that has come to us from the frequent and unreasonable agitations of our traditionally hostile critics, has been that we have dispensed ourselves from the imperative duty of criticising ourselves sanely, for we have become thin-skinned and resentful of everything but meaningless praise and laudation and have deprived ourselves of the stimulating experience which the quiet confrontation of facts inevitably produces."

This is one instance in which, we think, the F. R. need not assume a portion of the blame. We may add to what Dr. Dowling has said (the Archbishop of St. Paul, by the way, has been a subscriber of the F. R. almost from the beginning and has given us many tokens of his sympathy) that the fault he castigated in his St. Louis address makes it almost impossible to publish a critical Catholic review in this country, and unless that fault is corrected, there will be no Catholic press worthy of the name left, but only a batch of fawning official organs and, perhaps, a few other newspapers published solely for financial profit.

Catholic journalism in America, we are sorry to say, is no longer, as it used to be when Dr. Dowling edited the *Providence Visitor*, an *oeuvre*, but purely "a business proposition."

The French have a saying that God shows what He thinks of riches by the kind of people He gives them to.

UNCLE SAM'S SOCIAL AVIARY

(Ross O'Loghlin in the Irish Rosary, Vol. XXIX, No. 7)

Everybody has heard of Tammany Hall, but few know whence the name is derived. An interesting explanation is given by Mr. Arthur Preuss, the well-known American Catholic writer, whose valuable "Dictionary of Secret and Other Societies," published by Herder, furnishes the staple of the present article. To discover the origin of Tammany, we must go back to Colonial times, 160 years ago, when a secret society, called the "Sons of Liberty," sprang into active existence. Mr. Preuss shall tell the story in his own words:—

"Sons of Liberty.—This secret revolutionary society first appeared in Maryland, in 1764-1765, as organised opposition to 'taxation without representation,' the 'stamp act,' the 'quartering act,' and other oppressive legislation. It claimed 'a genuine Indian Chief [Tamina or Tamanend] as its tutelary saint and patron.' Members of this Order, disguised as 'Mohawk Indians,' boarded the British vessels in Boston harbor, and emptied 352 chests of tea into the bay as a protest against the tea tax. After the war of the Revolution, the Sons of Liberty changed the name into Sons of St. Tamina, and actively opposed the Society of the Cincinnati with its hereditary membership and alleged anti-republican tendencies. The Sons of St. Tamina are the prototype of the Tammany Society which exists in New York to this day. Allied to, but distinct from the Tammany Society is the political organization known as Tammany Hall, although the latter is to some extent controlled by the former."

Thus, the Sons of Liberty, having transformed an Indian chief into a mythical saint, transformed themselves into Sons of St. Tamina, from whose name, by an easy popular corruption, Tammany Hall gets its title. It is extremely rare for American secret societies to call themselves after real saints, for the simple but sufficient reason that the membership, like the

spirit, of most of these societies is non-Catholic, or even non-Christian.

The rival "Society (or Order) of the Cincinnati" was one of the earliest secret societies in America. "It was a brotherhood composed of officers of the American army organised before their final separation after the war of the Revolution, May 13, 1783, at Steuben's headquarters on the Hudson. The avowed objects of the Order were to promote and cherish national honor and union, but more particularly to keep the war memories green and afford mutual succor. Membership in the Society was hereditary. In 1787, George Washington was elected president-general and re-elected till his death." (Preuss, 436).

The Cincinnati "speedily became an object of popular distrust"; their present membership does not amount to more than a thousand persons. The bad example of George Washington, in joining a secret society, was followed by other American presidents, the late President Harding being a professional "joiner" of such assemblies. It would have been more to the credit of these men if they had resolutely held aloof from associations of the kind. Harding, who had a vein of pawky humour, told a curious tale to a convention of Mystic Shriners (a Masonic body) at Washington in 1923, to illustrate the interested, or even sordid, motives by which men are often led to join these "fraternal" secret societies:—

"One must recognize that fraternity has its abuses. Abused fraternity is no more avoidable than the hypocrisy which teaches how beautifully worth while is honest religion. But fraternity deals with realities, and cures its own abuses . . . The abuse I had in mind is the imposition upon fraternal relationship to promote selfish ends. Perhaps a recital of a home town experience will illustrate my point. There came to our town two brothers to engage in a mercantile enterprise. One joined the Methodist Church and the other the Presbyterian. Still, business

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Since beginners do not as a rule spend a full half hour on meditation each day, these meditations are so arranged as to allow a single point, or meditation, for a day. Nevertheless, the order is such that two single meditations could be used. There is no attempt herein to supply meditations for proper feasts or for Sundays.

The First Prelude, which is the same each day, is to help to develop the practice of the presence of God. The Second Prelude is a prayer for the grace of the particular meditation that is being made. The Consideration, the thought of the meditation, is a study of affairs of daily life. The Application is to aid each one to make a personal examination of conscience in regard to the idea contained in the Consideration. Having applied the meditation to the ordinary affairs of daily life, each one should make the suitable affections of Sorrow, Thanksgiving, Petition, and Adoration, ending them with a Resolution that is personal, particular, and practical, (something to be done or not done during the day that is present). —Preface.

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failed to move with a whirl. Then one joined the Masons and the other the Knights of Pythias. They picked out the churches with the larger congregations, and the fraternities with the largest membership. Here was a fraternity being played for selfish ends. We had another fraternity, rare in kind and transitory in existence, which dealt with men's idiosyncrasies and foibles and imperfections. It was a fraternal playground, which sometimes witnessed rough play, and performed many a surgery in character. So the lure of membership in the Ancient and Honorable Order of Haymakers was held out to the joining merchants, and they fell for it. When the two merchants came to receive their degree, the first revelation came to them while locked in a little six-by-eight ante-chamber, between which and the lodge-room there was a partition only eight feet high, with a great open space above, through which could be heard all that was said among the Haymakers in solemn session. The eligibility and desirability of the candidates were discussed for an hour, and I fear, alas, the candidates heard every word. Their 'joining' proclivity was emphasized, and, I suspect, objections were urged that were not wholly justified. The Haymakers, with rare facility, turned tanners, and did a wonderful job of it. The 'joiners' soon came to understand, and the Haymakers lost two members; the town lost its new mercantile establishment within a week; and two strangers, who donned the cloak of fraternity for commercial gain, saw themselves as others appraised them." (Preuss, 34 f.)

The fraternal element is one of the baits by which men are lured into secret societies. Such societies have a perennial attraction for inferior types of mind. They attract men and women of mediocre ability, who fail to gain distinction in a legitimate way. They attract knaves and bigots, as well as revolutionary plotters, who use the personnel of such assemblies for the furtherance of their own designs. They attract people who have no high sense of honor, and who are not above using

clandestine influences to gain promotion or business advantage. They attract gullible folk, who are impressed by picturesque tomfoolery, or who flatter themselves that there is something romantic and adventurous in being members of a secret body. They attract half-educated persons, who find a pleasant illusion of mysterious power arising from membership of a secret organization.

And so, in Uncle Sam's wide domain, there are secret societies that cater for every variety of taste. There are a few revolutionary bodies, of which the Clan-na-Gael may be taken as a specimen. There are many bigoted societies, like the Freemasons, the Orangemen, and the Ku Klux Klan; while the societies that devote themselves to fraternalism and tomfoolery are simply innumerable. Fraternalism, mummery, bigotry, and revolution are the four ingredients of which American secret societies are compounded. Most of them lack the revolutionary element, while retaining the other elements in varying proportions.

With scarcely an exception, the secret societies of America are non-Catholic, and most of them are distinctly un-Christian in character and tendency. It is noteworthy that very many of them are the offspring of Freemasonry. The Catholic Church frowns upon secret societies in general, and forbids her children to join them. Revolutionary societies, which plot against lawful authority in Church or State, have long been under the ban of the Church: their members are under excommunication, and are subject to sundry disabilities in Canon Law. To this class belong the Fenians, as the Church has expressly declared. Even the much less dangerous orders of Odd Fellows, Knights of Pythias, and Sons of Temperance were condemned by the Church in 1894, and the condemnation is still in force. Any Catholic who joins any of these forbidden societies, separates himself from the Catholic Church, and forfeits the right of receiving her Sacraments and of being buried in her communion.

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- Felder, Hil., O. M. Cap. The Ideals of St. Francis. Tr. by Bittle. London, 1925. \$3.
- Hall-Patch, W. St. Philip, Tutor and Saint. London, 1926. \$1.

THE FORTNIGHTLY REVIEW
5851 Etzel Ave. St. Louis, Mo.

But the associations with which we are chiefly concerned here are the quaint ones that specialise in fraternalism and mummery. Of these Uncle Sam has an astonishing variety. At the risk of perpetrating a pun, one is tempted to suggest that their members have more dollars than sense. In any case, they take their names from so varied an assortment of insects, birds, and beasts that some future ethnologist will probably write a learned volume on "American Totemism in the Twentieth Century."

Some of them, as we have said, derive their names from insects. Thus we had the "Western Bees," a rebellious swarm which left the parent hive of the "Maccabees," without achieving much on their own account. The "Western Bees," who never numbered more than a thousand members, were amalgamated with the "Highland Nobles" of Iowa in 1911. Incidentally, it may be noted that the "Maccabees" have now over a quarter of a million members. In 1900, Bishop Fink of Leavenworth described their society as one "which no practical Catholic is allowed to join or to remain a member of."

Another secret society founded in 1912 or thereabouts, is the "Order of Bugs." Each branch is called a "Bug-house," and the head of the Order is known as the "Supreme Exalted Bugaboo." Happily, these "Bugs" do not seem to have shown much vitality in recent years. A recent product of Texas is the "Royal and Exalted Order of Fleas": but the "Fleas," like the "Bugs," probably ashamed of their grotesque appellation, seem to have relapsed into their native obscurity.

Several birds have lent their names to American secret societies. Thus we have the "Ancient and Honorable Order of the Blue Goose," a fraternal society of insurance men, established in Wisconsin, mainly for "fun and sociability." Since 1906 it has spread to various States and Canada. Its membership in 1922 amounted to 5,000. Its president is dubbed the "Most Loyal Gander"; its secretary is the "Wielder of the Goose Quill"; its warden is the

"Custodian of the Goslings," and so on. Americans seem to have a "strong weakness" for inflated titles and ritualistic nonsense.

In America and Australia, you dare not call a cock by his proper name; you must style him a "rooster." And so we have the "Red Roosters," a secret society of advertising agents in Chicago. They seem to advertise themselves by means of antics and tomfoolery. In June, 1915, twenty-five candidates for this society "were made to pull a large red automobile down Michigan Avenue [in Chicago], to address the crowds in the reviewing stands, and to act as scrub men, bell boys, and waiters at the Hotel La Salle, before they were admitted into the sacred precincts of the Red Roosters." (Preuss, 406). How grown men, of presumably sane mind, can submit to all this mummery and horseplay, is something of a puzzle. But did not some cynical scientist declare that the average American mentality was that of a boy of fourteen?

A somewhat higher flight is essayed by the "Order of the Larks," founded at Portland, Indiana, in 1911, "for the preservation of bird and animal life." In 1914, one of the members, rejoicing in the name of Mr. Woollen, averred that "the life to come would be sad unless the song of the birds could be heard." A certain Mr. Whipple is (or was) the "Supreme Majesty" of the society, whatever that may mean. (Preuss, 563 f.)

(To be concluded)

SPRING MORNING

*By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.*

How jocund sing the birds as Dawn
Trips forth in golden clothes,
To walk across the azure lawn
Deep-blushing as a rose.

On through the fields of sky she comes,
A-plucking all the stars,
To scatter them as silver crumbs
Atween Night's prison-bars.

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Bishop P. W. von Keppler

We are indebted to Mr. Paul Seibold, of Freiburg i. B., for a copy of the official report of the double jubilee (the golden jubilee as a priest and the silver jubilee as a bishop) of the Rt. Rev. Paul Wilhelm von Keppler, Bishop of Rottenburg, celebrated Aug. 2-5, 1925. The report, entitled *Das Doppeljubiläum des H. H. Bischofs Dr. Paul Wilhelm von Keppler*, is richly illustrated and bears the imprint of the *Rottenburger Zeitung*. It reached us a day or two before the cabled news that the venerable Dr. von Keppler had died in his episcopal city. He had been hale and hearty at the time of the celebration of his jubilee, but nevertheless seemed to feel that his end was near, for he said in the course of an address (pp. 57 sqq. of this brochure):

„Ich bin eine Antwort schuldig auf die Reden, die wir vernommen haben, die in so geistvoll ehrender Weise meiner Person gedachten. Die Antwort soll kurz sein. Ich will der Versuchung des Alters widerstehen und will nicht redselig den auf- und abwogenden Gefühlen und Stimmungen eines Jubilars das Wort leihen. Dazu ist das Fest bei all seinem Freudengehalt zu ernst. Tönt doch schon aus der Zahl meiner Lebensjahre und aus

der Zahl meiner Priesterjahre ein scharfes Memento mori. Auch haben sich zum Jubiläum ausser all den Gästen aus den Reihen der Lebendigen viele liebe Toten eingefunden, die unsichtbar dem Gottesdienst anwohnten und dem Festtag sich angeschlossen und die auch hier uns umgeben. Der Bischof, der mich zum Priester geweiht, der Erzbischof, der mich zum Bischof konsekriert hat, die zwei Bischöfe Reiser und Linsenmann, die mir so nahe standen, das ganze Domkapitel, das vor 26 Jahren mich zum Bischof wählte, der Papst, der mich bestätigte, alle Bischöfe, die ich bei meinem Eintritt in die Fuldaer Konferenz begrüßte, alle tot—tot—tot. Da gedenkt man von selbst seines eigenen baldigen Todes und man glaubt in all den Festartikeln Nekrologe zu lesen und aus all der Festmusik die dumpfen Klänge des Beethoven'schen Trauermarsches herauszuhören. Aber das beeinträchtigt mir die Jubiläumsfreude nicht, sondern vertieft sie.“

The late Bishop von Keppler was known throughout the Catholic world as the author of deeply religious yet popular works which have been widely read, in the original German editions alone in something like 500,000 copies, not to speak of the translations into

twelve foreign languages. We will mention only *More Joy* (Herder), so beautifully adapted into English by Father Joseph McSorley, C. S. P., *Die Armenseelenpredigt*, translated by Fr. Stephen Landolt (*The Poor Souls in Purgatory*; Herder), and the wonderfully consoling *Leidenschule*, which should also have been adapted long ago.

Bishop von Keppler was a native of Württemberg. He was born in 1852, studied theology at the University of Tübingen, was ordained to the priesthood in 1875, acted as pastor of Cannstadt from 1880-83, became professor of New Testament exegesis in the University of Tübingen a few years later and professor of moral theology in the University of Freiburg in 1894. In 1898 he was elected to the see of Rottenburg. He was a learned philosopher and theologian, a rare art connoisseur, and one of the greatest living masters of the German language, in which, besides the three books mentioned above, he composed a dozen others, less well known outside of Germany. *R. i. p.*

Catholics and the "New Morality"

On the decadence of morals and the duties of Catholics in this connection,—a subject frequently commented upon in the F. R. of late,—the Catholic Central Society has this to say in its 1926 resolutions, adopted at Springfield, Ill., late in June:—

While earnestly striving for self-perfection and the reformation of society, we must not overlook the fact that the precepts of a new code of morality are gradually but persistently permeating the mind of the present generation and being put into practice, eliminating at the same time even the vestiges of Christianity from the thought and action of individuals, the home, society, and the affairs of men in general. As a consequence, such institutions as the stage, the movie theatre, the bathing beach and amusement park in all too many cases present evidence of the prevailing low standards of morality.

Courtship has degenerated with many into a shameless abuse of the privileges of married life. The holy

state of matrimony is sacrilegiously abused for the gratification of sensual desires, and the laws of God are flagrantly trampled under foot. The Herodian crime of infanticide, depriving the unborn of their right to life, is crying aloud to Heaven for vengeance against the unnatural mother, the unscrupulous physician, the midwife, the nurse, or the pharmacist who counsel or assist in procuring abortion.

Lascivious and seductive fashions of dress are a menace to the morality of both sexes. Moreover, they lower women in the esteem of men and rob them of those prerogatives which the Christian woman was granted because of the dignity to which she had attained by virtue of the purity of, and the services rendered mankind by the Immaculate Mother of Christ.

Business, too, has come under the influence of the new morality to a degree which makes it most difficult for a sincere follower of Christ to engage in commercial or similar pursuits and yet observe faithfully the seventh and tenth Commandments.

Deploring these conditions, and seeking to remedy them with all the means at our command, we call on the members of our organization, men and women, to oppose with might and main this neo-paganism and all the evils flowing from it, doing what lies in their power to counteract its influence, not merely in their own homes, but also in society, where it affects public and business life.

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Freemasons in the United States

The annual returns from the fifty Masonic jurisdictions in the United States have been completed. The total number of Freemasons in America, distributed among the fifty Grand Lodges, including the Philippine Islands, is 3,166,187, and the number of lodges is 16,422.

The increase in membership during the year is 58,958, compared with an increase during the previous 12 months of 136,567. The lodges have increased by 112.

The leading Grand Lodges are:—New York, 320,985; Illinois, 280,041; Pennsylvania, 204,111; Ohio, 193,461; Michigan, 146,255; Texas, 132,774; Indiana, 126,215; Massachusetts, 122,324; California 115,517; New Jersey, 86,187; Iowa, 86,150; Kansas, 80,174; Kentucky, 72,072; and Georgia, 69,821.

Illinois has the largest number of lodges—994; Texas is second with 978, a loss of 15 since last year; New York is third with 967.

CHRISTUS ET BARTIMAEUS

By the Rev. Henry J. Heck, Columbus, O
(Cfr. Mark 10, 46 ff.; Longfellow's
"Blind Bartimeus")

Bartimaeus iuxta viam
Mendicans sedebat
Caecus; audit vocem piam
"Christus est!" et flebat,
Manifestans agoniam,
"Iesu, miserere!"

Minabantur eaeo multi,
Commode ut taceret;
Querebantur viri stulti,
Verbum quod aunderet,
Et iusserunt—non inulti—
Miserum eavere.

Iesus autem mendicantem
Inssit advocari,
Dicens ad pie clamantem,
"Quid vis tibi dari?"—
"Lucem!"—Iesus ad rogantem,
"Noli, fili, flere!"

Vidit statim Bartimaeus,
Christo sic locuto;
Fac ut ingiter, mi Deus,
(Reo te secuto)
Velit animus et meus
Semper te videre.

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**Rotary, Kiwanis, and Lions Clubs in
French Canada**

The *Semaine Religieuse* of Quebec
(Vol. XXXVIII, No. 42) warns the
Catholics of French Canada against
the Rotary, the Kiwanis, and the Lions
Clubs, concerning all of which organ-
izations the reader will find some data
in our *Dictionary of Secret and Other
Societies* (Herder).

Our contemporary quotes public ut-
terances of representative officials of
these clubs which are replete with a
vague humanitarianism, closely related
to that of the Masonic lodges, and show
that they profess religious neutrality
and demand of their members nothing
beyond the practice of the so-called
civic virtues. "Race and creed are
sunk in service," as one of them says.

To the objection that in a religiously
mixed country such associations are
as inevitable as neutral commercial or-
ganizations, our Quebec contemporary
replies:

"Purely commercial organizations
do not aim to influence public opinion
nor to furnish it with a body of social
teaching, as these clubs are intended
to do and actually do. And that
makes all the difference in the world.
One does not see the president of a
commercial society, of a bank, for ex-
ample, preaching to the citizens of a
town or country, or several countries,
in a tone that recalls the Masonic
manner, placing Confucius on a level
with the Divine Founder of Christian-
ity, and this in the name of a doctrine
officially adopted by his association
and with a view of imposing that doc-
trine upon society in general. A com-
mercial organization engages in busi-
ness; it does not preach."

In view of this state of affairs the
Semaine Religieuse declares that
"Catholics should employ a wise and
prudent reserve in their attitude
towards the Kiwanis, the Rotary, and
the Lions." This warning is all the
more timely as, in the opinion of a
well-informed Catholic business man
of Quebec, quoted by our contempo-
rary, there is reason to suspect that the
organizations in question "belong to

the category of those dangerous societies which serve as instruments of Masonic propaganda."

Fifty Years a Jesuit

An unusually well-filled life is that of Father John J. Wynne, S. J., who recently celebrated his golden jubilee as a member of the Society of Jesus. He entered the Society in 1876 and was ordained to the priesthood in 1890. After concluding his theological studies, he was appointed assistant editor of the *Messenger of the Sacred Heart* and allied publications. The following year he became Director of the Apostleship of Prayer for the United States and editor of various publications connected with this charge. He was also director of the Shrine of Our Lady of Martyrs at Auriesville and Promoter of the Cause of the Jesuit Martyrs of North America. He continued as editor of the *Messenger* until 1909 when he started the weekly *America*. Meantime, in 1905, he became associate editor of *The Catholic Encyclopedia* in which work he has been active ever since, taking an earnest part from 1924 in the development of the new general reference work, *Universal Knowledge*, the first volume of which is soon to appear. Father Wynne has written numerous articles in the various publications mentioned above, several of which have appeared in pamphlet form, notably, "Poisoning the Wells," which brought about a revision of the articles of special interest to Catholics in our various English encyclopedias, and the compilation of the *Catholic Encyclopedia*. To Father Wynne is owing the inauguration in this country of the devotion of the Holy Hour, which was begun at St. Francis Xavier's, New York, in 1900. *Ad multos annos!*

Take your crucifix in your hand and ask yourselves whether this is the religion of the soft, easy, worldly, luxurious days in which we live: whether the crucifix does not teach you a lesson of mortification, of self-denial, of crucifixion of the flesh.—*Cardinal Manning*.

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Now that the smoke and flame have cleared away from the lakes and mountains of New Jersey—the explosions ended, the bodies of the dead collected and buried, the refugees returned to their shattered homes, and the work of reconstruction begun—it may be well to pause for a moment and consider what actually happened.

On the shores of Lake Denmark, in the midst of a beautiful farming country, is a naval arsenal. Here are—or rather were—a dozen or more magazines, stored with vast quantities of dynamite, smokeless powder, TNT, 12- and 16-inch shells, small arms ammunition, etc. On the afternoon of July 10th, in the midst of a thunder storm, one of these magazines was struck by lightning, and then the havoc of destruction and death began. A whole countryside was swept with ruin—men, women and children were killed, maimed, blinded, stunned—hundreds of homes were wrecked beyond repair—whole towns were devastated with debris. It was as though war had suddenly descended upon the country; this section of New Jersey, said the newspapers, “looked like the western front!”

Now, what were all these explosives doing in New Jersey? They were stored there in preparedness for war. For what purpose? Why, for use against the enemy. What enemy? We don't know—yet. But somewhere, in quiet valleys, by pleasant lakesides, on farms and in villages, are happy men and women and little children who tomorrow may be our enemies—and this TNT and these 16-inch shells were laid up for their destruction. But they got away from us, thanks to a lightning bolt, and were used for *our* destruction! In other words, all the horror and havoc which fell upon those innocent people of New Jersey, we were planning to visit deliberately upon other innocent people in some enemy country, when a declaration of war, like a lightning stroke, was hurled upon them. All this death and destruction which came upon us by ac-

cident, we were preparing for others with malice aforethought. Our sword—a two-edged sword always—was unexpectedly turned against ourselves; and, to change the figure, we got a dose of our own medicine! Go to New Jersey, you who believe in or apologize for war, and ask yourselves why this, which happened to our own people, is so horrible, and the same thing, when visited upon other people, is so glorious!—*Unity*.

Catholics in Germany

Although Catholics form a large proportion of the population of Germany—one-third, more or less—they are very unevenly distributed, and large tracts of the country are almost wholly non-Catholic. Catholics, for instance, who live in the vast Protestant country districts of the Province of Hanover know only too well what the word “Diaspora” means. For generations they have been entirely cut off from all regular Catholic life and society.

The special “Caritas-work” for the Northern “Diaspora” district is the work of the well-known “Bonifatius-Verein.” What this wide-spread organization has done during the seventy-five years of its existence is simply wonderful.

Almost half of the German Catholics have been compelled to migrate during the last ten years into non-Catholic districts in search of a livelihood, because of new conditions of commerce and economic development. Thousands have wandered into the great centres of industry. Hence the growth of Catholic population amidst non-Catholic surroundings, a growth so large and sudden as to form one of the hardest problems for the various dioceses. The task is to ensure that all these workmen with their families shall not be lost to the Church nor estranged from religious life.

Make yourself an honest man, and then you may be sure that there is one less rascal in the world.—Carlyle.

Notes and Gleanings

In its issue of July 3, 1926, the *Western American*, of El Paso, Tex., says in the course of an editorial comment on the N. C. W. C.'s activities in behalf of the Phipps educational bill: "The N. C. W. C. is doing some excellent work. . . . But in this particular instance it has jarred our confidence in the slogan, 'the king can do no wrong.' Mr. Montavon is no doubt a wise man, learned in the law and ripe in political experience, but God has not given unto him full knowledge as to what all the Catholics of the United States want or do not want." The *Western American* seems to be unaware of the fact that Mr. Montavon is not a lawyer at all,—in fact, he would make as sorry a spectacle in the rôle of a lawyer as he made when he appeared a few months ago as a special pleader for bureaucracy before the joint congressional committee. He may have ripened in political experience during his sojourn in South America in the decade immediately preceding his appointment as director ("actual chairman," he calls it) of the N. C. W. C. Department of Laws and Legislation (denominated by him the "Legal Department"); but if so, it has availed him little in his present position.

The Protestant and secular newspapers made much of the splendid sense of toleration with which the American people approved of us and of our gigantic religious meeting [the Eucharistic Congress at Chicago]. Of course, there was much good-will and fairness in all of this, but the patronizing nature of public sentiment and the press and the cautiousness of the President's letter were indications that we must have no illusions concerning ourselves and keep within our own sphere of action, and be careful not in any manner to infringe upon the rights and prerogatives of the State—*The Missionary*, Vol. XL, No. 8.

A new Italian magazine, somewhat along the lines of the *Civiltà Cattolica*, but with a larger dash of modern-

ity, has been published at Milan for some years. To those who can read Italian and at the same time wish to obtain the "Latin" viewpoint on current political and social questions, this publication will be very helpful. It is thoroughly Catholic in tone and tendency. We see that the editors have had their "censorship" troubles, for

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one of the articles in a recent number was "sequestrato" by the Fascist government and had to be replaced by another. (*Vita e Pensiero, Rassegna Italiana di Cultura, Via S. Agnese, 4, Milan, Italy*).

"The owner of the *New York Times* recently said that every issue of his paper cost fourteen cents a copy to produce. It is sold for two cents. The difference is more than made up by the advertising space sold. Before the war we could publish our paper without loss, even if we declined to take any advertising. But costs have trebled, no weekly paper could exist nowadays without advertising patronage."—*Catholic Citizen*.

The same is true of reviews and magazines. The *F. R.* was published for ten years practically without advertising; it could not be so published to-day, even though its subscription list is much larger and the subscription rate higher than it was twenty to thirty years ago.

Reviewing the *Institutiones Iuris Publici* of A. Ottaviani in the August number of the *Homiletic and Pastoral Review*, F. L. writes: "Cardinal Cavagnis was the first to treat the subject separately." If F. L. will read the prolegomena in the first volume (3rd edition) of Cardinal Cavagnis, he will find quite a number of authors who treated the subject separately long before Cavagnis was born. Among these writers is Cardinal Tarquini, S. J., whose *Ius Ecclesiasticum Publicum* has gone through many editions. An interesting work on the same subject, not mentioned by Cardinal Cavagnis, was published by Benedict Stattler in 1775, under the title *Demonstratio Catholica sive Ecclesiae Catholicae sub ratione societatis legalis inaequalis a Iesu Christo Deo Homine institutae genuinum systema*.

"I owe it to the truth to state that the great majority of visitors of the [Chicago Eucharistic] Congress, from the highest dignitaries to the humblest pilgrim, regarded it as unfortunate that the solemn procession of the Blessed Sacrament was held so far away from

the city. It is contrary to the spirit and tradition of the Eucharistic congresses to hold the final procession away from the city. The object of these religious manifestations is to show the Blessed Sacrament to the masses, including non-Catholics, and to impress them by the solemn homage rendered to our God. Chicago gave too many proofs of its hospitality and tolerance to permit us to believe that the procession would have been disturbed had it been held within the city."—*Paris Croix*, daily edition, No. 13,293.

The *Ecclesiastical Review* (Vol. LXXV, No. 2, p. 200) echoes a warning addressed to Catholic writers by the *Civiltà Cattolica*. It is that they avoid the use of such expressions as "union of the churches," nor express a desire for the "union of the Church." Such phrases imply that the Church of Christ is not necessarily one, or that the true Church has lost its unity. What we should ardently hope for is, as it is expressed in the Litany, that God may recall to the unity of the Church all those who are in error.

A. G. Morice, in a recent number of the *Bulletin de la Société de Géographie de Québec*, analyzes linguistic studies by Paul Radin, Edouard Sapir, A. L. Kroeber and Roland A. Dixon, coming to the conclusion that the pre-Columbian stocks of North American aborigines were six, namely, Algonquins, Athabaskans, Muskokis, Tainos, Innuits, and Aleuts.

The home should be a sanctuary, where happiness, born of peace and virtue, reigns supreme. No harsh or angry word should ever be uttered within its hallowed precincts. No indelicate or profane utterance should ever be allowed to mar the peaceful serenity of its atmosphere. Otherwise home, as Ruskin says, will become merely a part of the outer world around which we have built a house.

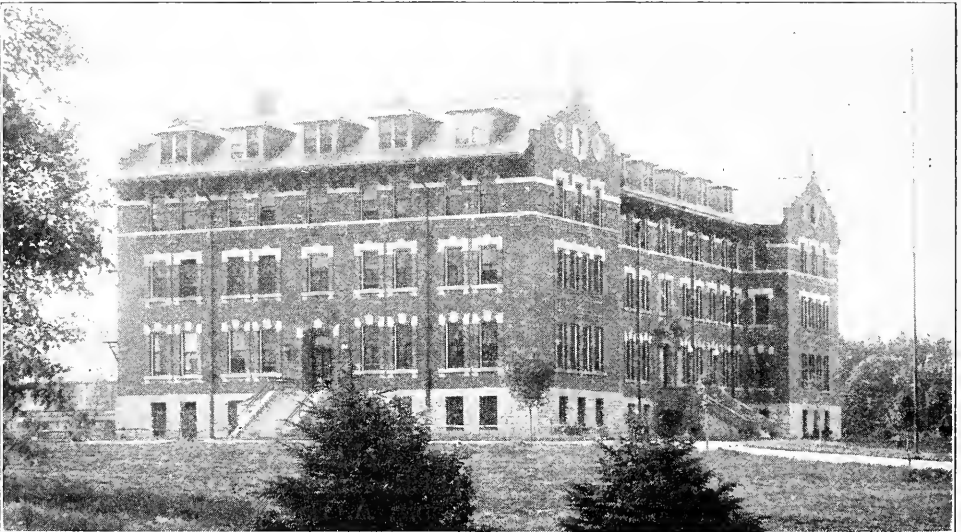
A diary is a book in which one may write what one is too timid to say to anyone.

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Current Literature

—In a little volume of 170 pages, entitled "*The Genesis of Christian Art*" (Macmillan), Dr. Thomas O'Hagan has gathered a surprising amount of information, not only on the beginnings of Christian art, but also on the whole field of painting, sculpture, and architecture from the dawn of our era to the end of the Renaissance. After a brief survey of the most important characteristics of pagan art, he traces the gradual growth of Christian art under the fostering care of the Church until its full maturity in the best days of the Renaissance. The book may well serve as an introduction to the whole subject of Christian art. The most satisfactory chapters are those which deal with the artists of the Renaissance period. Throughout the book, notably in the chapter on "Savonarola and Art," much attention is given to the historical background of the various art movements, but the precise connection between this background and the progress of art is not always made sufficiently clear. There are not a few historical inaccuracies in certain chapters and a student of history would perhaps be irritated by the uncritical fusion of history and legend.

—We are glad to welcome and recommend a late publication of the Salvatorverlag, Munich. It is a *German translation of the hymns of the Breviary* in the order in which they occur in the priest's daily office. Religious communities, especially of Brothers and of Sisters who are not familiar with the Latin, yet wish to absorb some of the spirit of these liturgical treasures of the Church, will find the booklet helpful. There are also devotions for Mass, Holy Communion, various litanies, etc. ("Lobet den Herrn! Psalmenbuch nach der metrischen Uebersetzung," by Dr. Heinrich Hayd.)

—"The Book of Life," by Father Benediet Williamson (Kegan Paul and B. Herder Book Co.), is a rather unconventional presentment of the Life of Christ. It is not archeological, nor

geographical, nor critical, but aims to give a living picture of the Saviour such as shall appeal to the head and heart of each and all. The author retells each of the principal incidents of the Gospels in the simplest way, in the nature of a meditation, explaining here and there or developing the moral of a parable or some touching scene, with descriptive passages designed to make the story more actual to those who read it. The moral of the book is well summarized in a foreword by Bishop Henry Grey Graham, who writes: "The need of the day is for the people to shape their lives after His divine example." Fr. Williamson keeps this idea always in the foreground.

—The name of Dr. Joseph Geyser in philosophy stands for thoroughness of logical analysis and a sympathetic appreciation of the perennial difficulties of many problems. Well abreast of contemporary currents and scholastically independent in their acceptance of Aristotelian principles, his works are always inspiring. The latest of these, "*Auf dem Kampffelde der Logik: Logisch-erkenntnistheoretische Untersuchungen*" (Herder), is no exception. It continues the research of his former "*Grundlegung der Logik und Erkenntnistheorie*" and re-examines the basis of realism in the light of Kantian phenomenalism and its modern offspring, psychologism. Although only German protagonists of the latter are examined, with no reference to English Humanism or American Instrumentalism, Geyser's constructive work is equally applicable to these. To anyone desiring an understanding of some of the modern difficulties of the epistemological problem the study of this book may be highly recommended.

—Marietti, of Turin, presents a new, revised edition in Svo. of *St. Thomas of Aquin's famous Commentary "In Metaphysicam Aristotelis,"* edited by Fr. M. R. Cathala, O. P. The editor modestly calls this edition "non criticam, bene vero eclecticam," and until the Leonine Commission completes its work, this edition will serve the purposes of students very well.

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—“*Sonne, ringe dich durch!*” is the title of a volume of poems by Sister M. Regina Most, O. P., of which Kösel & Pustet send us the 6th and 7th edition. The verses are deeply devotional and characterized by a courage and hopefulness of the kind which our German brethren stand in such great need of at the present time. (Fr. Pustet Co., Inc.)

—The late Msgr. Anton de Waal's “*Katakombenbilder: Drei Erzählungen aus den ersten Jahrhunderten der römischen Kirche.*” have recently appeared in a fifth edition. They remind one of Wiseman's “*Fabiola*,” in that they not only make interesting reading, but incidentally convey much solid instruction concerning the state of the Church in the early centuries. (Fr. Pustet Co., Inc.)

—Dom J. B. McLaughlin, O. S. B., has translated from Migne's Greek text St. Anthonasius' Life of *St. Antony the Hermit*. It is one of the oldest works of its kind in existence, thoroughly authentic and trustworthy. It was translated into Latin by Evagrius of Antioch (d. 393) and both in the Orient and the Occident contributed much to the growing enthusiasm for the ascetic and monastic life. It seems this is the first English translation of this ancient classic, and, so far as we can judge, it is well done. (Benziger Bros.)

—The *Lives of the Brethren of the Order of Preachers, 1206-1259* (Benziger Bros.) is an almost literal reprint, in “The Orchard Books” series, of Fr. Placid Conway's version (pub-

lished in 1896) of the “*Vitae Fratrum*,” with a rather unsatisfactory introduction by Fr. Bede Jarrett, O. P. The *Vitae Fratrum* were compiled by Gerard de Frachet from materials furnished by various Brethren, and contain interesting data pertaining to the Life of St. Dominic and the early history of his Order. But Fr. Jarrett, while admitting its “prolixity, irrelevance, and almost fantastic love of the marvelous,” overestimates its value as a historical source. This, as Dr. B. Altaner has shown in his work, *Der hl. Dominikus: Untersuchungen und Texte* (Breslau, 1922), is practically nil. “Aside from a very small number of notes which confirm certain facts already known to us from other sources, or supplement them in minor details, the *Vitae Fratrum* is merely a collection of entirely legendary miracles.” (Altaner, p. 137). Since Fr. Jarrett further admits that the book, unlike the *Fioretti* of St. Francis, offers but few poetical touches, one fails to see the reason for this reprint of Fr. Conway's translation, which is not even based on the only critical edition of the *Vitae Fratrum*, that by Reichert in the *Monumenta Ordinis Praedicatorum Historica* (Vol. I, Louvain, 1896).

—Those interested in the movement against the German Centre Party, on the ground that it is no longer true to the Catholic programme of its founders, and the attempted substitution for it of a Catholic political party in Germany, will read with interest a brochure by Mr. Oscar Steinke, entitled, *Es lebe die katholische Partei* (Selbstverlag des Verfassers, Berlin,

SO 33, Lübbenerstr. 30, I). The author makes a strong case against the interdenominationalism of the Centrist leaders; but whether his ideal of a purely Catholic party is feasible, is a question we in far-off America cannot pretend to judge. Mr. Steinke also publishes a monthly review, *Katholische Politik*, which reaches us regularly.

—In taking up the *Storia Ecclesiastica Contemporanea 1900-1925*, by Orazio M. Premoli (Turin: Marietti) we naturally turned first to the section dealing with the United States (pp. 414 to 430). We found this section so full of errors and blunders that we can have no confidence in the competency and reliability of the author in dealing with the progress of the Church in other countries.

—The Rev. Dr. Charles F. Keller's doctoral dissertation on *Mass Stipends*, which we recommended to our readers in the F. R. of Oct. 15, 1925 (p. 422), has now been made available to the general public by the B. Herder Book Co. It is the first monograph on the subject in English and collects into brief space the teaching of the best canonists on "money offered for Masses," brings the digest up to date by indicating the changes introduced by the Code, and comments on the respective canons of the Code in the light of the history and theories which form the substratum of the present legislation. The book is written in plain, readable English and will help to remove certain mistaken ideas that are current among non-Catholics and also, we regret to say, among not a few un-instructed members of the household of the faith.

—Father H. Grisar, S. J., in his treatise *Das Missale im Lichte der römischen Stadtgeschichte* (Herder), shows how the primitive Mass service, the use of the lections of epistle, gospel, and various liturgical prayers, was suggested by the feasts and often by the localities of worship in ancient Rome. Beyond this the author explains numerous devotional and liturgical usages, as the *stationes* of the

Masses in Lent, at Eastertide, and on other feast and fast days. The work is of great value and interest for those who wish to study the history of the sacred liturgy.

—*Unruhig ist unser Herz* is a collection of religious verses by a German Augustinian Father, the Rev. Engelbert Eberhard, published by the St. Rita Verlag of Würzburg, Bavaria. The keynote is struck in the poem "In die Sterne musst du seh'n," which reads as follows: "Soll dein Weg zum Frieden geh'n,—Schau nicht auf die Gassen:—In die Sterne musst du seh'n —Und den Staub verlassen.—Was dich an die Erde bannt,—Halte von dir ferne;—Denn zum ew'gen Heimatland —Führen nur die Sterne." We cannot say that we relish the futuristic illustrations by Jakob Willy. (For sale by the Rev. Eucharis Teves, O. E. S. A., Petersburg, Neb.; \$1).

New Books Received

- The Primitive Church; or The Church in the Days of the Apostles.* By D. I. Lanslots, O. S. B. With a Preface by the Rt. Rev. F. C. Kelley, Bishop of Oklahoma. x & 295 pp. 12mo. B. Herder Book Co. \$2.25.
- Görres-Festschrift.* Aufsätze und Abhandlungen zum 150. Geburtstag von Joseph Görres. Im Auftrage der Görresgesellschaft herausgegeben von Karl Hoehner. xvi & 271 pp. Svo. Cologne: J. P. Bachem.
- Jungbauer, erwache!* Von Anton Heinen. 384 pp. 16mo. M. Gladbach: Volksvereins-Verlag. M. 2.
- Was geht den Geistlichen seine Volksgemeinschaft an?* Von Dr. August Pieper. 137 pp. Svo. M. Gladbach: Volksvereins-Verlag. M. 2.50.
- Elements of Experimental Psychology.* By the Rev. J. de la Vaissière, S. J. Authorized Translation from the Fifth French Edition by the Rev. S. A. Raemers, M. A. lvi & 438 pp. Svo. B. Herder Book Co. \$3.
- The Incarnation.* Papers from the Summer School of Catholic Studies Held at Cambridge, July 25-31, 1925. Edited by the Rev. C. Lattey, S. J. xviii & 261 pp. 12mo. B. Herder Book Co. \$2.25 net.
- Number 1271 of the Sacred Canons.* How it is Observed in the United States. By Bernard Muller-Thym, 24 pp. 12mo. Kansas City, Mo.: B. Muller-Thym & Co. 25 cts. (Pamphlet).
- Making Movies Help in Doing Parish Work.* Issue No. 23 of the Second Series of the Parish Information Service, published at Effingham, Ill., by the Rev. George M. Nell. 64 pp. 16mo. (Wrapper).

A SPRINKLE OF SPICE

The teacher was giving a lesson on the creation. John interrupted with the remark: "My father says we are descended from apes."

Teacher: "Your private family matters have no interest for the class."

The schoolboy, asked to write a composition on "the horse," will find valuable information in the mammoth Oxford Dictionary, now nearing completion after fifty years of preparation. The work devotes five pages to old Dobbin and his tribe, concluding that he is "a solid-hoofed perissodactyl quadruped." This phrase alone ought to put any boy at the head of his class.

"When you were in Italy did you see Pompeii?"

"Yes, my dear, but it was frightfully in need of repair!"

"In introducing you to my friend, the lecturer, I ought to say that he is not so stupid as he looks," remarked the would-be humorous chairman.

"That," said the lecturer, without cracking a smile, "is just the difference between the chairman and myself."

Pat O'Brien and Isaac Silberstein looked at a Holy Name parade. The Jew teased the Irishman by saying that it was queer that we never hear of a Catholic being president or holding some other important political office. That nettled Pat and he told the Jew: "It will be a long time before you ever see a Jewish pope."

Three Scotchmen went to church under the impression that there would be no collection. But to their horror the plate was passed around. They did not want to walk out just then and appear stingy. When the plate came dangerously near, one of them whispered something to the other two and then fainted. The other two carried him out.

The witty and eloquent Father Burke once sat beside a minister at a banquet. The minister mockingly asked Fr. Burke whether he had heard the latest from Rome. Fr. Burke asked what it was. "Why, you can have all your sins forgiven for a few shillings. What do you say to that?" The priest answered drily: "That's dirt cheap."

A Scotchman and an American were bragging about the cold experienced in their respective countries. Finally the American said that he had seen a sheep jump over a fence and that it stuck in the air, so cold it was. "That would be against the law of gravitation, therefore impossible," said the Scotchman. The American answered: "But the law of gravitation was frozen too."

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Mrs. G. R., Wis.: “It is with a heart overflowing with gratitude that I write to tell you of the wonderful results obtained through the prayers of the Friars of the Atonement to the Great Wonder Worker of Padua. My husband has been received into the Catholic Church, having received the Sacraments six weeks ago, and since then is a different man. Words fail me to express fully how I appreciate this spiritual favor which I long desired.”

Miss A. K., New York: “Many thanks to St. Anthony for assisting me in finding my purse containing a large sum of money. The enclosed thank offering is to be used for St. Anthony’s Bread Fund.”

Mrs. C. G., Fort Wayne, Ind.: “Many thanks to the good Friars and Sisters of the Atonement for the prayers offered for my intention during the Novena to St. Anthony, for my favor has been granted, for which I can hardly express my gratitude. My husband has been successful in securing a very fine permanent position.”

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The Fortnightly Review

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ST. LOUIS, MISSOURI

September 1st, 1926

The Peace Policy of Benedict XV

It is nearly nine years since, on August 1st, 1917, Pope Benedict XV issued his appeal "To the Leaders of the Belligerent Nations," summing up the pleas for peace which he had put forward with voice and pen from the first day of his pontificate, and putting before Europe definite proposals of terms for the settlement of the conflict that was then devastating so many countries, and for laying the foundations of a lasting peace.

On the subject of reparations and war indemnities, "the damage to be made good and the cost of the war,"—Benedict XV made the bold proposal that, as a general principle in the settlement of the peace terms, there should be "an entire and reciprocal condonation" of all these claims. He granted that there might be reasons for minor exceptions to this general rule. These, he said, could be settled by amicable discussion, justly and equitably. With the proposal he coupled that of a general disarmament, and pointed out that the "immense benefits" resulting from the economic gains of such a step would go far to compensate the financial losses of the war years.

None of the Holy Father's suggestions were more bitterly criticised than this proposed mutual cancelling of war claims and indemnities. Journalists in the columns of their newspapers, politicians on the platform, ridiculed the "impracticable and visionary Utopianism" of this "amateur of finance." But, as the London *Catholic Times* (No. 3,069) points out, the nine years that have elapsed since then have shown that the plan outlined by Benedict XV was inspired by wise foresight and masterly statesmanship. The Utopians were those politicians and publicists of the Allied nations who, in August 1917, and until after the peace settlement of 1919, unanimously predicted that all

the economic losses of the war would be made good by compelling the defeated Central Powers not only to pay full "reparations" for all damage done, but also to indemnify the victors to the last penny for the cost of the war. In plain English this meant that the vanquished were first to be completely ruined and then compelled to find thousands on thousands of millions to reimburse the victors for the losses they had incurred in years of organized destruction over a great part of the world.

Only the strangely befogged mentality produced by years of war hatreds and war propaganda could ever have made serious men accept such an idea. But it was embodied in the treaties of 1919, which actually imposed not definitely stated indemnities and reparation payments, but payments to which no limit was set. They were to go on for a lifetime, and then further claims could be made. Level-headed economists pointed out the folly of these proceedings and tried to explain that the payment of huge indemnities must throw the whole machinery of industry and commerce out of gear even among the victors, while the vanquished would find it impossible to re-organize their own industry under such exactions, and thus these colossal payments would be impossible.

The financial claims of 1919 have had to be abated, and the victorious nations have actually had to assist the vanquished in re-organizing their affairs, and the victors themselves have suffered grave losses. We now hear responsible politicians and leaders in finance frankly admitting that it would have been well if the huge indemnities of 1919 had never been demanded, and further expressing their regret that there was not a mutual cancelling of liabilities for war loans among the vic-

torious nations themselves. It is agreed that the revival of industry and commerce would have been ample compensation, and that the reorganisation of Europe has been handicapped and the losses of the war have been prolonged and increased by the so-called settlements of the peace conferences. Benedict XV's proposal for "mutual condonation" that would lift crushing burdens from victors and vanquished alike has been amply justified by the experience of the last few years.

The Church and Cremation

The official *Acta Apostolicæ Sedis* in its edition of July 1 published an instruction addressed to all the bishops of the Catholic world by the Holy Office, in which the Church's attitude on cremation is confirmed and reinforced.

The letter refers to the cremation of human corpses as "that barbarous custom which is repugnant not only to the sentiment of Christian, nay even purely human reverence for the bodies of the dead, but is also opposed to the constant discipline of the Church since her first beginning."

The S. Congregation exhorts the bishops and the clergy to "make known to their charges that the enemies of the Christian religion extol and propagate the incineration of corpses for the purpose of gradually turning minds away from the thought of death as well as from the hope of a resurrection, and thus to prepare the way for materialism."

Cremation, not being wrong in itself, may be justifiable in certain extraordinary circumstances for grave and certain reasons of public welfare; but to favor it as the ordinary method is an impious and a scandalous practice, forbidden under pain of grievous sin.

Special attention is called to the fact that the decree of Dec. 15, 1886, which permits ecclesiastical ceremonies and prayers at the burial of Catholics whose bodies are incinerated not because they themselves wished or ordered it, but through the intervention of others, conditions that favor upon a public declar-

ation of the fact and the absence of scandal, and states that unless special circumstances make scandal unlikely, no use may be made of the permission. Ecclesiastical burial is forbidden in the case of those who have arranged for cremation during their life-time, unless they have formally retracted their intention on their deathbed.

Attention is further called to the fact that when an ecclesiastical burial may not be held for a departed Catholic because of the cremation of his corpse, the remains may not be buried or otherwise deposited in consecrated ground. Should the civil authorities insist on a violation of this law, the priests are bound to protest and to abstain from participation in the funeral ceremonies.

In addition, it is the duty of the parochial clergy to preach publicly or privately, upon occasion, on the excellence, utility, and sublime significance of ecclesiastical sepulture, so that all the faithful may know the will of the Church and abhor cremation as impious.

The matter is deemed of such importance by the Sacred Congregation that the bishops throughout the world are requested, if necessary, to meet with their metropolitans for the common discussion of the evil of cremation and of the means to be adopted to correct it, and to inform the Holy See of the results achieved.

Students of journalism in Columbia University, who edit a paper called the *Spectator*, admit that they "fake" news. This was discovered when an issue of the sheet had a box on the front page with the report that the night editor was shot in the arm while aiding the police in chasing burglars who had attempted to rob a jewelry store. It was learned that no store was located at the place mentioned, and the editorial staff was forced to confess that they were in the habit of inventing news when hard up for material. This factory is turning out scribes to supply the American newspapers. Is it surprising that we have a daily menu of lies?

Illiteracy and Intolerance

By P. H. Callahan of Louisville

"Every Catholic knows that the K. K. K. is a small-town or back-woods product and weakest where the Church is strongest," says the Los Angeles *Tidings* in an editorial which some other Catholic papers have reprinted with apparent approval.

This statement in a sense reflects the attitude which a number of editors and writers, especially on New York dailies, nowadays assume towards the straw man of Southern intolerance which they first set up and then proceed to knock down. One time they tell us that the South is bigoted and ignorant, hence, the K. K. K. Another time they assert that the K. K. K. flourishes in back-woods and ignorant communities, hence, the South. At any rate, every one is assumed to know that bigotry and intolerance are typical Southern traits!

The only difficulty about this assumption is that it does violence to the truth,—which is bad enough in itself, but worse in the tendency it reveals, namely, that of clinging to preconceived opinions, even though they are abundantly refuted by the facts.

Had any of these editors ever taken the trouble to analyze the audit made in the spring of 1924 by Ernst and Ernst, a firm of very reliable public accountants, he would have observed that the K. K. K. membership and initiations during the five months preceding, when the organization was mounting to its peak, was greatest in communities where there were many Catholics, while it flourished most, as a rule, in communities with around 50% Catholic population.

The K. K. K., notwithstanding that it had its start in Georgia, did not make any progress in that State, where Catholics number less than 2%. In South Carolina, where there are fewer Catholics than perhaps anywhere else in this country, it was virtually non-existent, while in Kentucky and Tennessee it was almost negligible. Any one of the States of Ohio, Indiana, and

Illinois had more "Kluxers" than the whole South.

The writer is familiar with this country from one end to the other, through traveling contacts and personal observation, and he ventures to say that the alleged strong anti-Catholic prejudice in the South is almost a myth compared to what exists in the Northern and particularly in the Eastern States.

It is true, Oklahoma and Texas did have a large Klan membership, but this was partly due to the character of the leaders of the opposition, who were wise enough to foresee that their war on the Klan would prove very popular, and there was always a question in the minds of many who did not live in either State regarding the sincerity of both anti-Klan leaders, who have since been discredited. In the prohibition movement we all know there are many in politics who, knowing the pulse of the people, decry liquor and its evils louder than any others, though at the same time they are sympathetic and friendly to its use. But whether the issue in Oklahoma and Texas was a real or a fabricated one, the opposition to the Klan was successful in those States, whereas in Indiana the Klan swept everything before it and "Kluxers" were elected from top to bottom.

Nevertheless some of our Catholic editors still hint at Southern intolerance and then explain that it exists because Catholics are few in the South. Catholic editors are not the only offenders in this regard, only they are presumed to know better. Down in Baltimore a bright young *Sun* man, Frank R. Kent, recently made a tour of the South and is now publishing in his paper a series of articles setting forth his "findings" as to the political, the economic, the social, and the religious sentiments in the different States he traveled through. In the course of these lucubrations on Southern traits and tendencies, he solemnly doubts "any Roman Catholic's ability to carry States like Georgia, where the

Protestant-Catholic ratio is 120 to 1,"—quite overlooking the fact that Georgia, like almost every other State in the South, has been represented in the United States Senate by a Catholic, and an Irish Catholic at that, Patrick Walsh. It may also be noted that South Carolina has been represented in the United States Senate by a Catholic, General Matthew G. Butler, a nephew of Commodore Perry. Charles W. Jones, United States Senator from Florida, 1875-87, was also a Catholic, and another Catholic, Senator Mallory, followed him from Florida, while John Strode Barbour, a Catholic, was United States Senator from Virginia from 1889 to 1892, and his funeral eulogy was pronounced by Bishop Keane in the Senate Chamber.

It would be tedious to mention the number of Catholic Congressmen that have been sent on from the South and from districts where the number of Catholics was negligible. Catholics from that section have filled, with credit to themselves and to their constituency a great number of minor national and local offices. One interested in pursuing this study, with a view of doing justice to the South and putting an end to the sectional prejudice which is used to "play up" so many other prejudices among our people, will find abundant material to convince himself that no section of our country has a monopoly on either the virtues or the vices of social life.

During the very height of the Ku Klux Klan movement an address was given by the Honorable Leroy Percy, ex-Senator of the United States, at Greenville, Mississippi, at the request of the Protestant anti-Ku Klux Klan Committee of Washington County. Greenville is in what is termed the Black Belt, and there are perhaps no Catholics within a hundred miles. Another of many instances was Rev. Chas. A. Fields, who for twenty-five years was a Methodist minister in Dallas, answering the attacks made upon Catholics in the newspapers of his city by the Ku Klux Klan and their sympathizers. This theme was also handled in the same way by innumerable bar associations and luncheon clubs; very

often there were no Catholic members, nor any Catholics in attendance.

To my knowledge, there were generally no such programmes given under like surroundings in the North or the East. These are entirely different from a similar address given where there are a large number of Catholics, and sometimes to exclusive Catholic audiences,—which latter practice, by the way, has been in vogue for many years, being always beneficial to the speaker in the way of getting votes or business. We have also had Congressmen making such addresses in Congress and then having copies of them sent to their Catholic constituents, thus making it very obvious that their interest was personal rather than religious.

A number of our Catholic editors, it should be said, reflect distinction upon themselves and upon the Church by presenting such matters in a clear light and with a poise of expression that is calculated to appease rather than irritate, and it is gratifying to observe that the number of those who cannot hold a different opinion from that of their neighbor without classifying the latter as a bigot, is much less than formerly, and still dwindling.

In time, most of us may come to realize that it is not numbers, not education, not wealth, not political power,—but only the love of one man for another according to the Great Commandment, which softens, then scatters, and finally overcomes religious hatred and illwill.

—A new volume, the first in many years, has recently been added to Herder's *Cursus Philosophicus*. It is a *Philosophia Naturalis*, by Fr. Charles Frank, S. J., designed to take the place of Fr. Haan's somewhat antiquated treatise on the same subject, which formed a part of the original series. The author has completely rewritten the work, rigorously excluded whatever belongs to logic and psychology, and added a chapter on evolution, which he admits only in a very limited way, and not at all so far as man is concerned. The book will prove useful for colleges and seminaries. (B. Herder Book Co.)

UNCLE SAM'S SOCIAL AVIARY

(Ross O'Loughlin in the Irish Rosary, Vol. XXIX, No. 7)

II

A far more meritorious body, which does not appear to be secret, is the "Go-Hawks' Happy Tribe." This organization of boys and girls of all ages, of which James Whitcomb Riley was the "First Big Chief," has for its motto: "To make the world a happier place." Its members take this pledge: "I promise to help someone every day. I will try to protect the birds, all dumb animals, trees and plants." The tribe was founded in 1913. Lately its members raised a "Million Penny Fund" for needy children in Europe, besides giving constant help to poor and crippled children in their own country. They have sent many boxes of books and clothing to children in the mountain districts, besides helping the little children who work in mills and the blind children of America. The "Tribe" claims to have over 80,000 members. It seems to be a harmless and beneficent body, not to be classed with secret societies, and devoid of the stigma which usually attaches to such assemblies. (Preuss, 153).

The oriole is a bird of golden plumage; and so we have the "Fraternal Order of Orioles," a benevolent association of men and women, organized in 1910, with a grip, password, and ritual, though it does not regard itself as a secret society. In 1923, the Orioles declared themselves strongly in favor of modifying the Prohibition Law, in order to allow the manufacture of light wines and beer. They have now a membership of 143,000. (Preuss, 134).

That wise bird, the owl, has given its name to some American fraternities which are not remarkable for wisdom. Thus, the "Owl and Padlock" is a secret society among the students at Michigan University,—one of the many college fraternities (often known as "Greek Letter societies") that exist in America. These fraternities are objectionable on many grounds. They tend to make discipline difficult, and to undermine the democratic spirit

which should exist in colleges. Some colleges have a rule that no member of a secret society can take part in any school activity, such as athletics, debating, dramatics, and the like. Experience shows that, where this rule does not exist, all these activities are usually dominated by the selfish interests of the fraternities.

Besides, these "American college secret societies, better known as Greek Letter fraternities, have an indirect connection with the high grades of Freemasonry, which were elaborated in the eighteenth century, and in some instances a more direct inspiration from the parent secret society." Such is the testimony of Stevens, in his *Cyclopedia of Fraternities*, the standard work on the subject. Mr. Arthur Preuss speaks of "their barbarous methods of initiation," and describes their ritual in general as "a mock-religious hodgepodge of Christian sentiments, hymns, and prayers, and of pagan myths." The oaths exacted from aspirants to these societies are certainly immoral, and the tomfoolery of initiation has more than once ended in tragedy. Hence the movement for the suppression of these college fraternities, which began after the Cornell tragedy of 1873, received fresh impetus from a murder committed at Northwestern University in 1923.

Another grotesque group is the "Independent International Order of Owls." This body of Masons dates from 1890. Its objects are sociability and recreation, only Master Masons being eligible for admission. The branches are called "Nests," and the president of each enjoys the title of "Sapient Screecher." (Preuss, 182).

A much more numerous body is the "Order of Owls," founded in 1904 by John W. Talbot and others in Indiana. It is admittedly a secret society, and its membership runs to the huge figure of 643,748 persons, among whom, apparently, are not a few lapsed Catho-

lies. Talbot himself strikes one as a bluff, jovial, blustering, roystering individual, who was once a Catholic—he joined the Hibernians somewhere about 1887. Since 1904, his Owl-farm has brought him fame and fortune. In order to catch the birds, of course, the nets had to be spread cunningly. Accordingly, a glowing prospectus informs us that the aim of the Owls is “to assist each other in business, to help each other in obtaining employment, to assist the widows and orphans of our brothers, to give aid to our brothers in any way that they may need, and assemble for mutual pleasure and entertainment.” (Preuss, 356 ff.)

This is a specimen of the “fraternality” that succeeds in extracting millions of dollars every year from millions of credulous Yankees. Talbot’s “Owls” soon found that the reality was rather different from the prospectus. In 1912 the Grand Rapids branch seceded, and gave its reasons: “The Order of Owls is governed by one John W. Talbot and four associates at South Bend, Ind., who run things to suit themselves, and give no account of the moneys received. The Order has no legal standing anywhere in the U. S., and is careless in admitting new members.” This was the fortieth secession from Talbot’s “Owls” in the first eight years of the society’s existence. Curiously enough, a book called “The Character and Life of John W. Talbot, Supreme President Order of Owls, Exposed by One of His Victims,” was published by Mrs. Leona Mason at South Bend, Indiana—where Talbot’s “Owls” have their headquarters—in 1908.

The common ground on which the “Owls” meet is a sort of vague Deism or Agnosticism, colored by humanitarianism and jollification. The Newark *Monitor*, a Catholic weekly, attacked the “Owls” in 1907, and Talbot replied: “This Order was not founded by brainless roysterers, but by sober gentlemen of Catholic education. Four of its supreme officers are Catholics, and two others are married to Catholics (in the church). Four of the seven trustees are also Catholics. This is the only secret order in existence in

which can be found nothing objectionable by a Catholic, except in such orders as the Hibernians which I joined twenty years ago.” (Preuss, 358).

In 1910, a Catholic pastor in Wisconsin warned his people against the “Owls,” and quoted from their “ritual.” Talbot demanded the book under threat of legal proceedings; the pastor ignored the threat, and the incident terminated. Yet the “Owls” have a membership of nearly 650,000 persons—“mostly fools,” as Carlyle would say. Societies of this stamp must present a very serious problem to Catholic pastors in America, just as revolutionary societies present a still more serious problem to Catholic pastors nearer home. In all these secret, oath-bound societies, the oath of initiation seems to be plainly immoral.

Another society, called the “Patriotic Owls of Woodcraft” was founded by C. E. Whelan of Madison, Wisconsin (Preuss, 395). This was meant as a sort of boys’ auxiliary of the “Modern Woodmen of America” (Preuss, 275 ff.), a dangerous society, which has been vigorously condemned by both Catholics and Lutherans, though it counts nearly 1,100,000 members. It is “Masonic in essence and opposed to the Catholic Church.” The Catholic Archbishops Kain and Kutzer were outspoken in their denunciation of the “Woodmen”; so were the Catholic Bishops Fink and Wehrle; so likewise was the Lutheran Synod of Missouri. It is gratifying to add that Whelan’s “Patriotic Owls” seem to have disappeared from American woods and from this planet.

(To be concluded)

THE CHAPEL IN THE MOONLIGHT

By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.

The chapel stood silent, aloof, austere,
Lifting its whiteness to the star-shine clear,
Te Deum in stone hushed in ecstatic bliss,
Held in enchantment 'neath the moon's white
kiss.

Elements of Experimental Psychology

BY THE

Rev. J. De La Vaissiere, S. J.

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BY THE

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This book is not a laboratory manual; consequently the technique of experiments has been excluded from it. Written for those who are engaged in the study of philosophy, it aims at grouping for them, in a methodical way, the principal results obtained by experimenters, thus furnishing them the means of coming into closer contact with a positive science most useful to the furtherance of rational Psychology.

The purpose of this work has determined the choice of subjects treated. We have been content merely to point out problems the solution of which has less bearing on philosophy,—in particular some very interesting experiments on space and time measures,—and have laid more stress on images, perceptions, tendencies, subconscious phenomena, etc. We have also refrained, in so far as this was possible, from extending our conclusions beyond the realm of immediate positive laws. Not that, in our opinion, experimenters may not very profitably crown their work with philosophical deductions, but that we have confined ourselves to this narrow field on account of the special purpose of this manual.

The most elementary treatise on experimental Psychology cannot be studied without a master. So numerous, indeed, are the points of contact of this science with the other branches of human knowledge, that they necessitate the constant use of terms and notions unknown to those who have not an extensive scientific culture. However, those among our readers who wish to fathom the problems of experimental psychology alone will find listed in the bibliography of this volume a number of special treatises that will be of great help to them.

The reader should distinguish in this bibliography the more important treatises that alone can impart serious information on our problems, from mere summaries, reviews, popular articles, etc. The latter have been mentioned, not as scientific documents, but merely to avoid unnecessary research for those who only wish to secure an idea of certain works and certain problems. The Author.

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The Youth Movement

Under this title the Catholic Central Society says in the timely set of resolutions adopted at its Springfield convention:

Cardinal Newman's demand for an intelligent, well-instructed Catholic laity, one of our greatest needs, cannot be realized unless the Catholic young men and women of our country prepare themselves to become Catholics of that type. While this is a duty they owe the Church and Society, a new emphasis has been laid on it by the inception of what has come to be known as the Youth Movement, which we look upon as a challenge our young people should take up.

Since the war Europe, and in a small measure our country also, has witnessed this development. Its outstanding characteristics are an awakening, among the young people, of idealism, of vision of other than material aims and ambitions; an increased interest in intellectual pursuits; an intelligent grasp of the great stirring religious, social, economic and political questions of the day and hour; a courageous declaration of position towards such questions; and a strong, enthusiastic devotion to the causes that have elicited their interest and study.

While the Youth Movement has engaged the attention of some groups of young men in our country, it has been restricted almost entirely to non-Catholic circles. But for the movement known as the Catholic Students' Mission Crusade, the aspirations of youth have brought forth practically no noticeable fruit among us. Therefore, and because we have at all times urged intelligent Catholic action among young people, we deem it desirable to bring this development to the attention of the Catholic Youth of America, to encourage them in well advised study and civic and social action, and to call upon them to promote among themselves Christian ideals, intellectual application to important issues, and unselfish devotion to worthy causes, mindful of the fact that we owe the Vincent de Paul Societies to Ozanam and a group of other young students.

New Type Examinations

The University of Missouri News Service, in its Bulletin (Vol. IX, No. 31) describes certain types of college examination which, it says, are rapidly taking the place of the old in that institution of learning.

One of them is called "true-and-false test." Several statements are submitted to the student. If the student believes the statement to be true, he places a plus mark after it; if he believes it to be false, a minus mark.

Another is called "completion form," the student supplying the missing key-word in a sentence.

A third is the "multiple." Choice questions are made with several answers, one of which is correct. The student indicates what he believes to be the correct answer.

"In this way," we are told, "the whole general field may be covered in one examination. Specific answers can be given for each question, eliminating the personal factor of the grader and enabling anyone to grade the papers correctly and in a little time."

Some objections to the old type examinations are: The test may not be a fair one; questions of unequal importance are given equal weight; the examination is subjective and depends on the personal opinion and frame of mind of the teacher; the questions are not good cross-sections of the course; they are not economical in time, either for the student, or for the teacher.

The new type examinations are believed to be more objective, more economical of both student's and teacher's time, more easily graded, a better cross section of the course, more difficult for bluffing, more easily prepared for by a general review.

Interviews with students and teachers at Missouri University indicate a preference for the new type examination. It remains to be seen whether the new examinations will prove more effective than the old, whose deficiency, we believe, is now quite generally recognized.

All the wishes worth having are in the Pater Noster.

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S. Thomas Aquinas. Commentaria in Metaphysicam Aristotelis. Ed. by M. R. Cathala. Turin, 1926. \$1.50. (Wrappier).

THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

St. Louis, Mo.

Was Primitive Man a Modern Savage?

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

Modern ethnologic study has changed our notions of the culture and general social economic life of the "primitives." Ever since the evolutionary theory of development has dominated biology, there have been many attempts to extend it also to the sphere of social, mental, and moral phenomena. Its application even outside the domain of organic life, presupposed that man began in reality with no mental, intellectual, cultural or moral capital whatever. Everything "evolved," or, like Topsy, "just grewed." When, how, under what conditions, depending on what kind of environment, etc., man developed his higher life, we are not told. All this is matter not only of speculation, but has furnished a subject of endless controversies to the evolutionists themselves.

But cultural evolution is now a thing of the past. No reputable ethnologist holds to it any longer. Criticisms of the theories of Spencer and Tyler and Morgan have been so many and detailed that it is hardly possible that these writers will ever regain the prestige they once enjoyed.

One of the facts that has helped first to weaken, and then to relegate to "the refuse heaps of anthropology" once widely held opinions, as, for instance, that primitive man lived in a state of wild promiscuity, that he knew no family life, that he had no sense of private property, etc., was the more intense study devoted to the actual life of the still remaining members of so-called primitive peoples. Among such tribes are the Bushmen of South Africa, the Australian aborigines, the Negritos of the Philippine Islands, the Veddahs of Ceylon, and the Fuegians of South America. It is the easy trick of the evolutionary school of culture to represent these peoples as family-less, religion-less, property-less, weapon-less, to paint them in the darkest colors, to heap upon them all the degradation imaginable, and so to construct a convenient picture of "early man," which would furnish a good start for an ever

ascending ladder of culture. But this picture now belongs to that class of bogies that are used to frighten bad boys.

The fact that we have come to a more sober and also more accurate knowledge of primitive man from two widely divergent points of view only serves to lend greater prestige to the opinion now gaining ground, that he was not a savage or cannibal, nor altogether devoid of culture. We have just said that a more intense (and unprejudiced) study of primitives of today has led to a rejection of the old evolutionary view. Two very good specimens of such studies are Bishop Le Roy's "The Religion of the Primitives," discussing the cultural life of the Pygmies and Bantus of South Africa, and the recently published report of a remarkably successful trip of exploration to the Yagans of Tierra del Fuego by Rev. Dr. Wilhelm Koppers, S. V. D. Both works show by a mass of evidence the relatively high cultural (and religious) status of two so-called savage peoples dwelling at opposite ends of the earth.

From an entirely different point of view Talcott Williams answers the question, "Was Primitive Man a Modern Savage?" in an article under this title in the Annual Report of the Smithsonian Institution for 1896. His answer is decidedly negative. He agrees in all essential points with those who have made a scientific and unprejudiced study of the lowest races of our time. As we shall see, instead of believing in the "upward evolution" of races, Dr. Williams presents strong evidence for the degeneration of races, and the Spencerian School does not answer this evidence by laughing it to scorn.

Williams makes much of "freedom from pressure" from neighboring tribes far back in pre-historic days, when good land was to be had in abundance, and when, consequently, "around each of these early centres of civilization would stretch an elastic

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zone on unoccupied and for many generations undesired territory." Hence there would be no need of economic rivalry, the source of so many conflicts in civilization, while the arts and barter would be apt to flourish.

He writes (*l. c.*, page 544): "Peace, not war, would be the normal condition of these antecedent communities, in which the flower of savage life was setting into barbarism and slowly fruiting into civilization. Each, surrounded by an empty space, would develop, untouched, for many centuries, and its culture would be fostered by peace and not war. Marriage by capture would be rare or unknown. The family would early develop. Woman would come to occupy a far higher position than in tribes under the pressure of modern savage life, where she is the booty of the strong and the drudge of the successful warrior.* In the happy and fortunate but not improbable isolation due to a sparsely settled earth about and a well-settled territory within, the separate ownership of the land would early develop and bring with it the arts, the leisure, and the culture of the landowner. The priest in a com-

munity so situated would occupy a higher position than the warrior. Removed from strife and protected from attack, the early type of religion would develop a beneficent view of the Deity. Monism in some monotheistic shape would become the dominant and interpretative, but not the exclusive form of national faith, because a homogeneous concentric national growth would long maintain the supremacy of the central shrine. Government would be benign. Conquest would not be its chief object, because about and without would be no tempting object of attack."

This picture differs radically from that drawn by the evolutionist school. But what arguments has the latter presented which can not be easily answered by those who differ with that school fundamentally? On the other hand, would not the theory of Williams help to account for such early civilizations as those of Egypt, of Aryan India, and even of Ancient Mexico and Peru?

But how account for the disintegration which, as a matter of history, did take place in once far-famed national cultures like those of Babylonia and Egypt?

Mr. Williams answers as follows: "In due time the elastic zone would be taken up by the increase of population, external and internal. War and

* This is not true, however, of such "primitives" as the Pygmies of Africa, the Veddahs of Ceylon, and the Fuegians. Among many Indian tribes woman was treated kindly.

conquest would come. The structure of the state would be remodeled. The warrior king would move to the head of the state and exercise the despotic direction of its affairs. Earlier liberties would disappear. Arts and industries would deteriorate. The national religion would divide into polytheistic conceptions. It would gain in ferocity and organization and lose in elevation and ethical character exactly as would the community itself. With conflict and conquest slavery and polygamy would play a larger share in the national life. The dangers and debauch of war would stimulate superstition. The militant would succeed the industrial type of society. In short, there would come the precise deterioration in the national activities, conscience, and consciousness which is perceptible in both Babylonia and Egypt as outer contrast begins. In the present state of our knowledge, in which the dim perspective of centuries too often crowds together in our discussion dates widely disparate, it is not possible definitely to determine the precise time of this change, but that some such downward movement occurs in both countries somewhere between and about three thousand five hundred to two thousand five hundred years before Christ, no one will, I think, be inclined to deny."

This explanation of the downward trend in culture is very plausible and by no means as revolutionary as it seems. For, continues Williams, "in the end it may be found that even more radical change is necessary in our interpretation of the past, that the only true explanation is that much in existing savage culture represents retrogression, and was never a part of the upward movement of the race."

At any rate we see clearly how guarded we must be in believing statements that have hitherto been widely accepted as to the "evolution of culture," and we realize that the progress of man through the ages presents a curious medley of rapid forward strides with not infrequent lapses to lower levels of civilization.

Liturgical Prayer in Private Devotion

Our liturgical prayer should not cease with public worship; it should be used also in private devotion. Not, of course, instead of mental prayer or meditation, but in the place of those unofficial prayers and devotions of which prayer books are unhappily so full. For example, since the Church provides the offices of Prime and Compline, imposing them on the clergy and recommending them to the laity, does it not seem a pity to use any less authoritative and less recommended forms of morning and night prayers? Or again, why should we thank God after Holy Communion in words selected, perhaps badly selected, by a compiler of prayer books?

We can find in our Missal the Church's own words of thanksgiving before and after Mass, compiled from the Sacred Scriptures and the prayers of the greatest saints, and used every day everywhere throughout the world. Again, while prayer books print long-winded and artificial prayers for special objects, there can be found in the Missal short dignified petitions used by the Church at large for all sorts of occasions; in times of danger, of famine, of tempest; against cattle plagues or bad thoughts; for purity or humility or the gift of tears; for our enemies, or travellers, or prisoners, or the dead.

We do not hesitate to "draw on" the Church's inexhaustible treasury of merit by means of indulgences; but do we sufficiently avail ourselves of the inexhaustible treasury of devotion contained in her Sacred Liturgy?

The *Ave Maria* and the FORTNIGHTLY REVIEW have both recently warned that birth control is widely prevalent among some Catholics. They are right. Conditions have reached such a stage to-day that the moment a woman is seen to be "with child," she is advised by several of her neighbors to get rid of it. The evil is not as widespread among our people as it is among non-Catholics, but it is bad enough to cause serious worry.—The *Register*, Denver, Colo., Vol. II, No. 32.

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The Case Against "Q"

"Q" in New Testament criticism is a name given to a document which, it is thought, once existed whose contents are to be inferred from such passages in St. Matthew and St. Luke as closely resemble one another, and do not owe this resemblance to their both being copies of St. Mark.

Dr. E. W. Lummis sets forth the case against "Q" in the current *Hibbert Journal*. He says that the "Q" fallacy, "with nearly a century of prescription to countenance it, is not only still current, but predominant and exceedingly impatient of contradiction." He phrases the fallacy as follows:

"There is a common element, both of matter and of language, between Mark and Matthew: we account for it by the hypothesis that one of the two writers was acquainted with the other.

"There is a similar common element, both of matter and of language, between Mark and Luke: we account for it by the hypothesis that one of the

two writers was acquainted with the other.

"There is a similar common element, both of matter and of language, between Matthew and Luke: and we firmly refuse to admit that such a common element can possibly be accounted for by the hypothesis that one of the two writers was acquainted with the other!" "Scholars have taken to calling up imaginary documents out of the unknown," adds Dr. Lummis; and he dismisses both "Q" and "Corrected Mark" as fancies. His ingenious arguments depend too much upon detail to be fairly summarized in a brief note like this, and therefore we refer students of the New Testament and its alleged sources to the *Hibbert* article.

DEUS ABSCONDITUS

By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.

A Child within a stable.
(Kneel! God our flesh doth bare.)
Bread on the altar-table.
(Not wheat, but Christ lies there.)

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**James Kent Stone—an American
Convert**

One notable feature of Walter
George Smith's Life of *Fidelis of the
Cross: James Kent Stone*, is that it
is published by the great Protestant
publishing house of Putnam. The
book is overloaded with insignificant
details and should have been carefully
pruned before publication; but in it-
self the life story of James Kent Stone
is extremely remarkable.

Born in 1840, as the son of a Prot-
estant rector in Boston, and grand-
son of a Presbyterian minister who was
an intimate friend of Alexander Ham-
ilton, James Kent Stone took very
seriously all the advantages of educa-
tion at Harvard and considerable
travel in Europe, and soon became
professor of Latin at Kenyon College,
Ohio. At the age of twenty-eight he be-
came its president, and within a year the
college was rocking on its foundations
at rumors of his impending conversion
to the Church of Rome, which forced
him to resign. He left Kenyon for the
more High Church surroundings of
Hobart College, and within another
year took the final plunge.

His young wife had died, and, hav-
ing made provision for his children, he
decided to enter the newly formed Con-
gregation of the Paulists, where he
could work with one of his own con-
temporaries at Harvard, Father George
Searle, and a number of other Amer-
ican converts who devoted their lives
to preaching and writing to popular-
ise the teaching of the Catholic Church.
But a more austere life appealed to
him, so he left the Paulists to become
a Passionist, and it was as a Passionist
priest under the name Father Fidelis
of the Cross, that he made his contri-
bution to the growth of the Church
in America.

Sent on a mission to the Argentine,
he labored chiefly among the poor
Irish emigrants whose humble sub-
scriptions week by week paid for the
building of the great Church of the
Holy Cross in Buenos Aires. He visit-
ed the newly founded Passionist
centre at Mount Argus, in Dublin, and
then, in 1886, went on to Chile. He

had made so great a reputation by 1889 that, on a begging tour through the United States, he was called upon to preach at the inauguration of the Catholic University at Washington. He became provincial of the Passionist Congregation first in the U. S. A., then in S. America. Mission succeeded mission, new foundations were added up and down the length of America, and when he died in October, 1921, he had crowded more achievement into the measure of one man's life than almost any other priest among his contemporaries.

Birth Control

We learn that innumerable persons who would otherwise become Catholics are hanging back—and will hang back till they die—solely because they cannot brook our discipline on birth control. "For every might-be convert you lose through your obstinacy about the infallibility of the Pope," says one candid friend, "you lose ten through your narrow-mindedness towards birth control."

In answer to such outbursts as these, we repeat that Catholicism is a different religion from every other. Our *non possumus*, which non-Catholics regard as mere arrogance, is the inevitable and invariable expression of our belief that not even the greatest of men can trifle with even the least of God's laws. To tell us, just before a big battle is to be joined, that we are certain to lose our whole baggage-train and to see legions of our soldiers deserting to the enemy, makes not one straw of difference. Whether the Catholic Church, in any one day or generation, shall be numerous and prosperous or scattered and disdained is Almighty God's business, not ours. All we have to do is to obey His word and to oppose everyone who seeks to set it at naught.—*London Tablet*, No. 4489.

A new religious congregation, "Missionaries of the Sea," has been founded in France to work for the spiritual welfare of seamen. The members do not take the usual vows, but pledge themselves to live in obedience and poverty.

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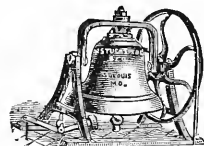
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The Argument from Design in the Light of the Evolution Theory

“Proof of the Existence of God; or, How Science has Provided the Final Justification of Religion,” by Charles Edward Pell (London: Cecil Palmer) may be characterized as “Paley revised.” Paley and his famous watch were supposed to be routed from the field of religious controversy by Darwin, who declared that the watch did not necessarily show design, because it might have been developed according to the natural laws of evolution, by selection and adaptation. Mr. Pell accepts the modern evolutionary theory, but still avers that at every stage it necessarily implies “foresight.”

Particular attention is paid to the well-known “mutation” theory of the Dutch scientist de Vries. His observations went to show that a new species or variety can come into existence, not as a result of a slow accumulation of fortuitous variations, but by a sudden spring. The theory, of course, meets the familiar difficulty of the intermediate stages in a process of evolution—when the old feature is disappearing and the new one not ready. It is a process of evolution; but it approximates also to the old-fashioned theory of special creation. The possibility of sudden mutations being established, the amazing metamorphosis of the caterpillar into the butterfly becomes, Mr. Pell contends, intelligible. We need no longer strain our intelligence into believing that it is a result of the incidental adjustment of blind forces working according to the laws of chance. It necessarily implies foresight. The change involves innumerable readjustments and co-ordinated variations. There need not be any special foresight in each individual case. The factors of the advance are so adjusted as to become automatic, working like a machine originally designed by intelligence. Mr. Pell, nevertheless, is inclined to admit the direct interference of intelligence now and again in controlling a new variety by means of mutation. So that the development of an organism may be in part intelligently automatic, and in part the re-

sult of immediate intelligent guidance. Having thus disposed to his own satisfaction, and with a great deal of acute analysis, of chance and blind force as agents in selection or in the formation of mutations, Mr. Pell has to supply a more adequate explanation. This he finds in a foreseeing, controlling Power, presiding over the Universe,—God. Whether God is a moral and beneficent Being, whether He is even a person, what His purpose is in controlling the universe, are questions outside Mr. Pell’s purview. All we learn is that, as the ancient philosopher surmised, there is a mind at work behind it all: “Mens agit molem et magno se corpore miscet.”

The N. C. W. C.

To the Editor:—

The executives of the National Catholic Welfare Conference have given abundant proofs by their words and actions (cited in recent issues of the FORTNIGHTLY REVIEW) that they are endangering Catholic interests and threatening Catholic solidarity on important issues such as the proposal to federalize education. There was complete unanimity among Catholics with respect to that question four or five years ago, and the N. C. W. C. itself was one of the most vigorous, if not always the most effective, of the opponents of this particular attempt at bureaucracy. What explains its change from opposition to support?

It seems to me that these officials of the N. C. W. C. have demonstrated by their own language that they are either unconsciously misinterpreting or boldly misrepresenting the Catholic mind in a matter of the gravest importance and consequence to our Catholic schools. In either event, they cannot justly complain if their judgment is not trusted when hereafter they pose as the guardians of Catholic principles and rights and as the representatives of Catholic action.

Your articles, giving book and chapter, have made it plain that there is need for restricting the authority and activities of the individuals who have been speaking in the name, but not,

I am persuaded, with the approval, of their superiors. The abuses to which you have bravely directed attention call for correction at the proper hands. I prefer to think that the ecclesiastical authorities who have the responsibility will do what the circumstances warrant and provide a remedy.

Ignotus

[Many letters similar in tenor to the foregoing have been received by the FORTNIGHTLY REVIEW. The one here reproduced may serve as a typical expression of what seems to be a general opinion. We share the writer's view that the abuses chargeable to the N. C. W. C. will in due time be corrected. —EDITOR.]

Notes and Gleanings

A Louisville lawyer, a non-Catholic, is engaged in organizing a "Legion of Freedom," the purpose of which is to "join and become a part of any expedition into Mexico or elsewhere if called upon to do so, should it become necessary for Catholics and others living in Mexico to resort to the use of force to protect the right of religious freedom." No doubt the gentleman is animated by worthy motives, but he is not authorized to represent Catholics, who, as the Louisville *Record* says, "can have no sympathy with the thought of an expedition into Mexico or with any resort to the use of force to protect Catholics of that country from the outrages of their own government. The Catholics of Mexico will be the first to subscribe to the truth of the statement that, with the help of God they should and will save themselves, and their country as well." The so-called Legion of Freedom is a false gesture and we hope with the *Record* that no Catholic will assist in spreading it.

The problem of law-enforcement arises because laws are not obeyed by large masses of people. They are not obeyed because the respect for authority and specifically the authority of the State, and ultimately of God, has been weakened.

A smooth and easy life, an uninterrupted enjoyment of the goods of Providence, full meals, soft raiment, well-furnished homes, the pleasures of sense, the feeling of security, the consciousness of wealth—these, and the like, if we are not careful, will choke up all the avenues of the soul, through which the light and breath of heaven might come to us.—J. H. Newman.

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Colonel P. H. Callahan, in his "Correspondence," says that perhaps 50% of the Catholics in our large cities will probably vote against a candidate prominently identified with prohibition. "It may seem that the Catholics are very 'wet' if half of them would vote against a candidate on that account, but on the other hand it is also my conclusion that 85% of the church-going Protestants would vote *for* such a candidate, indicating that prohibition is more of a determining factor with Protestants than with Catholics." "The Catholic position on prohibition," says the Colonel, "is largely due to there being so many Protestant churches where it is the custom to preach prohibition and denounce the 'wets' on one Sunday and the following Sunday to denounce Catholics and preach against Rome and all her works." "The Ku Klux Klan," he adds, "announced in the beginning that they were organized to enforce prohibition, which drove nearly all Catholics into the anti-prohibition camp."

Father P. C. Gammon writes in the *Omaha True Voice*, of which he is editor (Vol. XXV, No. 33): "We believe that many can now perceive the difficulties which would beset—say Governor Smith—were he President of the United States at the present time. The Mexican situation is a very delicate one. If a Catholic were President of the United States, he would be blamed for any action that he might take and blamed, too, for inaction. He might be able to steer a course of strict impartiality under the circumstances; but it would be difficult. This is only one example. It is one reason why we could never be enthusiastic over the candidacy of a Catholic for the Presidency."

Ap[ro]pos of ordination and the relation between the priesthood and the episcopate, a subject which has been repeatedly discussed in the F. R. of late, Father A. J. Sprigler writes to us from North Vernon, Ind.: "I have for many years contended that since the Church cannot institute Sacra-

ments nor annul them, she must administer them as received from Jesus Christ. Whoever heard of a person receiving a portion of Baptism or a portion of Confirmation? How could a man receive a part of Holy Orders? Of course, the Church has the right to restrict after she has ordained. A bishop is a superintending priest. When a man is ordained a priest, he receives the Sacrament of Holy Orders, whole and entire. Perhaps this thought will aid in solving the controversy."

The firm of B. Vortmann, of Recklinghausen, Germany, which advertises in the F. R., recently celebrated the 75th anniversary of its establishment. In the course of this long period it has changed its proprietor but once, and that was when the present incumbent, Mr. B. Vortmann, in 1910 succeeded his father, the founder of the business. Mr. Vortmann, though 67 years old, still superintends the business personally, and the fact that his firm has been appointed purveyor to the Pope is sufficient proof that it is held in high esteem in Catholic Europe. We may add that a clock manufactured by B. Vortmann is in operation in the tower of the Belleville (Ill.) Cathedral.

With the approval of the Bishop of Harlem, the Rev. Father Hendrick, S. J., noted as a convert-maker, has addressed an appeal to all the Dutch converts from the Protestant sects to unite in a crusade of prayer and sacrifice for the conversion of the Netherlands. The association, to be known as "Canisius Bond," will confine its membership to Dutch converts, converted in Holland and still residing there. The members must assume the obligation to recite daily a special prayer, and also to make every day at least one act of sacrifice for the conversion of their countrymen.

The all-pervading passion of our age is speed. Everything must move swiftly. Dash, vim, pep, are canonized words. Ten miles an hour was dizzy speed in the good old horse and buggy

age. But now at twenty miles we creep, at thirty we start, and at fifty or sixty, we really seem to feel that we are moving. Such terrific speed brings with it a dangerous exhilaration. Writing, arts, amusements, and sometimes even religion must be "speeded up" to meet the requirements of the age. Speed must be put into everything. The world is moving fast, men are living fast and they are dying fast, for the human heart cannot maintain the pace. There must be something fundamentally wrong with a civilization that seems to be one long, mad joy-ride.

The third number of the new Franciscan quarterly, *Antonianum*, published in Rome, has interesting articles on: the cult of Christ as King in the Order of Friars Minor; the teaching of St. Bonaventure on the inspiration and inerrancy of Sacred Scripture; and the life and writings of Petrus Galatinus, a learned but forgotten Franciscan Bibleist of the sixteenth century. There are the usual book reviews and a valuable survey of recent Biblical literature by Fr. Stephen Bihel, O. F. M.

Reporting on the Gregorian Music Festival recently held in Toronto, Canada, Mr. J. E. Ronan, writing in the *Commonweal*, calls attention to the success achieved there by means of the famous Ward Method, and incidentally pays a well-deserved compliment to the zeal with which the French-Canadians of the Province of Quebec cultivate the Gregorian Chant. "In the big cities like Montreal and Quebec," he says, "there are excellent adult choirs, and it is not unusual to go into a large church in these cities and hear hundreds of children singing Gregorian Vespers almost by heart. The colleges and high schools of Quebec give more time to the study of Latin and of church music than does the average Catholic college in other parts of Canada. It is the rule and not the exception in the rural parishes of French-Canada to have High Mass every morning of the year, and always there is at least one man—perhaps a baker or a butcher—who sings quite well the ordinary and the proper."

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MASTER-IDEA OF ST. PAUL'S EPISTLES or THE REDEMPTION by Rev. Bandas, net \$6.50.

Current Literature

—Father Will W. Whalen has given us a beautiful and fascinating character in *The Golden Squaw*, the story of Mary Jemison, the Irish girl stolen by the Indians from Buchanan Valley, Pennsylvania, in 1738. Though not all truth, the author assures us that "the bedrock of the romance is fact, with the gilded light of the imagination playing over it all." It is a pathetic tale of intrepid courage and heroic endurance. (Dorrance & Co., Philadelphia).—James Preuss, S. J.

—The study of American history is becoming easier and more attractive by reason of the numerous aids which scholars of wide experience are giving us in the shape of guides, syllabuses, atlases, etc. Those who have chosen the history of Spanish America as their particular field of activity in and out of the class-room, will welcome in particular the latest contribution by Dr. William Whatley Pierson of the University of North Carolina, entitled *Hispanic-American History: A Syllabus*. As the author states in the Introduction (p. 4), "this syllabus is designed as a guide to the introductory study of Hispanic-American history and civilization." After treating more briefly the colonial period (pp. 15-55), Dr. Pierson devotes the remaining six chapters (pp. 55-169) to the far more intricate national period of the twenty republics comprising Mexico, Central America, and South America. The grouping of the material under general topics reveals the professor's mastery of the field, while the logical and clear arrangement of the material gives evidence of his experience in the class-room. As worthy of special notice we would designate the third chapter, on "The Spanish Colonial System," the fifth, on "The Struggle for Independence," and the ninth, on "International Relations." Besides the works listed for "Required Readings" the student will find under "Additional Readings" an extensive and valuable guide to the latest and best sources of Spanish-American history. As already indicated more than two-thirds

of the volume are devoted to the national period. Hence in this syllabus by Dr. Pierson and in the equally commendable work by Dr. J. Lloyd Mecham, *A Syllabus of Hispanic-American History—Colonial Period*, we now have a complete topical outline of the highly important and extremely fascinating history of Spanish America. (The University of North Carolina Press, Chapel Hill, N. C.)—Francis Borgia Steck, O. F. M.

—A Maronite Bishop, Nematallah Carame, has published (Pontificio Istituto Orientale) the first Latin translation ever made of the *Compendium* of metaphysics of the famous Arabian philosopher Avicenna (Ibn-Sina, 980-1037), whose larger work on the same subject has been accessible in a Latin version for a number of years. Msgr. Carame's translation is based on the Medicean text (1853) and another recently edited at Cairo, Egypt. The work is reviewed at some length in the *Osservatore Romano* (No. 20,054), where it is stated that Arabic is the mother-tongue of Bishop Carame, and being a profound philosopher besides, he was well qualified for this difficult task. The translated *Compendium* itself clears up Avicenna's position in the philosophy of the Arabs, while the editor's learned preface (92 pp.) establishes his position in the philosophy of the medieval Schoolmen.

—As volume XV of the series "Der Katholische Gedanke" appears *Grundlagen und Geisteshaltung, der katholischen Frömmigkeit*, by the Rev. Dr. Bernhard Poschmann (Munich: Orotorium-Verlag). It is the chief merit of the series to be propping up the old faith, when mind and heart are sorely shaken by the economic and moral upheavals of recent years. The very foundations of Christian piety need re-alignment and support in many souls. Dr. Poschmann clearly and sympathetically directs attention to the essential position of Christ and the Church in man's relation to God, and points out how the lasting edifice of a living faith and true piety must rest on the three basic virtues,—faith, hope, and charity.

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—A chef-d'oeuvre of mission literature is Father T. Gavan Duffy's *The Price of Dawning Day*. Absorbing as a romance, the texture of the tale is woven entirely of facts, facts from the thrilling annals of the beginnings of Christianity in Indo-China in the middle of the last century. The book is sure to find many readers. It is admirably adapted to stir and inspire the soul of young America for God's cause in the foreign missions. (Propagation of the Faith, Boston, Mass.)—James Preuss, S. J.

—"Mangled Hands," by Neil Boynton, S. J., is an unusual piece of historical fiction. It tells the story of the New York Jesuit martyrs, putting it into the mouth of the youngest of these martyrs, Tandihetsi, the 12-year old son of a Huron chieftain, who in quaint language conducts the reader on the fatal trip with his warriors and the missionaries. (Benziger Bros.)

—Dom Cuthbert Butler's *The Life and Time of Bishop Ullathorne, 1806-1889*, two massive volumes embellished with seventeen portraits and a facsimile letter, deserves a much longer notice than we are able to give it, for it is undoubtedly destined to rank with Ward's *Newman* as one of the standard biographies of English Catholic churchmen of the 19th century. Bishop Ullathorne, "the last of the Vicars," as he loved to call himself, was a man of staunch principles and a combative nature, and hence a large portion of these two stately volumes is filled with what a London *Times* reviewer calls "quarrelling," but this "quarrelling," as *America* has justly noted, was "simply the conscientious effort of earnest men to reach the truth in certain matters of procedure and discipline at the time of the Church's Second Spring in England." Dom Butler throws much new light on the relations between Manning and Newman, Manning and Errington, Ullathorne and Manning, and Ullathorne and Newman, and prints for the first time Dr. Rymer's apologia for Errington. The story of the pre-Vatican controversies and of the Council itself, as told by Ullathorne, is of absorbing interest. No well-stocked Catholic library can afford to be without this splendid work. (Benziger Bros.)

—Vol. II of the new edition of the *Spiritual Works of Abbot Blosius* (Louis de Blois, d. 1556) comprises *Comfort for the Faint-Hearted*, in the excellent translation of Fr. Bertrand A. Wilberforce, O. P. This book, as the translator points out in his pref-

age, is a genuine tonic for the soul, and no soul, however faint-hearted, can read and study it attentively without being permanently cheered and encouraged. The typographical features of this new edition are all that could be desired, and the price is reasonable. (Benziger Bros.)

—Father Hartmann Grisar, S. J., gives the final results of his long and assiduous researches on the life of Luther in a one-volume biography, *Martin Luthers Leben und sein Werk*, which is not an abridgement of the author's three-volume *Luther*, but an entirely new production of great interest and value. The present volume is easier to read because it has but few footnotes and is written in a clear and picturesque style. It reveals especially the human side of the Reformer, with his masterly and vigorous mind, his violence of speech, and his many infirmities of character. Grisar's moderation, scholarship, and candor are admitted by the best Protestant authorities and make this biography of Luther a standard work which, we hope, like the larger work of the learned Jesuit on the same subject, will be adapted into English. (B. Herder Book Co.)

—Father Frederick A. Reuter has added to his popular series of short sermons for children, another volume, *Liturgical Sermonettes for Children's Mass on Sundays of the Ecclesiastical Year*. As the title indicates, these sermons deal largely with the sacred liturgy and explain to the children the ceremonies of the Church in a manner that makes them easily understood. The author's avowed purpose is to "fortify and strengthen the mustard seed of faith implanted in their little hearts, also to excite love and to satisfy a holy curiosity." (B. Herder Book Co.)

—*Following Our Divine Model*, by the Rev. J. F. McElhone, C.S.C. is a book of "Meditations for those who are called," *scil.*, called to the religious life. They are intended for beginners and place emphasis on the fact that holiness does not consist in

performing extraordinary deeds, but in doing well the ordinary things of life. The meditations are so arranged as to allow a single point for each day, and there are enough of them to suffice for all the days of the year with the exception of Sundays and holydays of obligation. (B. Herder Book Co.)

—*The Three Roses*, by Miss Enid Dinnis, is a brilliant historical romance, which presents an attractive picture of Catholic life in England in the 15th century. Unfortunately the gifted authoress has found it advisable to adopt archaic English in her own writing as well as in the dialogues, thus placing an unnecessary strain upon the reader. (B. Herder Book Co.)

New Books Received

Miraculous Medal Almanac for 1927. 76 pp. 12mo. Illustrated. Published by the Vincentian Press, 1605 Locust Str., St. Louis, Mo.

Confessionum S. Aurelii Augustini Libri Decem. Cum Notis P. H. Wagnereck S. J. (Bibliotheca Ascetica, edita a Fr. Brehm; XVII). xvii & 555 pp. 23mo. Fr. Pustet Co., Inc. \$1.25.

Gott. Fünf Vorträge über das Religions-philosophische Problem von Erich Przywara S. J. (Der Katholische Gedanke, Band XVII). 192 pp. 7x5 $\frac{3}{4}$ in. Cologne-Munich-Vienna: Oratoriumsverlag, M. 4.50.

Jesus Christ the Exiled King. By Henry F. Woods, S. J. xvii & 295 pp. 12mo. B. Herder Book Co. \$2.25 net.

Preaching Christ Crucified. Sermons for Lent by Charles E. O'Neile, Rector of the Church of the Most Holy Redeemer, San Francisco, Calif. vi & 354 pp. 12mo. New York: Society for the Propagation of the Faith, 109 E. 38 Str. \$2 net.

A Batch of Pamphlets from the Paulist Press, 401 W. 59th Str., New York City, to wit: *Meditation and Modern Life*, by the Rev. Joseph McSorley, C. S. P.; *Consecration of the Family to the Sacred Heart of Jesus*, by the Rev. M. D. Forest, M. S. C.; *Do We Mothers Know What We Want?* by Kathleen Norris; *The Testimony of History for the Roman Catholic Church*, by an anonymous author; *The Vestments of the Roman Rite*, by Adrian Fortescue. Price 5 cts per copy; \$3.50 per 100.

I Cantici Divini. Introduzione—Traduzione—Commento Estetico. By P. Domenico M. Tricerri, O. P. Vol. I. xxiv & 428 pp. 12mo. Torino: Casa Editrice Marietti. L. 20.

A SPRINKLE OF SPICE

On his Australian tour, Sir Harry Lauder remarked to the mayor of a small town that nearly all the officials were Scotsmen. "Yes" replied the Mayor, gloomily, "but the main pest out here is rabbits."

A foreigner was admiring the Arch of Titus in Rome, when a man started to pass under it. A ship could have passed without difficulty, but this man stooped low.

"Who's that idiot?" the foreigner said to a native.

"Undoubtedly, Signor," the native answered, "that is Mussolini."—*Chicago News.*

Two darkies in Chicago were viewing the Eucharistic parade. One turned to the other and inquired:

"Who dem boys wid capes on?"

"Dem's priests."

"Well, now, who's dem wid red hats?"

"Dem's Cardinals."

"Dat so? Which one is Hornsby?"

Father C. C. Martindale, S. J., tells a good story of a Catholic Evidence Guild lecturer, who was heckled by a woman who insisted that priests exacted payment in confession. "I have seen," she affirmed, "in your own books that an 'Act of Contribution' must be made."

By the time the air flivvers become numerous, it is to be hoped that the monkey-wrenches and other tools will be equipped with parachutes.

"Since I bought a car I don't have to walk to the bank to make my deposits."

"Ah, you ride there?"

"No, I don't make any."

When Professor James Moffat was in this country, a year or two ago, someone chided him with the charge that Scottish ministers preach as if nothing had happened in the world since John Knox, to which Dr. Moffat wittily replied that American preachers preach as if nothing had happened before last Saturday.

A priest went into a barber-shop conducted by one of his parishioners to get a shave. He observed that the barber was suffering from overindulgence in strong drink, but decided to take a chance. In a few moments the barber's razor had nicked the Father's cheek. "There, Pat, you have cut me," said the priest, as he raised his hand and caressed the wound. "Yis, y'r riv'rence," answered the barber. "That shows you," continued the priest, in a tone of censure, "what the use of liquor will do." "Yis, y'r riv'rence," replied the barber humbly, "it makes the shkin tinder."

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Application for admission or requests for fuller information should be addressed to the

**Reverend Mother Lurana Mary Francis, St. Francis' House,
Graymoor, Garrison, New York.**

The Fortnightly Review

VOL. XXXIII, No. 18

ST. LOUIS, MISSOURI

September 15th, 1926

Conan Doyle's History of Spiritism

Sir Arthur Conan Doyle, the famous novelist, who has fallen away from the Catholic faith of his childhood only to become a prey to the heresy of Spiritism, has just published a *History of Spiritualism* (as he prefers, wrongly, to call it) in two volumes (London: Cassell).

The greater part of this "History" runs very much on the lines of the late Frank Podmore's *Modern Spiritualism*, with this important difference, that whereas Podmore strove to prove that everything in Spiritism was attributable to trickery, Sir Arthur is convinced that the phenomena are genuine. He does, indeed, admit the possible existence of fraudulent mediums, and that real exposures occasionally take place "at long intervals" (I, 128); but he assures us more than once that these alleged exposures are usually greater deceptions of the public than the evils which they profess to attack. Thus he undertakes the vindication of the Davenport brothers, of Monck, of Slade, of Eglinton, of Mrs. Corner (Florrie Cook), of the Eddy brothers, of the Holmeses, of Mme. d'Espérance, of Bailey, and several more. Even Buguet (the photographer) is exonerated of fraud, though he made full confession of how he obtained his results, and though the Spiritistic journals of the time completely surrender the case.

One gathers, says a reviewer in the London *Times Literary Supplement* (No. 1271), that to convince Sir Arthur of a medium's trickery would not be an easy matter. If the medium's arm in the semi-darkness is seen moving objects when the two hands ought to be under control, we are told that this is probably an etheric limb or third arm formed by the spirits out of ectoplasm for the very purpose of effecting these movements. If a light is turned

on unexpectedly and a white-robed figure is found among the audience bearing the unmistakable features of the medium (supposed to be entranced in his cabinet), it is suggested that this may be quite inculpably the medium's double, absorbing the greater part of his substance, for only a simulacrum, a sort of shell, remains in the cabinet (II, 32); or alternatively that the amount of ectoplasm available was only sufficient to build up the garment which forms an external disguise and that the medium was impelled to carry it himself (I, 250).

Naturally, a chapter is devoted to the famous "Katie King," the materialized figure, of which Sir William Crookes in his own laboratory took forty-four photographs, besides conversing with her, embracing her, and walking to and fro with her in a series of *séances* which must have numbered fifty or sixty in all. The evidence is undoubtedly remarkable. One difficulty, however, may be noticed. Professor Crookes desired to obtain conclusive evidence proving (1) that Katie King was not Miss Cook (the medium) in another dress, and (2) that Katie King was not a living woman and a confederate. That evidence would have been supplied if on any occasion Katie had materialized imperfectly—*e. g.*, minus an arm or an ear or a finger. Even in the book before us we have mention of many such imperfect materializations, and Katie, it is averred, stated that the reason why she appeared with bare feet and slightly clad was to economize power (*i. e.*, ectoplasm). But the proof, simple as it seems, was never given. Neither can it be said, in spite of an imaginary picture of the scene which appears as plate 7 in Vol. I, that Professor Crookes ever had an entirely satisfactory view of both Katie and the medium at the

same moment. A phosphorus lamp is surely a very inadequate means of illumination.

This work will no doubt afford great satisfaction and encouragement to the author's fellow-Spiritists; but we find it difficult to believe that it will make any strong impression upon those who are accustomed to weigh evidence and who approach the subject without preconceptions. Sir Arthur possesses in an eminent degree the gift of narrative, and the book makes easy reading; but its appeal is addressed to the general reader rather than to the student who wishes to investigate.

New Light on an Ancient Controversy

In the current number of the *Journal of Theological Studies* the (Anglican) Dean of Wells deals on the lines of the scientific historical method with a long-standing controversy. His article is entitled "The Early Community at Christ Church, Canterbury."

The missionaries who came to England with St. Augustine were, without any doubt, "monks," as he was himself; and Montalembert and others before and after him have held that the cathedral body of clergy established at Christ Church by St. Augustine was made up wholly of monks. But the advocates of this idea, ancient and modern, have failed to notice that, according to St. Gregory's letter of instructions of 602, those of the cathedral clerics not in sacred orders (which meant, in those days, all those under the diaconate) were free to marry and to live outside with their wives, without forfeiting their position as members of the cathedral clergy, and were to receive their stipends from the cathedral revenues and to continue their functions. This proves, beyond possibility of doubt, the presence by 602 in the cathedral *familia* of clerics who were not monks, but secular clerics, some of whom (those in sacred orders) lived in common, according to the manner of life afterwards called "canonical."

Some authorities, as Lingard, have maintained that this points to the conclusion that the cathedral staff by 602

was made up exclusively of secular clergy, the monks being by this date gathered together in the new monastery of SS. Peter and Paul under Abbot Peter. (The one source is Ven. Bede and the documents he cites.)

Dean Robinson leans to a middle position, namely, that at Canterbury Cathedral, under St. Augustine's rule, were men of both categories living together the common life, some of the original band of monks and some secular clerics ordained by St. Augustine. This supposition, at first sight unlikely, becomes probable enough in view of what Ven. Bede says of Lindisfarne under St. Aidan. He tells us that at Lindisfarne there were under one roof a twofold community living the same life—a monastery of monks ruled by an abbot, and the clergy (priests, deacons, lectors, &c.), under the Bishop and observing the monastic rule, the Bishop having the care of all in the manner of a family (*familiariter*). Something like this Dean Robinson believes to have been the original arrangement at Canterbury Cathedral. He believes that the monastic element, as the original monks died off, tended to concentrate in the monastery of SS. Peter and Paul (later St. Augustine's) hard by, and died out at the Cathedral, which became a body of secular clergy (canons) living in common what on the Continent was known as the canonical life.

Authentic contemporary evidence is very meagre: for two centuries after St. Augustine there is a blank; then Archbishop Wulfred (805-32) seems to have reorganized the Christ Church *familia* on the lines of a community of secular clergy living in common; another blank follows, of two centuries more, and then, about the year 1000, Benedictine monks were introduced in place of the secular canons, as had been done some years before at Worcester.

A Boston scientist who was to lecture on "The Infinitude of Space" was half an hour late. He couldn't find a place to park his automobile.

Catholics and Luncheon Clubs

By P. H. Callahan of Louisville

In a recent editorial the *Catholic Register* of Kansas City took notice of a criticism of luncheon clubs and men's organizations in general, which the critic, who is not named, described as "sheep, thinking in flocks." The *Register* takes exception to this characterization, holds that luncheon clubs serve a good purpose (even if the speeches delivered are not up to the standard of Cicero and Demosthenes) and says: "They rather enlarge the viewpoint. They bring men in contact with their fellows and one may learn that there are two sides to the shield. And furthermore at these clubs if a man has anything to say he is going to say it. This alone is worth while."

On the other hand, as noted in the FORTNIGHTLY REVIEW (Vol. XXXIII, No. 16) the *Scaine Religieuse* of Quebec warns the Catholics of French Canada against luncheon clubs and especially the Rotary, Kiwanis, and Lions Clubs, saying that "Catholics should employ a wise and prudent reserve" in their attitude toward them, the reason given being "that they profess religious neutrality and demand of their members nothing beyond the practice of so-called civic virtues." The FORTNIGHTLY REVIEW endorses this attitude and says that the warning "is all the more timely, as, in the opinion of a well informed Catholic business man of Quebec, quoted by our contemporary, there is reason to suspect that the organizations in question belong to the category of those dangerous societies which serve as instruments of Masonic propaganda."

Thus we have one Catholic editor holding a favorable view of the modern luncheon club and another Catholic editor holding a view that is almost directly opposite. This might serve as an example to set before some of our separated friends who entertain a hazy sort of impression, if not a well defined belief, that because of the positive teaching of the Catholic Church and her uncompromising attitude in matters of doctrine, emphasized as

these are with the prerogative of infallibility, Catholics are not free to think for themselves and never hold different opinions in matters pertaining to religion and morals. It would not be difficult to acquire a collection of such examples, and this from what non-Catholics would consider most unexpected sources, showing that even our most learned writers and our most thoroughly trained theologians may differ in their opinions in respect to matters not of faith, and do differ, perhaps more frequently and more pointedly than the average man-in-the-street. Indeed, if one had as little regard for the laws of evidence and the relevancy and weight of testimony as some of our pseudo-scientists display in developing their theories of evolution from fragmentary bones and fossils which they are unable to identify, one might show by the great diversity of opinions among her learned men, that the Catholic Church, instead of being one, is as diverse as the colors in Jacob's coat.

It is not, however, to emphasize the liberty of thought that prevails among Catholic leaders and teachers that the above example is given, but rather to express some observations drawn from personal experience regarding the benefit to be derived by Catholics of solid instruction and mature judgment in social contact with the members of such organizations as those under consideration.

During the first quarter of this century luncheon clubs have become popular, their growth paralleling the growth of fraternal organizations during the last quarter of the 19th century, so that if we should dignify so short a time as an age, it might with truth be said that the 19th century closed the "Age of Fraternities" and the 20th century opened the "Age of Clubs." We have not only luncheon clubs, but city clubs, state clubs, community clubs, neighborhood clubs, and many other kinds, which, with due exceptions allowed, "profess religious

neutrality and demand of their members nothing beyond the practice of so-called civic virtues."

One living in the United States could hardly venture to say what would be the best social practice for the Catholics of French Canada, and the reverse is equally true. A warning against certain customs and practices may be very timely in that country and yet not applicable under the conditions in which we live, where, broadly speaking, there are no sectional lines that the preëminence of natural traits or religious traditions fix as definitely Catholic. We live rather as neighbors in this country, and for the most part speak the same language, follow the same styles, subscribe to the same political principles, dwelling side by side, mingling together on the streets and in the shops, doing business together over the counter and in the marts, all in a spirit of religious neutrality and without demanding of one another more than "the practice of so-called civic virtues."

Into this general condition has come the modern club movement, whose popularity speaks for itself, and now the question is raised as to what shall be the attitude of Catholics toward these clubs. Shall we remain aloof from them, regard them with suspicion, avoid the social contacts they provide, withhold our influence and our service from this active phase of community life, merely because we note here and there some speaker or press agent giving utterance to humanitarian views or laying undue stress on civic values? Or shall we take our natural place in these groups with the same freedom with which we mingle on the streets at work or play, at the same time being prepared and on the alert to grasp every opportunity to show by word and example the principles that govern a well-instructed Catholic in his social and civic life?

This latter, in my judgment, is the attitude we should take, and for several reasons. First, because a well-instructed practical Catholic has a broader vision, a deeper insight, a sounder philosophy, a keener

appreciation of both real and relative values than his non-Catholic neighbor of equal attainments minus religion, and while it is fine and noble, if it be one's vocation, to withdraw from society, and it is understood that some are by nature non-social, some even anti-social, it still remains that if one is to fill a place in our social life, one should not shun opportunities to be of service to his fellowman, whether that service be in helping to make his neighbor's life more comfortable or his outlook on life more in keeping with the nature and the destiny of a human being. Hence, as Catholics are richer than their non-Catholic neighbors in respect to those riches that are not lost by sharing, only a clear danger or a positive inhibition of the Church should be urged against their making the social contacts which are natural to their lives and dispositions.

Again, wide personal and social contact on the part of well-constructed Catholics of mature judgment is one of the greatest solvents of religious bigotry and the readiest means for the Catholic laity to employ in order to establish in the minds of non-Catholics a respect for religious belief in general, to create interest in our belief in particular, and to provoke a desire on their part to know something of the faith and teaching to which they see us turn for an answer to every problem, for comfort in every sorrow and for compensation to cover every loss that enters into our lives. Those who, like Bishop Noll and Richard Reid, have made a practical study of prejudice against Catholics, realize that it is more often rooted in mistaken notions regarding our position on civic and social questions, than in our religious beliefs. What is the value of books they never see, papers they never read, lectures they never hear, in the way of ridding our non-Catholic friends of those mistaken notions? But a kindly word personally spoken in correction, or the Catholic position clearly stated as an original proposition, will go a long ways, and there is no better opportunity than in these

modern clubs, where almost every subject under the sun is freely discussed.

On the other hand, our very absence from such organizations and meetings, which most of our non-Catholic friends truly believe to be non-religious, non-political, social and civic only, is accepted as confirmation of some of the notions most calculated to excite prejudice against us, such as the notion that Catholics lack interest in community problems, in public questions, in progress and enlighten-

ment and social welfare, culminating in the belief that we are in some vague way deficient, if not undesirable, as citizens.

Therefore, on two plain counts, one because we owe it to our neighbor, and one because we owe it to ourselves, it seems that, in this country at any rate, Catholics should not be discouraged from taking their natural place, *i. e.*, the one adapted to their inclinations and their walk in life, in modern club associations.

UNCLE SAM'S SOCIAL AVIARY

(Ross O'Loghlin in the *Irish Rosary*, Vol. XXIX, No. 7)

III (Conclusion)

Eagles fly higher than owls; and Uncle Sam, who has the bald-headed eagle on his escutcheon, could not be without "eagles" in his social aviary. Accordingly, we find a "Fraternal Order of Eagles," now numbering over 500,000. (Preuss, 132 ff.) This society, which has a secret ritual, "no part of which is open to the prying eyes of the public," was founded at Seattle in 1898 by a band of "Bohemians," mainly bent on pleasure. It cultivates sociability, disburses large sums in sick and death benefits, takes care of its members when they become sick or disabled, furnishes them and their families with free medical advice, insures decent burial to members who die, and provides, whenever possible, relief for their widows and orphaned children.

This society, which seems to be one of the best of its kind, provides for members and their families "a year-round programme of wholesome social life and pleasurable activity." It undertakes to improve the communities in which the members live. Some of the larger and richer branches have practically become civic centres, and all branches aspire to this. The various branches are active in supporting local charities and welfare work; in establishing various charities, such as shoe funds and child welfare clinics, and in organising public lectures for

the enlightenment of the community on questions of the day. The Order as a whole has championed mothers' pensions, workingmen's compensation for industrial disease and accident, as well as the living wage and the eight-hour day. It now proposes that old age be justly provided for by a system of governmental old-age pensions or insurance. All these activities of the "Eagles" spring from the belief that "the only true happiness that ever comes into the life of a man is that which comes from having performed some service to others." And so the Order proudly boasts that the best citizenship of the country is seeking membership in its ranks.

At the same time, it must be admitted that there are some strange birds among the "Eagles." Their president and many of their leaders are high-degree Freemasons. It is one of the ironies of language that the "Eagles" should have a Hering for their president. In an article on "Tammany's Control of New York by Professional Criminals," *McClure's Magazine* referred to the "Eagles" as "a great national organisation of sporting men, bar-tenders, politicians, thieves, and professional criminals." President Hering, in his report for 1909-1910, admitted that the Order was full of "unclean things," and he manfully proceeded to "clean

up" a number of objectionable branches.

There is a smaller flock of "eagles," of different plumage, who call themselves "Knights of the Golden Eagle" (Preuss, 232, 250). These form a secret, beneficiary, semi-military society, founded by John E. Burbadge of Baltimore, Maryland, in 1873. Though sponsored by influential members of the "Odd Fellows" and "Knights of Pythias," the "Knights of the Golden Eagle" do not seem to have made much headway. They have a female section, known as "Ladies of the Golden Eagle," and their total membership is under 74,000. They have an adjunct, known as the "Eagle Home Association," which has for its object the protection of aged members of the Order, and the support of widows and orphans; it is maintained by a per capita tax from the various branches. In 1885, certain "Knights of the Golden Eagle" founded a mutual benefit association, known as the "Legion of the Red Cross," which insures its members, seeks to procure employment for them, and endeavors to assist them in business. This "Legion" seems to have no connection with Freemasonry.

A still smaller body is the "Order of Red Eagles," which claims only 13,612 members (Preuss, 360 f.) It describes itself as a "benevolent, protective, and patriotic society," which seeks to combine "all the good qualities found in the German character" with "the very best found in American institutions." A Michigan organizer laid down this salutary law for the brethren: "If you are aware of something unpleasant or unkind in a man's career, something that is painful to recall, then you are a custodian of a . . . secret. Your lips must be sealed. If you cannot say that of a brother which will uplift him, elevate his reputation, enhance his standing, promote his business, it is your solemn and sacred duty . . . to remain forever silent."

The N. C. W. C. Motion Picture Bureau

The San Francisco *Leader* says:

"We received this week a copy of an article written by Charles A. McMahon, Director Motion Picture Bureau, N. C. W. C., Washington, for a Dublin periodical, *Studies*, and entitled 'The American Public and the Motion Picture,' in which the statement is made that 'producers, representing 85 per cent of those engaged in the manufacture of the films organized a national association known as the Motion Picture Producers and Distributors of America, Inc. In their articles of incorporation they solemnly proclaimed their moral responsibility toward the public in a pledge 'to establish and maintain the highest possible entertainment, moral and artistic standards of motion picture production,' and 'to develop the educational as well as the entertainment value and general usefulness of the motion picture.'

"This week, we note also, from billboard hoardings and press ads, that the Imperial Theater, San Francisco, will produce a picture entitled, 'Nell Gwynn.' One billboard hoarding shrieks that it is the story of 'how an orange girl vamped a great king.' The picture is a Paramount production, and we believe that Paramount is one of the associations above referred to. How that company finds the production of a picture dealing with the life and adventure of a London drab, one of the most squalid in the long list of trollops who have figured in the unexpurgated lives of British kings, compatible with the high-sounding pledge above quoted is beyond our comprehension. Their subscription to the pledge was probably as sincere as their description of Charles II, the most profligate, treacherous, and (next to his brother, James) the weakest of the disreputable Stuart line, as 'a great king.' His claims to greatness are even feebler than those of the monster, Henry VIII, whom Brisbane in a recent issue of his diurnal dope-sheet, also described as 'a great king.'"

The genius of success is the ability not to waste \$5 talents on a 2-cent job.

We are not surprised to see a fellow editor find fault with the N. C. W. C. Motion Picture Bureau Director, whatever that is, for he is quite generally ignored by the Catholic press, which fact does, however, leave him unconcerned, as he seems to keep on making propaganda for the movies rather than

writing reviews for the press. Even at the Eucharistic Congress the occasion was not sacred enough to prevent him from lauding the movies' reformation in a manner quite uncalled for from a Catholic and religious standpoint.—*Cleveland Catholic Universe and Bulletin*, XLIII, 4.

A New Life of St. Anthony of Padua

Mr. Ernest Gilliat-Smith has given us a new, critical life of St. Anthony, entitled, *St. Anthony of Padua According to His Contemporaries* (London: Dent). It is based mainly on the anonymous "Primitive Legend," which was completed before the Saint's canonization (1232) and gives only the facts, carefully excluding later legends.

Very little is actually known about St. Anthony's life or character. He was born at Lisbon, probably of noble parents—though Mr. Gilliat-Smith follows the Abbé Lepitre in rejecting the story of his descent from Godfrey of Bouillon—in the year 1195. His Christian name was Ferdinand. When he reached adolescence he renounced the world and joined the Augustinian Canons at the Priory of St. Vincent, outside the city walls. The cultural activity of the Augustinians is undisputed, and at the royal priory of St. Cross at Coimbra, to which Ferdinand moved after two years to escape the visits of "pleasant friends" from Lisbon, so congenial was the environment to the studious novice that his erudition in sacred things soon became matter for amazement.

That he was studious is one of the few facts known about his personal character. And a desire for martyrdom possessed him to the roots of his being. Sleeping and waking, he "thirsted for the chalice of suffering." Towards the end of his life, "whilst he was sleeping, Satan suddenly compressed his windpipe and seemed to be on the point of strangling him." But he made the sign of the cross and called on the name of the Blessed Virgin, and "when he opened his eyes the room was filled with the light of

Heaven, and Satan was not there." His craving for martyrdom drove him out of the Augustinian into the Franciscan Order. About the year 1220 it happened that the Infante of Portugal was fighting the Moors in Morocco. Some Franciscans were killed and their bodies were brought to Saint Cross. Young Ferdinand begged to be allowed to become a Franciscan in order to go to Morocco, and very reluctantly the permission was given. He joined the Franciscans and took the name of Anthony. In a little while he got to Morocco, but was at once laid low with ague. He re-embarked for home, but was driven by contrary winds to Sicily, where he fell in with a company of friars who were going to Assisi to attend a chapter of their Order. He never returned to Portugal, but lived for the last ten years of his short life in Italy, and achieved extraordinary fame as a preacher and a fighter against heresy.

Throughout that marvelous thirteenth century heresy was rampant everywhere, and Romagna, which was the scene of Anthony's first preaching tour, "like all Northern Italy, was at this time infested with heretics who regarded the Sacraments as vain inventions and the priesthood as a sham." Here was Anthony's work. There was a great mission to Germany, but he did not volunteer for it. It would not mean martyrdom, and in Italy heresy was as strong as outside it. There was tyranny to be fought at Verona and dishonesty everywhere. Probably also he had to play some part in the differences that were already rending the Franciscan Order. But he seems to have continued his studies. And Mr. Gilliat-Smith suggests that

after what had befallen him in Morocco, he may have thought it well to "sit still in holy idleness." Certainly without time for contemplation and thought he could scarcely have retained sufficient mental freshness to make the extraordinary impression he did as a preacher. He died in 1231, at the house of the Poor Ladies of Arcella in Padua, and so great was his fame for sanctity that the whole city—mayor, bishop and all the populace—went to war on the subject of his burial place. The Poor Ladies, with feminine logic, claimed that since he died amongst them, they were entitled to be custodians of the sacred remains. The Franciscans wanted the body for the Saint's own monastery of St. Mary. And to St. Mary's after a few days of uproar and riot it was carried, but in order and with reverence.

Miracles attributed to Anthony's influence began to be reported at once, and in spite of the opposition of "some of the wisest and most prudent Princes of the Church" to so rapid a canonization, his name was enrolled in the catalogue of saints in less than a year.

The Church and the Age

Only the Catholic Church can save a man from the grinding and degrading slavery of being a child of his age. Mr. Bernard Shaw lately expressed the aspiration that in a happier time every man would live to be three hundred years old. I am quite certain that if Mr. Bernard Shaw had lived for the last three hundred years, he would have been a Catholic long ago. He would have seen how the wheel of the world comes full circle and how little its pretentious progress can really be trusted. . . . Every Catholic, as compared with every other man, has the experience of nine centuries. Every man, when he becomes a Catholic, becomes suddenly two thousand years old. Yet it would be still truer to say that, for the first time, he fills and rises to the full stature of man. He judges things as they affect mankind, in many lands and ages, and not merely by the latest squabbles in the newspapers.—G. K. Chesterton.

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- Coyle, J. B. (C. SS. R.) Meditations and Readings for Every Day of the Year. Selected from the Writings of St. Alphonsus. Vol. II. From Sexagesima to Holy Saturday. Dublin, 1926. \$1.50.
- Leonard, Jos. (C. M.) St. Vincent de Paul and Mental Prayer. A Selection of Letters and Addresses. London, 1925. \$2.50.
- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Swaby, Alfred, O. P. The Last Supper and Calvary. London, 1926. \$1.50.
- Williamson, B. The Book of Life. [Meditations on the Life of Christ]. London, 1926. \$2.50.
- Shaughnessy, G., S. M. Has the Immigrant Kept the Faith? N. Y., 1926. \$2.
- Kunze, O. Heliand. Die altsächsische Evangelien dichtung nebst den Bruchstücken der altsächsische Genesis. Im Vermiss des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Hall-Patch, W. St. Philip, Tutor and Saint. London, 1926. \$1.
- Heilmann, Alfons. Herrlichkeiten der Seele. Mystik des Auslandes. Freiburg i. B., 1926. \$1.50.
- S. Thomas Aquinas. Commentaria in Metaphysicam Aristotelis. Ed. by M. R. Cathala. Turin, 1926. \$1.50. (Wrapper).
- McElhone, J. F. (C. S. C.) Following Our Divine Model. Meditations for Those Who Are Called. St. Louis, 1926. \$1.50.
- Fey, Mother Clare. Meditations for Advent and Christmas. London, 1926. \$1.75.
- Kienberger, V. F. (O. P.) Benediction from Solitude. [Meditations.] New York, 1926. \$1.
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THE FORTNIGHTLY REVIEW
5851 Etzel Ave. St. Louis, Mo.

A Catholic Who Was Not a Social Climber

There died a few weeks ago near Elmira, N. Y., on a farm but a few rods from where he was born, Lawrence O. Murray, best known as Comptroller of the Treasury of the United States during the Roosevelt administration and perhaps the leading member of what in those days was termed the "Tennis Cabinet."

Lawrence, or Larry as he was more frequently called, was one of the real intimates of President Roosevelt, who surrounded himself with a number of young and brilliant friends, from whom he drew information and enthusiasm, leaving insiders to infer, correctly, that his Tennis Court playmates, at play and in social intercourse, largely influenced the President in all important matters of politics and government during those turbulent years.

Until the National Catholic War Council was formed, early in 1918, the present writer was the recognized head of all Catholic War Work, being located in Washington since the beginning of the War as the National Chairman of the K. of C. War Work. Early in the war, Murray came to see me at my apartment in the Willard Hotel, volunteering to help us in our Catholic war work. He offered to do anything or to go anywhere, the only stipulation being that he would accept no compensation; he also hoped he would not have to wear a uniform. He told me of first inquiring at the Army and Navy Club and learning that the best welfare work was done by the Knights of Columbus, which pleased him very much and inspired a desire to identify himself with us. The next day he was at our offices in the Woodward Building and the following day started on his way to Paris, to look after our finances abroad, including the opening up of books and establishing a checking and audit system. All the K.-C. secretaries, and at first all the Catholic chaplains abroad, received their monies from Murray and disbursements of every kind were handled by him. So well was this important

branch of the work handled that there was never a whisper of irregularity, much less scandal, attached to K.-C. foreign funds, while all the other agencies were having a shortage or an embezzlement every now and then. If there was ever a man fitted by character and experience for such a position, it was Lawrence O. Murray.

At the completion of the War the K.-C. voted him a compensation of \$15,000, which he declined with thanks, but his record of efficiency in this new and complicated field of financing became so well known that he was engaged by the American Red Cross to straighten out their accounts, and also did remarkable work for them. When they retired from War Work abroad, he was retained by the late Cleveland Dodge to act in a similar capacity for the Near East Relief, holding thereby the three most responsible and trying positions in Welfare Work, handling hundreds of millions of dollars. It has been truly said that it is much easier to handle your own money than the money of others.

The voluntary offering by Murray of his services, in fact looking me up to do so, was in strong contrast with my experience with others. Many Catholics of like prominence and experience plainly told me they did not like to engage in "sectarian" work, but it was only an excuse, most of them feeling, and a few saying, that the Red Cross or a commission at a dollar a year was more to their liking because it gave them a better social status, in Washington as well as back home.

In the case of Murray, he already had the status and could do as he pleased. The others may have had more money, but they were social climbers and had to be careful.

Catholics, social climbers? Yes, just as bad and some times worse than others.

P. H. Callahan

In the loneliness of eminence, the mighty man usually lacks trustworthy and disinterested advisers. Highly-placed men find sycophants commoner than faithful friends.

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A New Encyclopedia

The Universal Knowledge Foundation, formerly the Encyclopedia Company, to which we are indebted for the *Catholic Encyclopedia*, is about to publish the first volume of a new work of general reference called *Universal Knowledge*. The work is to comprise fifteen large volumes and will cover the entire range of human knowledge. Volume one is now in the hands of the printer. Specimen pages recently issued show that the editors have arranged to perform this difficult task in a thoroughly competent and at the same time attractive way. The *Catholic Encyclopedia* will remain as it is. About 70,000 sets of it have been sold, and the only serious fault ever found with it is that it is not general. There is urgent need of a good general encyclopedia, written from the Catholic point of view. The existing encyclopedias are not always up to the standard in scholarship and defective in the treatment of religion. Most of them are tainted with rationalism. *Universal Knowledge* will be a real godsend, and we look forward to the publication of the first volume with high expectations. With the exception of Dr. Herbermann, who died some years ago, the editorial staff is

the same as that of the *Catholic Encyclopedia*. Advance subscriptions for the work are now being solicited by the Universal Knowledge Foundation, 19 Union Square West, New York City.

Upholding Principles

The President of the Canadian Catholic Truth Society says in the course of an article contributed to the *Catholic Register* of Toronto (Vol. XXXIV, No. 33):

"There are many evils, great and small, in modern social and political life that we cannot afford to tolerate. We must assert principles, hew to the line and let the chips fall where they will. In the meantime we are bound to suffer in many ways. Yet he who is willing to suffer for principle is bound to become a public benefactor.

"I realize keenly that in modern society, he who asserts principles must be prepared to carry a tremendous burden, because socially, professionally and financially individuality is organized, re-organized and co-ordinated into a state akin to helplessness. There are so many ways to bring duress to bear on him that he needs must have Herculean shoulders and Herculean courage."

Bernadette Soubirous in the Light of Official Documents

(By the Rev. Herbert Thurston, S. J., in "The Month," No. 746)

By the publication after a delay of more than 30 years of Père Léonard Cros' "Histoire de Notre-Dame de Lourdes d'après les Documents et les Témoins, Tome I, Les Apparitions" (Paris, Beauchesne, 1925) we probably now know as much as ever can be known of the origins of that great and wonderful shrine which is in our day famous beyond all others throughout Christendom. This first volume of more than 500 pages might almost be called the record of six weeks, and it is a stupendously minute record. For the average reader who is neither a passionate devotee nor a critical historian, the overwhelming mass of detail and the inevitable repetitions are likely, I fear, to prove a deterrent to faithful perusal, and yet these same minutiae will have a remarkable interest for the conscientious student of hagiography. Over and over again those searchers after truth who devote special attention to the lives of the Saints find themselves asking such questions as these: How far can we trust the dispositions of honest but over-enthusiastic witnesses? Is their memory to be depended on when they speak of things which happened more than a dozen or twenty years earlier? In what measure can a narrative written for purposes of edification be expected to tell the *whole* truth? In dealing with marvellous events, are the earliest accounts necessarily more trustworthy than the more elaborate and decorated versions of later date? I am very far from saying that any of these questions meets with a final answer, or indeed with any answer at all, in the pages of the book before us. But on the other hand it may be safely affirmed that anyone who has such perplexities in his mind will find a good deal of matter for reflection, some of it disturbing, some reassuring, in a careful study of the evidence which the late Father Cros has here collected.

For the generation of those who, like the present writer, were born before

Bernadette first beheld the apparition of our Lady at the grotto of Massabielle, Henri Lasserre was the one and only prophet of the new revelation. His books and notably the first, "Notre-Dame de Lourdes," have had a prodigious sale and their influence, thanks to the attraction of a very picturesque and charming style, is not inconsiderable even at the present day. That Lasserre gave a substantially accurate account of the series of apparitions which drew so much attention to the little Pyrenean town cannot be disputed. I am even disposed to think that modern writers, prejudiced by certain later publications of his which were not so favourably viewed by ecclesiastical authority, have been inclined to exaggerate unfairly the shortcomings of the work by which he is best remembered. Still there is no doubt that Lasserre in his enthusiasm for the cause bore very hardly upon certain prominent officials and actors in the drama whom he regarded as putting obstacles in the way of a due recognition of the supernatural. He tells us in general terms, but with obvious reference to the characters who figure in his story, that "with different shade, the Herods, the Caiaphases, the Pilates, the Joseph of Arimatheas, the Peters, the Thomases, the Holy Women, the open enemies, the cowardly, the weak, the devout, the sceptics, the timid, the heroes, belong to all periods." ("Our Lady of Lourdes," Eng. Trans. by Father Sisk (1872), p. 77.) But in particular he is extremely severe in his remarks upon M. Jacomet, Commissaire de Police, who ten days after the first apparition considered it part of his duty to examine Bernadette and to warn her family of the serious consequences likely to be entailed by any sort of imposture. As an illustration of the animus which pervades Lasserre's utterances and which for half a century held up to odium the official action of a very worthy and conscientious functionary, a few sentences may be quoted here:

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“Nobody understood rogues better than M. Jacomet. He was wonderfully clever in detecting their tricks . . . but upright people baffled him. . . On account of this monomania, sanctity appeared to him the most monstrous of impostures and found him implacable. . . . Such men acquire at length a disposition of mind eminently restless and suspicious, which amounts to real genius when they have to deal with rascals, but leads to enormous foolishness when they are confronted by those who are honest and straightforward. M. Jacomet was like those night birds which only see in the darkness but which in the daylight knock their heads against trees and walls. . . . Discontented with his position, he was possessed by a certain restless pride and an ardent desire to distinguish himself. He had more than influence, he had an ascendancy, over his chiefs. . . . He meddled with everything, he dominated over almost everybody and managed pretty well all the affairs of the town. “(*Ibid.*, pp. 77-78. I have

ventured, with the original before me, to modify Father Sisk’s translation here and there).

It is one of the most valuable features of Father Cros’ “Histoire” that it provides abundant materials for revising these verdicts. M. Jacomet must inevitably have shared the prejudices and traditions of his calling, but he was not to be blamed for that. It seems to be beyond question that he was greatly respected and esteemed by all the most honourable and intelligent of the residents of Lourdes, and indeed of the whole district. The Curé of Lourdes, M. l’Abbé Peyramale, was his personal friend, and the commissary had many other friends both among the clergy and the most highly placed local officials. It would, indeed, be hardly possible to find a more convincing tribute to any man’s character than two documents which Père Cros has printed, one from a subordinate of Jacomet’s, *i. e.*, the garde champêtre, Pierre Callet, Bernadette’s ardent champion, who more than once

shed tears when he saw the poor girl in her ecstasies; the other from Captain D'Angla, at that time in command of the gendarmerie at Lourdes. Callet, in a statement which Père Cros obtained from him personally some years after these events, declares that they had never had a Commissaire de Police at Lourdes who was Jacomet's equal either for efficiency or for courtesy or for the respect he inspired. Considering that Callet wrote long after the publication of Lasserre's strictures, it would be hard to exaggerate the impression which the document makes.

"I often used to attend him (says Callet) when he made his rounds. Never a word against religion or against the priests, never any coarse language or oaths or loose talk of any kind. . . . He was a man of great authority, with a wonderful power of putting people in their place. There was not a Procureur de la République who could hold a candle to him." ("Histoire de Notre-Dame de Lourdes," I, pp. 198—199.)

Not less obviously sincere was the appreciation of Captain D'Angla.

"Jacomet's principles [he writes] were deeply religious and there was nothing in his conversation which belied this. He went to church, and so far as moral matters were concerned he respected his own dignity too much to give himself away. . . . We got to know each other well in the bad time of the cholera. [This was in 1854.] There was only one officer of health left in Lourdes. Jacomet devoted himself heart and soul to the work before him. Every day he was at the post of danger, fighting intrepidly to relieve the troubles of other people, and at the same time so self-possessed was he and so full of hardihood in visiting those who were stricken down that he shamed the cowardly into a show of courage. Under such circumstances one gets to know what a man is worth. Even if I should seem to boast, I owe it to the truth to say that I saw him there, and that I was in the middle of it myself, trying to imitate him." (*Ibid.*, p. 212.)

If there was anything of harshness in the treatment of Bernadette by M. Jacomet and M. Dutour, the Procureur Impérial, it must be confessed that these officials had very good grounds at the time for their suspicious attitude. From Lasserre and most of the early books on Lourdes one can guess little or nothing of the discredit into which the Soubirous household had fallen. Fifteen years earlier than the time of the apparitions when François Soubirous, a man of 35, had married Louise Casterot, who literally was less than half his age, they were a quite well-to-do couple. She had a claim upon the mill of Boly and he was a working miller who had some little money of his own; but their fortunes had steadily declined, partly, it seems, from a certain thriftlessness—a rare shortcoming among the Pyrenean peasantry, which was consequently much censured by their neighbors—partly from the fact that both husband and wife had been too fond of spending their time in the cabaret. This had not gone so far that they were seen drunk about the streets. Both of them were practising Catholics, faithful to their religious duties, devoted to their children, and observing cleanliness and decency in dress so far as their poverty allowed, but there seems to be no doubt that among their rather censorious neighbors they bore an indifferent reputation. The head of the gendarmerie at Lourdes, M. D'Angla, afterwards Captain, to whom I have referred above, came some twenty years later to believe in the apparitions. When he was questioned by Père Cros as to how it was that his scepticism had endured so long, he replied: "I used to ask myself, Is it possible that the Blessed Virgin can have revealed herself to such a little guttersnipe (*drôlesse*)? I say *drôlesse* in the sense of vagabond, good for nothing, the daughter of a family that has lost caste (*fille de famille tarée*)." (*Ibid.*, p. 214). Less than a year earlier François Soubirous had spent four days in prison for stealing a balk of timber (*madrier*), a theft which he had admitted. (*Ibid.*, p. 49). He had

also been charged with stealing two sacks of flour, but this he had denied, and there was not sufficient evidence to convict him. As for Louise, his wife, an official report sent to Pau by M. Dutour, in the height of the excitement over the apparitions at the grotto, stated that it was "a matter of public notoriety that the woman gives way to intemperate habits," and again in another place, "she is notoriously intemperate." (*Ibid.*, p. 45 and p. 329). This might possibly have been put down to prejudice on the part of the rural constabulary, but Père Cros after careful investigation tells us that he feels it a duty to state that "quite a number of witnesses, trustworthy persons and well acquainted with the facts, bear out the allegations of the Procureur Impérial." He cites for example some of her own kinsfolk, notably Dominique Vignes, Louise's brother-in-law, who declared that "La mère Soubirous used to drink. It was a pitiful case. . . She sold her linen to spend the money on drink. I forbade my wife to visit her." Vignes' wife was Louise's younger sister, and there were a number of other people who, while making more or less charitable excuses for the culprit, admitted that the charge was well founded.

It is plain, then, that when two such upright and religiously-minded men as MM. Jacomet and Dutour long maintained an attitude of extreme reserve regarding the manifestations at the grotto, they were only acting as common sense dictated. The presumptions were altogether unfavourable to Bernadette's sincerity. Moreover, we must not overlook the fact that in the early days of the excitement the wildest and most contradictory rumors as to what really had taken place were flying about the town. The earliest official document relating to these events which Père Cros has been able to discover seems to be a communication addressed by M. Bourriots, the Lieutenant of Gendarmerie at Argelès, to the squadron commander at Tarbes on February 27th, a fortnight after the first apparition. This paper apparently incorporated

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the text of a report sent in to Bourriots by his subordinate D'Angla at Lourdes on February 23rd. It is couched in the following terms:

"I have the honor to inform you that since the 18th instant a little girl, thirteen years of age, who is apparently subject to cataleptic seizures, has been occupying the attention and arousing the curiosity of the inhabitants of Lourdes. The cause of the excitement is nothing less than an apparition of the Blessed Virgin which is said to have taken place under the following circumstances.

"On the day named three children went out to pick up sticks left after a pruning of trees had taken place outside the walls of the town. Finding themselves caught in the act by the proprietor the three little girls ran away as fast as their legs would carry them and took refuge in a grotto close beside 'the Forest Road' leading out of Lourdes.

"The heroine of the story sat down upon a rock, supporting her head upon the knees of one of her companions. She had been in this position for some minutes when she suddenly started up and said to the others: 'Look! look at the lady dressed in white. She has just spoken to me. It is the Mother of Angels. [Mère des Anges.'" Does this mean the Queen of Angels, or is it the contracted name of some nun? Mère Marie des Anges would be a quite natural religious name and it would easily pass in familiar intercourse into an abbreviated form, Mère des Anges. It seems plain, however, from the paragraph in the *Lavedan*, referred to below, that our Blessed Lady, Queen of Angels, was undoubtedly meant]. Though she can do nothing for me here on earth she has promised me a place in the kingdom of heaven if I come every morning for a fortnight to pray to her in this grotto.'

"Since then there have been endless stories about what really took place. Many of the townfolk who are credulous of every marvel believe the whole, but others make fun of it." (Cros, p. 69). (To be continued)

Church Music and the People

Kirchenmusik und Volk (Church Music and the People) is the title of a remarkable work by the Rev. Wilhelm Weitzel, recently published by Herder of Freiburg. Father Weitzel, who is organist at the Freiburg Cathedral, in this book addresses himself to religious, theologians, choir masters, organists, church singers, and all others who have in any way to do with music in the service of the sacred liturgy. Both theoretically and practically equipped in every branch of his subject, Dr. Weitzel writes in a very interesting and animated style. No one concerned will read the book without gaining a deeper conception of, and a greater sense of responsibility towards, his calling.

The point which the author stresses more than any other is the necessity of having the true churchly spirit,—*sentire cum Ecclesia*. If only some zealous friend of the cause of true church music would make this book accessible to English-speaking readers by a good translation! Its perusal might here and there stem the tide of secularism in music among our religious—which is constantly rising instead of subsiding. Religious of both sexes frequent schools of purely secular music, presided over by non-Catholics, accept their degrees, and have themselves photographed to be shown in metropolitan newspapers. Are religious thus trained likely to remember, or to act upon, the appeal of Pius X, to adopt as one of their principal missions the instruction of the young in the music of the Church?

While the Missal is gradually replacing some of the watered-stock prayer books in the hands of the faithful laity, it cannot be said that a similar movement is taking place in the matter of church music.

Joseph Otten

If you lack confidence in your judgment you can't blame other people if they share the feeling.

He who is honest because honesty is the best policy, is not honest.

Notes and Gleanings

Max Pribilla, S. J., writing in the *Schweizerische Rundschau* (Vol. XXVI, No. 4), asserts that Catholic efforts for the conversion of Protestants are frequently neutralized by the fact that we try to refute teachings of the 16th century reformers which are no longer held by modern Protestants. "We know too little of what is going on in the minds and hearts of present-day Protestants," he says, "too little of the problems which engage their attention and consequently we fail to understand the questions they ask us." It is necessary that these problems should be carefully studied in their present-day bearings and solved in the light of the unchangeable truth. In performing this task we should console ourselves with the thought that while we may not always succeed in converting inquirers, every prejudice that we remove and every error that we correct is that much gain. "Even the so-called half-converts not infrequently have a providential mission to fulfil under God, namely, to produce a sort of dawn that is necessary before the sun of Catholic truth can rise in the minds of those who have been estranged from the Church."

According to the present law Mass must not be said before dawn, nor after midday. It was not till the 13th century that dawn was fixed as the earliest time for beginning Mass, while midday as the latest was fixed in the 16th century. Dr. Corrigan, Rector of St. Charles' Seminary, Overbrook, Pa., recently expressed the hope that the ancient custom of evening Mass might be revived. The return of the evening Mass, he thinks, "would bring to thousands of faithful souls the opportunity of Holy Communion that is not possible to them in the early hours of the morning." The plea for evening Mass as a custom brings with it naturally the plea for evening Communion. Would such an innovation bring more souls to God? The suggestion has been made under auspices which are likely to attract widespread attention.

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I have found that nothing is better than for a man to rejoice in his work, and that is his portion—Ecclesiastes, III, 22.

The first number of Father M. Helfen's new monthly magazine, *Practical Stage Work*, the "illustrated Catholic dramatic monthly," as the subtitle describes it, contains papers on the Catholic dramatic movement conducted by that zealous priest, on the Catholic Dramatic Guild which he has founded, on Catholic plays and plays "with a Catholic air," as he puts it, on leaders of dramatic clubs, on the stage and its requisites, social evenings, and so forth. Altogether an interesting and instructive number which augurs well for what is to follow. If we may be permitted a suggestion for the improvement of the little magazine, it is that more careful editing would increase its appeal and sphere of usefulness. The annual subscription price of *Practical Stage Work* is \$1.75 (\$1.25 if ten or more copies are ordered to the same address), and we hope those of our readers interested in the elevation of the parochial stage will aid Father Helfen in his noble effort. His address is Brooten, Minn.

The Catholic *Universe-Bulletin* (Vol. LIII, No. 8) calls attention to the newest advertising steal in the Catholic press. Over a column a week is given to copy from the Catholic Movie Actors Guild. "It advertises without rhyme or reason the personal exploits of individuals who would otherwise never become known, and it thrusts them upon a patient public simply because they are listed as Catholics. . . Imagine the limits to such hero-worship, with no possibility of avoiding popularizing the most unworthy vultures upon the innocent who are mixed up with the Catholics in their work. One of the objects of the Guild is ostensibly the protection of the 200 girls who are lured to Hollywood weekly. Giving this additional free advertising in Catholic publications is little short of crime if that lure is already so strong."

Mr. Theodore Maynard in a letter to the *Commonweal* protests against the custom, which is getting common in America, of substituting for the noble psalm "Laudate Dominum, Omnes Gentes" the hymn "Holy God,

We Praise Thy Name," which, he says, "is the abomination of desolation" because "the first of its verses is disfigured by the false rhymes *domain* and *name*; and, as if this was not bad enough, we are encouraged to sing (or rather, to hear the choir sing) the line—'All on earth Thy sceptre claim,'—which would be blasphemous were it not idiotic, for its only possible meaning is that every creature on earth is trying to usurp the sovereignty of God!" Mr. Maynard expresses the hope that "we who have at our disposal so magnificent a hymnology, shall abandon a drivell as low, if a trifle more pompous, as anything in Sankey and Moody's Sacred Songs and Solos."

Bad as the situation of church music was at the opening of the 20th century, it was worse before the Council of Trent, when the melodies of well-known erotic ballads were sung in the church to the sacred words of the Mass and the Benediction. In his *Life of St. Philip Neri*, Cardinal Capececiatro gives the opening words of one of these popular songs that was transfigured in this way into a song of Zion: "My husband has left me, Kiss me, O my sweet!" The Council of Trent prohibited bad music, and here and there attempts were made at reform, but the general reform movement did not start until Pius X issued his famous motu proprio, in 1903. It is encouraging to see at least two reviews strenuously engaged in promoting this important movement here in America, namely, Professor Singenberger's rejuvenated *Caecilia* (Mundelein, Ill.) and the *Catholic Chormaster*, issued by the Society of St. Gregory at Philadelphia, Pa. Both are worthy of warm recommendation.

There was a time, and it was a time when men were happy and content, when the first concern and ambition of every worker was to win the approval of his own conscience and to achieve the best of which he was capable. Nowadays hardly anyone cares about the quality of the work which he turns out, provided it brings him big pecuniary returns. This attitude

of mind takes the joy out of work and robs men of the supreme pleasure of achievement.

A fascinating book by Dr. Owst on Medieval Preaching raises the question of long versus short sermons. The general impression is that till our own day the former held the field; yet Dr. Owst quotes two great saints to the contrary. St. Francis of Sales says: "Wise St. Francis of Assisi, in his Rule, prescribes that the preachers of his Order shall preach the Gospel with brevity."

Scottish Gaelic Studies is the name of a new review, published twice a year by the Celtic Department of the University of Aberdeen. All Celtic students will welcome this periodical, for it applies the methods of scientific research to a neglected but historically important field of Celtic life and literature. The scholars who contribute to *Scottish Gaelic Studies* have advanced philology on their side in contending that Gaelic as spoken in Scotland, and as written there when the overflowing influence of bardic Ireland was withdrawn, ought to be treated not as a debased dialect of Irish, but as a language having its roots in its own country.

Worry and anxiety are rightly regarded as frequent contributory causes of psychic troubles. These distressful mental states originate in an over-estimation of the things of this world. By shifting the emphasis from this life to the next, and thus depriving the objects of the visible world of their exaggerated importance, religion happily removes many sources of disquieting care and annoying solicitude. The religious man is not so intensely interested in the things of time that he would fret over them, or that the prospect of their loss could throw him into a panic that might unhinge his mind. The so-called otherworldliness of the religion of Christ is a powerful antidote against the scramble for wealth that so often results in complete prostration. He who is chiefly concerned about the one thing necessary, will not allow the fleeting things

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Rev. S. A. Raemers, M. A.

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This book is not a laboratory manual; consequently the technique of experiments has been excluded from it. Written for those who are engaged in the study of philosophy, it aims at grouping for them, in a methodical way, the principal results obtained by experimenters, thus furnishing them the means of coming into closer contact with a positive science most useful to the furtherance of rational Psychology.

The purpose of this work has determined the choice of subjects treated. We have been content merely to point out problems the solution of which has less bearing on philosophy,—in particular some very interesting experiments on space and time measures,—and have laid more stress on images, perceptions, tendencies, subconscious phenomena, etc. We have also refrained, in so far as this was possible, from extending our conclusions beyond the realm of immediate positive laws. Not that, in our opinion, experimenters may not very profitably crown their work with philosophical deductions, but that we have confined ourselves to this narrow field on account of the special purpose of this manual.

The most elementary treatise on experimental Psychology cannot be studied without a master. So numerous, indeed, are the points of contact of this science with the other branches of human knowledge, that they necessitate the constant use of terms and notions unknown to those who have not an extensive scientific culture. However, those among our readers who wish to fathom the problems of experimental psychology alone will find listed in the bibliography of this volume a number of special treatises that will be of great help to them.

The Author.

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of time to enslave and overmaster him. Even if misfortune befalls him, the blow will be softened and will be unable to crush his spirits, as it will crush the spirits of those who have set their hearts on these things.

In No. 2 of the current volume of the *Catholic Choirmaster* Mr. Wm. C. Carl devotes a page and a half to "Reminiscences of Eugène Gigout," the famous French organist, who died not long ago. Gigout was a favorite pupil of Saint-Saens and for 63 years served as organist in the Church of St. Augustine at Paris. He was noted for his versatility. "One morning," relates Mr. Carl, "I was with him at a wedding mass. As the bridal party were leaving the church, he improvised a brilliant *marche nuptiale* in the major key. Those of us who were with him were ready to offer congratulations, when suddenly he changed the theme to the minor, for in one of the side aisles a funeral procession was advancing, and the same subject served for one of the most impressive *marches funèbres* I have ever heard."

Dean Howard Chandler Robbins, of the Cathedral of St. John the Divine (Episcopalian), New York, in an address delivered to the American Guild of Organists at their 1926 conference, said that no really good church music can be composed except by men of strong religious faith. In regard to canticles, Dean Robbins remarked: "It is a question whether any adequate anthem setting for the *Magnificat* has been composed since Bach, and most, though not all, modern settings are so wooden, or so lugubrious, that it would be better not to render them, but to substitute a chant. And none will be written unless some modern composer, entering with faith and wonder and reverent sympathy into the mind of the Virgin Mother, interprets to us, and to a world that is waiting to hear, that most exalted cry of joy that ever came from a human breast."

Most of the "uplifting" is followed by a raise in taxes.

Current Literature

—The volume entitled *St. Philip, Tutor and Saint*, by W. Hall-Patch, should have been entitled, "Stories About St. Philip Neri," for it is largely fiction. Father A. Ross, in his preface, calls attention to this fact, at the same time attempting to justify the strange mixture of fact and fiction. We do not agree with him. Our Catholic people have been overfed with fiction and legend in regard to the lives of the saints, and the present demand is for historical facts. In our opinion books like this do more harm than good. (London: Sands & Co.)

—The Rev. S. A. Raemers has done a real service to Catholic students by giving them a good translation of Fr. J. de la Vaissière's (S. J.) *Elements of Experimental Psychology*. This book is not a laboratory manual, but an attempt to group in a methodical way the principal results obtained by experimenters, for the benefit of those engaged in the study of philosophy, thus enabling them, as the preface says, to come into closer contact with a positive science that is most useful to the furtherance of rational psychology. Special attention is devoted by the author to images, perceptions, tendencies, subconscious phenomena, etc. There is a very exhaustive bibliography (pp. 379-419), which will enable those who wish to go more deeply into the problems of experimental psychology to select the more important treatises and review articles. We recommend the work to all who are interested in the study of this important science. (B. Herder Book Co.)

—In our No. 8 we reported on the Görres sesquicentenary and tried to give our readers an idea, though a very inadequate one, of the importance of Joseph von Görres (from about 1816 to 1848). Those interested in the subject are referred to the *Görres-Festschrift* of the Görres Society, containing "Aufsätze und Abhandlungen zum 150. Geburtstag von Joseph von Görres." The book is edited by Dr. Karl Hoerber and contains fourteen

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essays by as many German savants on different aspects of Görres's life and scientific, journalistic, and political activities. In perusing this volume one cannot help wishing that 20th century Catholic Germany were vouchsafed another Görres, to lead it triumphantly out of the slough of despond in which it finds itself after the World War. (Cologne: J. P. Bachem).

—*Number 1271 of the Sacred Canons: How it is Observed in the United States*, is the title of a brochure in which Mr. Bernard Muller-Thym shows that the law commanding olive oil to be used for the sanctuary lamp is widely neglected in this country, and contends that the 1916 decree of the S. Congregation of Rites, which permits the use for this purpose of other oils or of beeswax or electricity under certain conditions, *i. e.*, when pure olive oil cannot be had, is not a general permission, as it is frequently construed to be. Sanctuary lamp oil seems largely to be made of "95 per cent dividends and 5 per cent rubrics." It is a deplorable condition of affairs. Whether Mr. Muller-Thym has chosen an effective way to remedy the evil remains to be seen. (Kansas City, Mo.: B. Muller-Thym Co.)

—*Papst und Kurie in ihrer Politik nach dem Weltkrieg*, by Friedrich Ritter von Lama, to which we have referred repeatedly in this magazine, is now complete in twelve parts, of which the last contains an exhaustive index. Our readers are aware that this learned work, in the words of no less

an authority than Cardinal Faulhaber, of Munich, "not only furnishes reliable guidance in the problems of the present, but to a perhaps even greater extent will prove a guide-post for future historians, so that the history of the last decade may not be falsified." The work comprises almost 700 pages and the delay in the publication of the last five or six *hefte* enabled the author to bring the record down to 1926. Among other valuable documents he gives the full text of the concordats recently concluded between the Holy See and Poland and Bavaria. (Illertissen, Bavaria: Martinusbuchhandlung).

—The kindly reception accorded to the biography of Mother Clare Fey and the little book entitled *The Practice of Mother Clare Fey*, has induced the Sisters of the Poor Child of Jesus, the congregation founded by this saintly nun, to publish an English edition of her meditations. The first volume, just issued, contains *Meditations for Advent and Christmas*. These were originally intended for the use of religious, but the translator thinks that other souls striving after an interior life may find them edifying and useful. They are inspired by an ardent desire for holiness and a rare simplicity. The volume under review contains twenty-eight meditations for Advent and forty for Christmas. (Benziger Bros.)

—To beguile our modern youth into reading the New Testament by interweaving with it a romance of chivalry is a bold undertaking. With what success Mother M. Germaine, M. A.

(of the Servants of the Immaculate Heart of Mary) has accomplished the task, only her prospective readers can decide. The opening chapter aroused much interest in the hero, who is a knight of the Round Table of the famed King Arthur. There is also some sign of adventure in the disappearance of priceless jewels. But the knot is untied all too early in the tale and not much of natural interest remains to hold the attention, while the New Testament story is being unfolded by way of papers read by pilgrims who have visited the scenes of their narrative. In these papers there is much charm and instruction. It is not safe to use too much imagination in describing facts; as witness the words, "there flows the blood of a hundred of the Kings of Judah" (p. 277). The volume is unusually attractive in print and binding. (Kenedy.)

New Books Received

SS. Patris Benedicti in Regulam suam Prologus Hexametrus Vinetus a P. Hermanno Mengwasser, O. S. B., Professore Emerito Collegii S. Benedicti, Atchison, Kas. 8 pp. 4½x6 in. (Pamphlet).

An Epistle of Jesus Christ to the Soul that is Devoutly Affected towards Him.... By Johannes Lauspergius. Translated by Philip, 19th Earl of Arundel. Edited by a Monk of Parkminster. (The Orchard Books, No. 8). xxxiii & 236 pp. 16mo. Benziger Brothers. \$1.65 net.

The Humanity of Jesus. By Fr. Moritz Meschler, S. J. Authorized Translation. Second Impression. 133 pp. 12mo. Sands and B. Herder Book Co. \$1.15 net.

The Third Order of St. Francis. A Historical Essay by Fr. Fredegand Callaey, O. M. Cap. 109 pp. Svo. Pittsburgh, Pa.: St. Augustine's Monastery. Cloth, \$1; paper, 50 cts.

The Spirit of the Liturgy. Translated from the Italian of Abbot Emmanuele Caronti, O. S. B., by Virgil Michel, O. S. B. (Popular Liturgical Library, Series I, No. 2). vi & 123 pp. 12mo. Collegeville, Minn.: The Liturgical Press. 35 cts. retail. (Wrapper).

Religion Hour. Book II. Story-Lessons in Conduct and Religion. By the Rev. J. D. Hannahan, D. D. Illustrated by Winifred Bromhall. 92 pp. 5x7 in. Benziger Bros. 43 cts. (Wrapper).

The Sick Call Ritual. Compiled and Translated from the Latest Edition of the Roman Ritual by Rev. James E. Greenan. Latin and English Texts. 281 pp. 3½x5½ in. Macmillan.

Sermons for Sundays, or The Seed in the Word of God. By Owen A. Hill, S. J. x & 373 pp. 12mo. B. Herder Book Co. \$2.25 net.

Mass in Honor of St. Gregory. For S. A. T. B. with Organ Accompaniment. By Gregory Kehres, O. S. B. 16 pp. 7x10¼ in. Published by Rev. Gregory Kehres, O. S. B., New Subiaco Abbey, Subiaco, Ark.

La Vie et l'Œuvre de l'Abbé Provancher. Par le Chanoine V.-A. Huard, Sec. D. 512 pp. Svo. Paris, France: "Editions Spes." For sale by the Librairie J.-P. Garneau, 47, rue Buade, Québec, Canada. \$1.65, postpaid. (Wrapper).

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von Ludwig Freiherrn von Pastor. Zehnter Band: Geschichte der Päpste im Zeitalter der katholischen Reformation und Restauration: Sixtus V., Urban VII., Gregor XIV., und Innozenz IX. (1585—1591). xxxi & 666 pp. Svo. Herder & Co. \$6.75 net.

Um die Wiedervereinigung im Glauben. Von Max Pribilla, S. J. vi & 79 pp. 12mo. Herder & Co. 65 cts. (Wrapper).

Die Väterlesungen des Breviers. Uebersetzt, erweitert und kurz erklärt von Athanasius Wintersig, Benediktiner der Abtei Maria-Laach. Dritte Abteilung. 1. Proprium de Tempore. xi & 312 pp. 16mo. Herder & Co. \$1.75 net.

Ceremonial for the Use of Catholic Churches in the United States of America. Ninth Edition. Revised by Rev. W. Carroll Milholland, S. S. xii & 442 pp. 12mo. Philadelphia: M. L. Kilner & Co. \$3.15, postpaid.

St. Francis of Assisi. Being a Series of 13 Vignettes on the Little Poor Man of Assisi. By Louise M. Stacpoole Kenny. (The Seventh Centenary Series of Franciscan Publications, No. 1). The Franciscan Herald Press, Chicago, Ill. 25 cts. (Wrapper).

A New Apostolate of the Laity. An Address Delivered by Quin O'Brien, Chicago. 15 pp. 3 ¼ x 6 in. Published by the Author. (Leaflet).

The Names of Christ. Readings from "Nombres de Cristo" by Fray Luis de Leon. Translated from the Spanish by a Benedictine of Stanbrook. With a Preface by Fr. Benedict Zimmerman, O. C. D. xv & 189 pp. 12mo. Benziger Bros. \$2.35 net.

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WHO IS THIS FELLOW PERCY?

During the annual communication of the Grand Lodge of New Mexico, Grand Master Herbert B. Holt, who was Chairman of the Jurisprudence Committee, arose to explain some technical point:

"As we say in the State Senate, it is *per se*, etc."

His fellow townsman, Past Grand Master Francis E. Lester, followed him and took occasion to poke some fun at Bro. Holt on account of *per se*. Other speakers during the day also contrived to speak of *per se*, until finally Past Grand Master John W. Turner broke up the session by rising to inquire: "Grand Master, who is this fellow Percy, they are all talking about? Is he a Mason and does he belong to this Grand Lodge? If so, why don't he attend and talk for himself?"

A man called on his lawyer and instructed him to draw his will. All was going well until he wanted his legal adviser to insert a clause directing that his auto should be buried with him. The lawyer remonstrated; it would cost a lot of money; it would be most unusual and almost improper. He asked his client what was his reason for so strange a request. "Well, you see," said the testator, "I have never yet been in a hole that my old Ford didn't pull me out of!"

The news that Princess Agnes of Löwenstein has joined the Sisters of the Sacred Heart at Vaal, Holland, recalls that about forty years ago Prince Löwenstein (who afterwards became a Dominican) bought back the suppressed Abbey of Maria-Laach, on the shore of the volcanic Laacher See, and made it over to the Benedictines of Beuron. To the deed of purchase His Highness signed in full his three titles—Löwenstein, Wertheim, Rosenheim. Some busybody, seeing the three names and not knowing their significance, thereupon gave it out to the press that a Jewish syndicate, Messrs. Löwenstein, Wertheim & Rosenheim, had bought up the ancient home of St. Benedict's sons beside the Lake of Laach.

Little Emily had been to church for the first time. On her return her grandmother asked if she had been a good little girl. "Yes, Grandma," she said. "A man even offered me a plate full of money, and I said, 'No, thank you.'"

"Is everybody in this country 100% American, mother?"

"Why, of course not, child; somebody has to do the work!"

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M. L., Albany, N. Y.: "Enclosed find money order for St. Anthony's Bread Fund in appreciation of favor received. Two years ago, twenty dollars was sent to me through the mail, which I never received. I promised an offering to St. Anthony if the money was found and yesterday I received a check from the government for the amount lost. St. Anthony is wonderful to me."

M. D. B., Wilkes Barre: "I promised St. Anthony a donation if my request for the sale of a house was granted. I received this favor and an enclosing check in thanksgiving. It was really wonderful the response I have had in this matter, after being in the hands of the best real estate men for months. The favor was received one week after beginning the Novena."

M. A. W., Portland, Ore.: "Find inclosed money order, which I promised St. Anthony if he would relieve a loud rumbling noise in my ear. The doctor gave me little encouragement, saying that I might never get over the trouble, but after a short time I was cured, thanks to God through Saint Anthony."

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ST. LOUIS, MISSOURI

October 1st, 1926

A Chinese Madonna

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

Attempts at Christian art among recently converted pagan nations are of interest to the archeologist, the historian, and the student of religion. Frequently the artist attributes the lineaments and the facial characteristics of his own nation to the Christian hero or saint chosen for representation. This is true even of literary and poetic portrayal of Christian themes among a people converted to Christianity. Thus the author of the Old Saxon *Heliand* represents Our Lord in the guise of a typical Germanic lord, with the Apostles as His faithful vassals and retainers.

Representations of Christian themes in Chinese art are not very numerous. This is one reason why a brief description of a Christian madonna, painted in the Chinese style of water colors, and now in the Field Columbian Museum at Chicago, ought to be welcomed. Dr. Berthold Laufer, Curator of the Museum, obtained the interesting specimen in 1910, while on research work in China, from an official in Si-ngan fu, and published a brief account of his find in the *Open Court*, Jan. 1917. Our account is based on a reprint of this article.

"The most striking feature of this representation," says Dr. Laufer, "is that, while the Virgin evidently betrays her European origin, the Child is conceived of as a Chinese boy with a small tuft of hair on his head, clad in a red coat with green collar, and holding in his left hand a Chinese book with brown wrapper, on which is pasted a paper slip for the title of the work. From this we may infer that the artist was not one of the foreign Jesuits, but some Chinese painter."

The Franciscans of Si-ngan fu, to whom Dr. Laufer showed the painting,

concluded that it was not the work of European hands, but was executed by a native Chinese artist in the Wan-li period (1573-1620) of the Ming dynasty.

This date is of interest to the student of Christian origins in China, for it shows that at the end of the 16th and the beginning of the 17th centuries the Catholic cult of the Blessed Virgin had already spread widely among the people.

The answer to the question: "Why should two Chinese characters which read *T'ang-yin* be placed in the left corner of the painting?" throws light on the history of religious persecution in China.

T'ang-yin or T'ang Po-hu is the name of an artist whom the Chinese consider the foremost master of the Ming period. But he could not have produced the Madonna, since he lived from 1470-1523, when Christianity had not yet taken root in the Celestial Kingdom.

The presence of the name of this famous Chinese artist on the painting preserved it from destruction at a time of religious persecution. This is Dr. Laufer's theory. "I am now inclined to think that this is not an act of vandalism, but was done intentionally by the owner as a measure of precaution to insure protection for his property." Dr. Laufer refers here to the changing of the features of the Madonna so as to give them a Chinese cast, and continues: "An infuriated anti-Christian vandal would have mercilessly destroyed the entire scroll. . . . The original head was in all probability one of European design and was replaced by one with a Chinese countenance to save the picture from destruction or its Chinese owner

from detection or persecution, since he was then enabled to point out that the figure was merely intended for a Chinese woman."

For the same reason the owner substituted the name of the famous T'ang-yin. "He eradicated the suspicious title, and not unwittingly substituted the magic name of T'ang-yin, for whom all Chinese evidence such a deep reverence that it acted sufficiently as a protecting talisman. And it is due to this wonder only that the painting has been preserved to the present day."

There is an interesting bit of profane and ecclesiastical history, therefore, wrapt up in this picture. Not only *libelli*, but *imagines*, too, "*habent sua fata*." We are grateful to Dr. Laufer for his careful investigation of the history of this portrait. When in Chicago the reader of this paper is invited to spend a profitable hour in examining the wonderful collection of Chinese art brought together by that savant, which illustrates so well the artistic, religious, and cultural life of a highly gifted Eastern nation.

The Teaching of St. Thomas on the Influence of the Stars

M. Paul Choissnard in a recent study (*Saint Thomas d'Aquin et l'Influence des Astres*) has gathered together all the passages of the *Summa Theologica* in which there is question of the heavenly bodies and their influence upon men.

St. Thomas believed that the stars exercise an influence upon the earth and its inhabitants, but that this influence is exercised according to the diverse disposition of each individual subject or recipient.

He took care to safeguard the freedom of the human will. He will not admit that "the destiny of men is written in the stars," though he believes that in a measure the stars affect our terrestrial destiny.

St. Thomas in several passages adverts to astrology, though one cannot say that his attitude towards that alleged science is very closely bound up with his metaphysical system. He adheres to the principle that God

moves the inferior causes through the superior causes, particular forces through universal agents. In this His providence shows itself more effectively than if it governed all things immediately. God communicates to certain beings the power to act as causes (Ia, qu. xxii, art. 3; qu. ciii, art. 6). The celestial bodies are superior causes and universal agents, and each is directed by an angel.

In attributing to St. Thomas the opinion that spiritual beings animate the stars, M. Choissnard (pp. 140, 153) is evidently mistaken, for the Angelic Doctor expressly declares that the angels do not give life to the stars, but simply move, govern, and direct them (Ia, qu. li, art. 3, ad 3; qu. lxx, art. 3, c). This conception was familiar to the ancients and is not without a certain grandeur.

Father Lucien Roure, S. J., reviewing Choissnard's book in the *Etudes* (May 3), concludes by saying that no matter whether one accepts or rejects this sublime conception, one cannot deny that essentially the theory of St. Thomas is in accord with modern scientific thought, which subjects particular forces and organisms to the action of universal agents.

A SONG

By J. Corson Miller

If you would sing a sun-song—
(Glittering coins in a mint of sky),
Tangle your heart in a web of laughter,
Listen well as the lark swings by!
In the dawn-shop trinkets are never sold—
You must be poor in silver and gold.

And if a moon-song you would sing—
(Pearls and opals on a young queen's breast),
You must prick your heart with thorns of
love,
But a withered rose is best.
In the bank of the moon there's a vault of
tears,
Crowded with dust of the loveless years.

A star-song floats from the spires of sleep—
(Tolling of bells and the feet of the dead),
The wheels must turn in a world of wars
For the blossoming babe and the drooping
head.
Sing me a song of the shadow-lands—
The ghostly faces and waving hands.

Bernadette Soubirous in the Light of Official Documents

(By the Rev. Herbert Thurston, S. J., in "The Month," No. 746)

(II. Conclusion).

D'Angla at a much later date told Père Cros that he had drafted this report in accordance with the information brought to him by the gendarmes on duty. Anyone who is in the least familiar with the story of the apparitions will see that it swarms with inaccuracies. The first vision took place on February 11th and under circumstances quite different from those described. On the other hand it is true that "the Lady" spoke for the first time on February 18th, promising happiness in the world to come and asking Bernadette to visit the grotto every day for a fortnight.

So far as I can make out, this is the earliest piece of documentary evidence we possess regarding the visions at the grotto. Of course there are numberless other accounts of rather later date, some of which we have just as they were taken down, before the series of apparitions terminated. One would give a good deal to be able to read a stenographic report of Bernadette's replies when she was interrogated on Sunday, February 21, 1858, first of all by M. Dutour, the Procureur Impérial, and then in the afternoon by M. Jacomet, the Commissaire de Police, but though Père Cros prints lengthy summaries of both interviews, the first seems to be derived from a statement drawn up by M. Dutour many years afterwards, and the other depends upon the recollections of M. Lestrade and his sister, who were present on the occasion. M. Lestrade's narrative, despite the fact that he published in 1899 a considerable volume on "The Appearances of the Blessed Virgin Mary at the Grotto of Lourdes," does not inspire confidence, and Père Cros frankly says as much (pp. 200 sq.). It is curious that the seriously misleading account of the early apparitions forwarded by D'Angla on February 23rd to his superior officer coincides almost word for word with a paragraph which appeared in the solitary newspaper of Lourdes, *Le*

Lavedan, in its issue dated "Thursday, 18 February." The natural inference would be that D'Angla had simply copied from the newspaper, but it seems certain on the other hand that this journal, contrary to the modern tendency to anticipate the formal date of publication, habitually appeared three or four days later than its specified time of issue. Indeed, in the present instance it *must* have been so; for this number of the *Lavedan* for February 18th not only mentions the request of the apparition that the child should return every day for a fortnight, but informs us that "la jeune fille" (she is not named) "goes every morning with a candle in her hand to pray at the entrance of the grotto escorted by more than five hundred people." (Cros, p. 410). Now the request that the visits should be continued for a fortnight was only made on February 18th, and February 23rd was the first morning upon which we have evidence that Bernadette was accompanied by any notable concourse of observers. It would seem, then, quite probable that the *Lavedan* had obtained from D'Angla a copy of his memorandum and printed it with a few slight modifications and additions.

Public attention having once been directed to the subject of the apparitions, there was no lack of official interest in the further developments and the possible disturbance of order which this new sensation threatened to occasion. From the archives of the Ministry of Public Instruction and of Worship in Paris, from those of the Prefecture at Tarbes, of the High Court at Pau, of the Episcopial See of Tarbes, of the Mairie at Lourdes, and many other sources Père Cros has extracted a number of documents, many of which he has printed entire. One of the earliest and certainly one of the most valuable is the report which on March 1st, 1858, was addressed by that most admirable Chris-

tian, M. Dutour, Procureur Impérial of Lourdes, -to his immediate chief, the Procureur Général at Pau. M. Dutour begins by saying that although the facts of which he is about to speak do not as yet in his estimation bring those concerned in them under the ban of the law (*n'offrent pas, du moins encore, un caractère délictueux*), still the popular excitement thus occasioned was so great that it was necessary to call the attention of higher authorities to what was going on. "The matter in question is the apparition of the Virgin to a poor little girl, thirteen years old, named Bernarde Soubirous." (Bernarde was the name by which the Soubirous' eldest daughter was christened, though she was known to the family and neighbors as Bernadette).

"The intelligentsia of Lourdes [he goes on] are satisfied that the child is suffering from hallucinations, a well known form of mental trouble, but there are a great and increasing number of people, belonging to all classes of society, who believe her to be in direct communication with the Almighty. So far the law has not intervened, but only watches developments a little apprehensively.

"Bernadette Soubirous has never seemed, and does not now seem, to look for any temporal advantage likely to result from the supernatural favor of which she considers herself to be the object. Her family are less exempt from suspicion. Their antecedents, in view more especially of their present behaviour, warrant the presumption that their motives are not entirely disinterested."

M. Dutour goes on to speak of the father's imprisonment for theft and the mother's intemperate habits, adding that "in the dark and unhealthy basement in which they live there is often not enough to eat." This was the cause, he explains, which on February 11th took Bernadette and her two companions to the banks of the Gave in the hope of picking up scraps of drift-wood or bones which they might sell for a few coppers. Next follows a brief but quite accurate ac-

count of the apparition alleged to have been seen by her on that day and on the following Sunday (February 14th). On the Monday morning, we are told, she went to the convent, where she was being prepared for her first Communion. There when something was said of the vision she had seen, one of the Sisters told her that it was all imagination and that she ought not to think any more of it, while another remarked that if it was not an illusion and she had really seen the Blessed Virgin, she ought to ask our Lady to teach her the catechism which she found so much difficulty in learning. So far we have nothing very novel in M. Dutour's report, but the next passage lifts the veil a little from an episode in the story which has always been shrouded in some sort of mystery. It seems worth while to translate in full.

"Other people did not treat the visions as breezily as did this good nun. A certain Madame Millet, who was once a domestic servant but who is now-a-days the possessor of a snug fortune derived from a marriage with her former master—she is a woman whose moral character when she was young caused some little gossip, and who now, being ignorant and idle, is the easy prey of any form of excitement which gratifies her caprice—Mme Millet, I say, having heard people speak of the grotto of Massabielle where the apparition had taken place, set her heart on visiting it in company with Bernadette. For three days (the 18, 19, and 20 of February) she carried the poor child off and lodged her in her own house. During these days they went each morning to the grotto where they lit candles and said the rosary.

"On the very first day Mme Millet got the child to ask the Blessed Virgin if her presence there would be permitted. She was told that there would be no objection. The visitor would have liked to obtain a convincing proof of this favorable reception; she had taken care to provide paper, pens and a bottle of ink, and wanted an answer in writing on the paper she had

brought, but the Virgin answered that it would be useless. The apparition was content later to ask Bernadette to do her the favour of visiting her for a fortnight, adding that she purposed to make her happy, if not in this world, at any rate in the world to come. In the evening of the 20th Bernadette left Mme Millet to return to her own family."

It is plain that we have before us here another circumstance which tended to cast suspicion upon the supernatural charter of Bernadette's vision. The child's association with Mme Millet, though M. Dutour himself seems to recognize clearly that the poor girl herself was not to blame, did not favorably impress those who were inclined to be particular about the moral standing of their acquaintances. That Mme Millet was looked at askance by the Lourdes people of that day appears clearly from several little allusions occurring in the depositions which Père Cros has printed. For example, speaking of the apparition of Saturday, February 20th, Rosine Cazenave tells us how she tried to persuade her sister Dominique to go with her to the grotto, but Dominique "persistently objected, on the ground that certain people who were seen at the grotto in intimate association with Bernadette enjoyed a very poor reputation in the town." (Cros, p. 186; cf. pp. 166, 177, etc.) This was quite clearly aimed at Mme Millet. Again Bernadette's godmother, who was also her aunt, evidently disapproved of the child's connection with the same lady. "Mme Millet," she tells us (Cros, p. 183), "wanted to draw Bernadette to her own house, simply to make herself conspicuous (*pour se faire voir*); but we would not let it go on." In Père Cros' first book ("Récits," 1901) he does not name Mme Millet, but refers to her as Mme X. . . ., a significant but rather curious reticence, seeing that more than thirty years earlier M. Lasserre had given the name without any disguise in a book which was in the hands of hundreds of thousands of readers. That the association with Mme Millet prejudiced the cause of the apparitions

cannot be doubted. In particular it suggested to many minds that the Soubirous family in their dire need were glad to be taken up by a woman with plenty of money, disregarding the gossip of which she was the subject. We find, consequently, that on February 21st, in the first official examination of Bernadette, M. Dutour questioned her closely on this matter. He seems to have told the child rather sternly that if she was romancing, and if she or her family were proved to have derived any material benefit from the story of the apparitions, the law would intervene and a severe sentence might follow. Bernadette answered that she looked for no gain of any sort in this life.

"So you say [replied the Procureur]. But have you not already accepted the hospitality of Mme Millet, and have you not been made much more comfortable there than you could have been at home? No doubt your father and mother hope to better themselves by making use of you and your visions, even though they be no more than dreams, or, worse still, falsehoods.

"Mme Millet made a point of taking me home with her; she came to fetch me. I gave in to her appeal in order to do her a kindness. I was not thinking of myself. And I have told no falsehood either to her or to anyone else." (Cros, p. 195.)

No one can doubt Bernadette's sincerity in this answer, and it is worthy of notice that the day before her interview with M. Dutour she had already returned home and seems never to have stayed with Mme Millet afterwards. Provincial society, especially in 1858, was apt to be censorious on very slight grounds, so that we can by no means assume that the lady was as reprehensible as gossip seemed to indicate, but the marvel remains that anyone with so doubtful a reputation should have been intimately concerned in the continuance of the manifestations which have thrilled the whole wide world.

After the trance into which Bernadette had fallen the Sunday before

(February 14th) when she had, practically speaking, to be carried insensible to Nicolau's mill, her mother and relatives were frightened. There is evidence that they strongly opposed the idea of any further visits to Massabielle, and the nuns at the convent on the Monday (Cros, p. 170 and p. 139.) believed that they had convinced Bernadette that she had said good-bye to the grotto for ever. At that time the child had not heard the apparition speak and she had made no promise to repeat her visits every day for a fortnight. Humanly speaking it seemed that the incident was closed. Bernadette was good and obedient, and her parents were resolved not to allow her to return to the spot again. If the series of visits was resumed it was undoubtedly the insistence—apparently for very human and imperfect motives—of Mme Millet which brought about this result. She was well-to-do, she brought her sewing-maid with her, she would have been able to address that destitute household with an assumption of something like authority; moreover, there were two grown-up people going with Bernadette now instead of a band of little ragamuffins. No danger was apparently to be apprehended under such conditions. Certainly the means by which Heaven achieves its ends are often strange enough. It was in the company of Mme Millet that this child of predilection first heard the Blessed Virgin speak. Bernadette said that our Lady's eyes had rested with special kindness upon Antoinette Peyret, the sewing-maid, who was a Child of Mary. The account seems rather to imply that Mme Millet's presence met with no such recognition. Perhaps she felt something of this and doubted whether she ought to withdraw, but the apparition on being questioned told Bernadette she might stay. It was on this occasion that the request was made that the child should return every day for a fortnight, and also the promise that she should be happy, not in this world but in the next.

But it is high time to return to the report which M. Dutour despatched to

Pau on March 1st, and from which I have been quoting. After speaking of the unfavorable impression produced by Mme Millet's connection with the visions the Procureur goes on to explain how with each visit of Bernadette to the grotto the attendance accompanying her has increased in numbers, and how that morning it was said to have amounted to nearly two thousand. He also tells of the precautions taken to keep the child and her parents under observation, but admits that he has no satisfactory evidence of gifts received by them, and that consequently the incarceration of Bernadette even though she is persisting in her visits to the grotto would hardly be justified. Moreover, he attests that the popular excitement is considerable, and that Bernadette in her state of trance seems to exercise a remarkable fascination over all who witness it. Then he goes on:

"I also learn that this morning, her father and mother, who up to the present had taken no part in the proceedings, were seen at the grotto beside her, threatening to withdraw and take their daughter with them if the crowd did not behave reverently, making people take their hats off if they were wearing them, transmitting to the assembly the orders of Bernadette, who in the middle of her vision held up her rosary and made the rest hold up their rosaries for our Lady's blessing. The presence of this unfortunate pair, their manner of speaking, and most of all their moral character and ill repute, are assuredly calculated to break the spell and to inspire not only doubt but repulsion. Is it possible that She who is the purest of creatures can have chosen such abject emissaries through whom to communicate her wishes? Has religion anything to gain by a spectacle like this?"

"The clergy in this matter are maintaining an attitude of extreme reserve. Some of them, if I may trust the information which has reached me, are disposed to encourage these manifestations of popular enthusiasm. It is certain that the ardor manifested in the cause by people whose religious

sympathies and practices of piety are well known justifies such a suspicion. Rumor also says that Bernadette, when she goes to confession, instead of being dissuaded from visiting the Grotto by her confessor is on the contrary encouraged by him. If he advised her to avoid these daily occasions of religious excitement and frenzy, she would no longer hanker after them, and her poor anæmic brain would, so I am assured, entirely recover." (Cros, pp. 328-332).

It must be remembered that the writer of this report was himself a most excellent and practical Catholic, of whom Père Cros (p. 193) from personal knowledge, speaks in the warmest terms. Captain D'Angla, who is not at all enthusiastic in his appreciation of the Lourdes officials in general, makes an exception, as we have seen, of M. Jacomet, and with him he couples M. Dutour, praising his "keen brain and honest heart"; and adding that "everyone respected him and loved him." (Cros, p. 212). The Procureur Impérial had seen and questioned Bernadette just ten days before, and it may be noticed that in this official report to headquarters he does not suggest that she was in bad faith. His opinion evidently inclines to the view that she was deluded. What most weighed against her in his eyes was the discredit attaching to the family, whom he did not know personally but only from the police reports. I think it is clear that the judgment in this case was over-severe. The proverb "give a dog a bad name and hang him" is especially true in the case of poor people who lose their good name in a little provincial town. Moreover, other circumstances contributed to their disrepute: two relatives of the family were known to be unmarried mothers, and a connection by marriage of Louise Casterot's had undergone the extreme penalty of the law for some homicidal crime at Tarbes. The marvel is that in the face of all these drawbacks the simple faith of Bernadette has triumphed, and that in spite of poverty, misrepresentation and official antagonism in many forms, she is now honored upon the altars of the Church.

Senator Phipps and the Phipps Bill

An interesting commentary on the company into which certain self-constituted representatives of Catholic interests have strayed is furnished by the following excerpt from a dispatch sent out by the Associated Press from Denver:

"*Denver, Colo., Sept. 11* (By A. P.).—A two year fight for control of the Colorado Republican party, waged by United States Senator Lawrence C. Phipps and Senator Rice W. Means, directing head of the State Ku Klux Klan, against Clarence C. Hamlin, Republican national committeeman and leader of the antiklan faction of the party, will be settled at the State primary election Tuesday. The campaign, one of the most bitter in the political history of the State, has resolved itself into a battle of personalities without a national issue."—(*Washington Post*, Sept. 12).

Senator Phipps is chairman of the Senate Committee on Education and Labor, in which there is now pending a bill to enlarge the powers of the U. S. Bureau of Education and to increase its annual appropriation. This bill, which bears the Senator's name but was drafted by men who should have known better and done better, was recently being urged upon the Catholic people and the whole country by the Rev. John J. Burke, C. S. P., William F. Montavon, Charles F. Dolle, and Miss Agnes G. Regan, all of the N. C. W. C.

It need hardly be remarked that Senator Phipps is not the kind of official to whom the safety and interests of Catholic education should be entrusted.

Until the Catholic people develop a thoroughly Catholic mind, they will not want a Catholic daily. Their wants make circulation. As it is, the rottenest daily newspapers in the country have enormous circulation in the cities where Catholics form a large percentage, if not a majority of the population.—*San Francisco Monitor*.

Japanese Missionaries on Shintoism

While there is, and has been for many years, considerable missionary activity for the conversion of Japan to the Catholic Faith, there has been of late, on the other hand, another movement going on in the land of the Mikado. This is a well-directed propaganda for the spread of the religions of the East, especially of Buddhism, among the nations of the West. A little monthly magazine *The Young East*, published at Hongo, Tokyo, is especially active in this regard.

It behooves our Catholic heralds of the faith to be acquainted with Oriental non-Christian religions in order to meet the objections of those who are to be introduced to the light of Christianity.

A splendid help for the acquisition of this necessary knowledge will be "Shinto," by the Rev. George Schurhammer, S. J., a well-known authority on the culture and religion of Japan. The volume contains the reports of the early Jesuit missionaries in Japan on this religion. When Francis Xavier landed on the coast of Japan as the first Christian missionary in the year 1549, Shintoism, the primitive religion of the Japanese, had been overgrown by Buddhism for more than six hundred years.

Many of the documents on which Father Schurhammer bases his scholarly study are manuscripts in the possession of the Society of Jesus and have been hitherto unpublished. This work is a proof that the early missionaries were scholarly men and took considerable trouble to get a first-hand acquaintance with the religion of the people whom they had come to convert.

We hail this sumptuous work as another proof of the increasing interest shown by Catholic scholars in the field of Comparative Religion. The text is in English and German. (*Shin-to—The Way of the Gods in Japan*, by George Schurhammer, S. J. With 102 illustrations and 12 Colored Plates. Kurt Schroeder, Bonn and Leipzig.)

Albert Muntsch, S. J.

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- Coyle, J. B. (C. SS. R.) Meditations and Readings for Every Day of the Year. Selected from the Writings of St. Alphonsus. Vol. II. From Sexagesima to Holy Saturday. Dublin, 1926. \$1.50.
- Leonard, Jos. (C. M.) St. Vincent de Paul and Mental Prayer. A Selection of Letters and Addresses. London, 1925. \$2.50.
- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Swaby, Alfred, O. P. The Last Supper and Calvary. London, 1926. \$1.50.
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- Kunze, O. Heliand. Die altsächsische Evangelien-dichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Hall-Patch, W. St. Philip, Tutor and Saint. London, 1926. \$1.
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- McElhone, J. F. (C. S. C.) Following Our Divine Model. Meditations for Those Who Are Called. St. Louis, 1926. \$1.50.
- Fey, Mother Clare. Meditations for Advent and Christmas. London, 1926. \$1.75.
- Kienberger, V. F. (O. P.) Benediction from Solitude. [Meditations.] New York, 1926. \$1.
- Kühnel, Jos. Von der Enkelin Gottes. Gedanken über religiöse Kunst. Mit 8 Bildern. Freiburg i. B., 1926. \$1.
- Hannahan, Jerome D. Teacher Tells a Story. Study Lessons in Conduct and Religion for Every Day in the School Year. New York, 1925. \$1.50.
- Lyuk, F. M. (S. V. D.) The Holy Eucharist and Christian Life. Techny, Ill., 1926. Illustrated. 75 cts.
- Waltendorf, M. J. Sponsa Christi. Schwester M. Angelica von Jesus, unbeschuhte Karmeliterin (1893-1919). Nach ihren Aufzeichnungen. Mit 3 Bildern. Freiburg i. B., 1926. \$1.

THE FORTNIGHTLY REVIEW

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Joseph de Maistre and Freemasonry

It will surprise many admirers of Joseph de Maistre (1753 to 1821), the famous author of *Du Pape*, *Soirées de St. Pétersbourg*, and other Catholic books, to learn that he was a Freemason in his youth and early manhood. Paul Vulliaud tells the story in his recently published monograph, *Joseph de Maistre, Franc-Maçon* (Paris: Emile Nourry).

De Maistre, according to Vulliaud, saw in Freemasonry an esoteric and mystical school of doctrine definitely Christian and not incompatible with the Catholic faith. How he could hold this erroneous view in the face of the Bull "In eminenti," issued by Clement XII in 1738, and reinforced by the "Providas" of Benedict XIV, in 1751, and of the fact that it was a capital offence for a man to be a Mason in the Papal States, is a riddle. About 1809, when he was over fifty years of age, de Maistre deserted Freemasonry on the ground that it had become an anti-religious and revolutionary organization, though it is not clear that he formally severed his connection with it, for as late as 1810 he was invited to a Masonic reunion at St. Petersburg and seems to have been inclined to accept. Even later than this he wavered at times in his opinion, as when, in writing to Czar Alexander, he said that he did not know whether "the sect is really organized, whether it forms a society, properly speaking, with its laws and its superiors, or whether it be only the result of a crowd of men who all desire the same thing."

In a review of Vulliaud's book, the Masonic monthly *Builder* (St. Louis, Mo., Vol. XII, No. 9, p. 285) discusses the question "whether the breach between Masonry and the Church was really inevitable," and expresses the opinion "that it was not."

"Suppose," says the writer "that Freemasonry had been left alone, or that the suspicious rulers had done what Napoleon did later, and had a nominee of their own chosen as Grand Master, the Craft in Europe would

either have retained its character of complete indifference or neutrality to all contentious questions, or else it might have tended to split up into definite national groups with little or no fraternal intercourse, much as the Freemasonry of Denmark and Scandinavia has done. But once it was condemned by the Church as being not only a religious [*sic!*] but irreligious, and suppressed by various governments as being liberal and revolutionary, two reactions inevitably followed. With all the reluctance they may have felt towards it, Freemasons were unwillingly forced into a position in which they found themselves regarded as enemies to the powers that were. And the public effect this would have was to lead precisely the liberals and revolutionaries to seek to join it, with the result that more and more of its membership came to be composed of men of this class of mind. It seems indeed," in the opinion of this Masonic writer, "that Rome has in Europe, and elsewhere, created an enemy where she might have made a friend."

What this writer and many others like him, even a few on the Catholic side, fail to see is, that speculative Freemasonry, as soon as it became known to the Church authorities, was perceived by them to be a naturalistic and therefore anti-Christian sect, which undermined the Catholic faith, first in its members, and through them in the rest of society, creating religious indifferentism and contempt for orthodoxy and ecclesiastical authority. This was precisely the reason why Clement XII, Benedict XIV, Leo XII, Pius VIII, Gregory XVI, Pius IX, and Leo XIII condemned Masonry. To hold that the breach between the Church and Freemasonry could have been avoided, is to presuppose that either the Church or Freemasonry could have sacrificed its respective principles, which is rather an unfavorable reflection—is it not?—on the Craft.

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The Case of Dr. Wittig

Dr. Joseph Wittig, whose case was discussed in the *F. R.*, XXXII, 18, p. 389; 21, p. 440, has been excommunicated by the Supreme Congregation of the Holy Office, according to a declaration of the ordinariate of Breslau, dated June 12, 1926. The reason given is "disobedience." According to his own admission, published in the *Neuroder Nachrichten*, Dr. Wittig refused to withdraw from circulation those of his books which were placed on the Roman Index, and also refused to renew the oath against Modernism. He declared himself ready to retract any error, but said he could not do so because the authorities would not point out any single heretical passage in his writings, but condemned them in a general way. He declared that he intended to remain a Catholic and to preserve the faith of his fathers.

Dr. Wittig's writings have been immensely popular in Germany, and priests and people are very sorry that they have been proscribed and their author has been excommunicated. But in view of the unsound tendencies of his teaching, as previously explained, Rome could not act otherwise. Like many heretics before him, Dr. Wittig claims to have got his ideas on grace and justification from St. Augustine.

But he seems to have forgotten Augustine's "Roma locuta."

Prof. Wittig gave up his chair in the University of Breslau, where Dr. Altaner is lecturing in his place. At present he is editing a quarterly magazine, called *Die Kreatur*, together with M. Buber and V. von Weizsäcker. A pamphlet (*Religio Depopulata*) written by his friend Eugene Rosenstock, seems only to have made matters worse. See *Schweizerische Rundschau*, Sept., 1926, pp. 413-425. The same magazine, by the way, about a year ago published a convincing statement of Wittig's theological errors from the pen of Msgr. Gisler.

TWILIGHT IN LOUISIANA LOWLANDS

By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.

The day was drawing gently to its close.
A star blossomed into silver beauty in the sky,
Which was a luminous blue.
Mauve veils of mists were rising at the threshold of night.
The woods was a grey blur against the heavens.
One . . . two . . . three . . . four lights began to twinkle in some long low houses across the cane-fields.
There was silence and there was peace.
God seemed to have painted some lovely water-color,
Which He would wish one of his creatures to copy,—
One, perhaps, like Corot.

Economics for Christians

Economics for Christians and Other Papers, by Joseph Clayton (Herder), is a vivid and readable statement of the evils from which society is suffering at present. The various discourses (on labor, dividends, unemployment, waste, poverty and property, etc.) deal with elementary matters and mainly point out the unhappy consequences of our present industrial methods and business ethics, without more than vaguely suggesting a better way. "If all who live on dividends, rent or interest," says the author, "could explain that while admittedly doing nothing to feed the hungry, clothe the naked, or house the homeless, they may yet justly claim a share of the reward of labor for other useful services, it would help to disperse the laborers' sense of being robbed."

The book will serve its avowed purpose of introducing the average reader into the study of what has been widely discredited as "the dismal science" and creating an appetite for additional and more detailed information.

Mr. Clayton's viewpoint, needless to say, is essentially Christian, though it is not easy to decide to what school of social reformers, if any, he belongs.

* * *

Under the title, *Das Arbeitsethos der Kirche nach Thomas von Aquin und Leo XIII: Untersuchungen über den Wirtschaftsgeist des Katholizismus*, the Rev. J. Haessle, Ph. D., has written what the publisher (Herder) proclaims to be "the first exhaustive scientific elucidation of the encyclical 'Rerum Novarum' in this or any other country." The author, after a brief historical introduction, sets forth the ethical, social, juridical, and economic character of labor and shows how the great social question can be effectively solved by the application of the programme elaborated by Leo XIII.

Dr. Haessle thinks that the postulate of a living wage is economically realizable and distinguishes a true and a false capitalism, the former of which he regards as compatible with the teleological and anthropocentric pro-

gramme of Christian Solidarism. In our opinion he overestimates the encyclical "Rerum Novarum" and underestimates the difficulties of a truly effective social reform.

* * *

In *Christianity and Reconstruction* (Sands & Co. and B. Herder Book Co.) Father Bampton, S. J., studies Christ's methods of reconstructing society and tries to apply them to the solution of our present-day difficulties. He emphasizes the trite but too often neglected truth that in attempting to reconstruct society on a Christian basis, we must deal with human nature not in the abstract, but in the concrete individual; not so much with human institutions, as with men. That was Christ's method, and with it He went straight to the root of things. The Catholic conception of labor is well explained and the anti-Christian character of the capitalistic heresy that acquisition of wealth is the end and object of human existence, is convincingly shown. The author clearly perceives that Communism is the social heresy of the hour and he devotes quite a few pages of his book to its refutation.

The weakest chapter is the last, on "Christianity and Capitalism." Fr. Bampton admits and castigates the evils of Capitalism, but he is not consistent in his palliating attitude towards the capitalistic system as such. The rigorous application of Christian principles, as advocated by him, seems to us to demand the abolition of the wage system in favor of a more equitable distribution of the fruits of human labor.

It was said of Field Marshal von Moltke that he knew how to hold his tongue in seven languages. Apparently the art has been lost. "There is altogether too much gab in our day and generation," rightly says the *Casket*; "we are prepared to offer opinions about anything and everything, and to make them out of nothing right on the spot." What we need is less "gab" and more serious thought and study.

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Catholics and Clubs

To the Editor:—

Apropos of "Catholic and Luncheon Clubs," I can realize that these luncheon clubs can be of very good service to Catholic young men in the smaller cities, like Louisville, but here in New York we have something else, mostly community clubs located in the suburbs, or again the country clubs, when we are well enough off to afford this privilege.

Being brought up in Catholic schools, colleges, and universities, when making our debut into the professional and business world we necessarily have a limited acquaintance, making it quite necessary for us to extend our clientèle, so to speak, and the different clubs seem to offer the only opportunity to extend our acquaintances and make new friends.

I know many Catholic men who, after leaving school and taking up the practice of law and medicine, have their practice confined to Catholics exclusively, some of them having gone

through life with very few if any acquaintances outside their own religion.

In business it is altogether different, and in starting, we have some handicaps on account of having been detached, so to speak, and are confronted with a situation that is quite difficult for some to overcome.

Then again it is human nature with most of us to enjoy the contacts and friendships of all sorts of citizens.

New York City C. R. Hamilton

A Stockholm cable to the *N. Y. World* (Aug. 6) says that Dr. Serge Voronoff announced at the Physiologists' Congress held in that city that he grafted organs of a human female on a chimpanzee, impregnated the beast with "human germs," and expects the offspring, due in December or January, to be "a biological human child." The report adds that "the account of the experiment shocked those scientists who did not regard it with scepticism." Is Science going mad!

Christ in the Old Slavonic Translation of Josephus

Fr. Herman Dieckmann, S. J., in the third *Quartalheft* of the Innsbruck *Zeitschrift für katholische Theologie* (Vol. L, No. 3, pp. 463-475), comments on the much-discussed testimony to Christ found in the Old Slavonic translation of Josephus's *De Bello Iudaico*, first edited by A. Behrendt, in 1906.

They are eight passages in all, dealing partly (No. 1-3) with John the Baptist, partly (No. 4, 6, 7, 8) with Christ Himself, and partly (No. 5) with His Apostles. They agree substantially with the famous text in Josephus's *Antiquitates*, which the latest critic, Prof. R. Laqueur, accepts as genuine. Dr. Behrendt shares this view with respect to the passages found in the Old Slavonic version of *De Bello Iudaico*, which he regards as a translation from the Aramaic. Eisler thinks some portions of the text are interpolated. Lehmann-Haupt hails the newly discovered text as a corroboration of the historicity of Christ. But, as Fr. Dieckmann points out, the existence of Christ is so well established that it needs no corroborative evidence. Kampers thinks that all the passages pertaining to Christ in both of Josephus's works, the *Antiquitates* and the *Jewish War*, are genuine, but those contained in the latter work were left out as displeasing to the Roman emperors, whereas in the *Antiquities*, which were edited later, there was no reason for omitting them.

Fr. Dieckmann says that before the question can be definitively decided, two questions must be answered, namely: (1) Can Josephus, the Jew, be the author of these passages? and (2) Can the passages be Christian interpolations? Both questions cannot be answered until the Old Slavonic text of the *De Bello Iudaico* has been carefully examined.

Dr. Eisler, by the way, connects the Passion with a political revolution in Palestine and understands Josephus as intimating that Christ was the leader

of this revolution and was executed as such. This, of course, is inadmissible in the light of the gospels.

An Indian Grammar

The researches of Boas, Swanton, Sapir, Michelson, Dixon, and Kroeber in American Indian languages have opened an inviting field to the student of primitive linguistics. It was proper that our Catholic missionaries should take part in this work, and should help to rescue from oblivion Indian languages that are on the way to extinction. In the FORTNIGHTLY REVIEW for July 1, 1926, we referred to the work of the Franciscan missionaries in American Indian languages. It is grateful to record that the Franciscans of the Southwest are doing for the tongues of the tribes of that region what has been so well done for the language of the Chippewas in the Northern and Eastern States.

The Navahos are an important Athapascan tribe and occupy a reservation of more than nine million acres in N. E. Arizona, N. W. New Mexico, and S. E. Utah. What the well-known missionary and anthropologist, Fr. Morice, O. M. I., has done for the Northern Denés, among whom he has spent several decades, has been accomplished, as far as their language is concerned, for the Denés or Navahos of Arizona by a Franciscan of the Cincinnati Province of St. John the Baptist. A clear limitation of the territory in which the language discussed is spoken would have been welcome to many students. We are sure the editors of *Anthropos* will be delighted to take notice of this painstaking study in a field in which the workers are so few. A careful reading of a few pages of this manual will help to do away with the notion that Greek and Latin are the "richest" of all languages owing to their "facilities" of expressing shades of thought by change of terminations.

(*A Manual of Navaho Grammar Arranged by Fr. Berard Haile, O. F. M. St. Michael's, Arizona, 1926*). A. M.

The American Hierarchy and the Mexican "Kulturkampf"

An outstanding, important, and salutary accomplishment of the recent meeting of the American hierarchy was the appointment of a committee, consisting of Cardinal Hayes, Archbishops Glennon and Dowling, and Bishops Kelley and Schrembs, to handle the Mexican situation. The reason for this move is obvious. It is gratifying that the bishops of the United States have seen the need for a close study and a convincing exposition of conditions in Mexico, which are reacting upon the Church both in North and South America.

The Committee is to prepare a pastoral letter. This letter, when it shall appear, will speak to the Catholic people with authority. It will present to them *facts*, which thus far have been so sadly lacking, and will give the prudent guidance which is needed and can come only from the hierarchy.

The FORTNIGHTLY REVIEW confidently awaits a letter which will take its place among great historic documents. We also indulge the hope that the Rev. John J. Burke, C. S. P., Mr. William F. Montavon, and Mr. Charles F. Dolle, who have such a heavy responsibility for the imperiling of Catholic education and for the Mexican muddle, will not be allowed to continue activities which may prejudice the effect of the forthcoming pastoral letter.

Why Are We So Timorous?

Have we not made the mistake of trying to defend the indefensible? From showing that the Church has made no doctrinal mistake, have we not advanced to the position that no churchmen ever made a political blunder? Too often this seems to be the position of the man in the street—and the ends of truth are not served thus. It will detract not one iota from the Church's divinity to admit that some of her servants, some even of the highest rank, betrayed her as her Founder had been betrayed before her.

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Why then are we so timorous? May we close our eyes to the fact that many of our brethren lead lives that reflect no glory on the Church? Do we not know that missions are a recurrent necessity in every parish, as are retreats in every community? Or are we unaware of the fact that the great Sacrament of Penance has real work to do among us? Away then with that false shame which would have us shun the facts of life. Let the competent writer turn the spotlight of his talent on us as we are, insisting only that justice be served. Criticism should be welcomed, and given the hearing it deserves.—*Good Counsel Magazine*, Chicago, Vol. II, No. 9.

Plant Life

“The blood is the life,” it was said of old. Now we know that in all plants the sap is the blood, and in its free flowing is their life to be found. Sir Jagadis Bose, the well-known Hindu scientist, has just proved this great fact to an audience of the British Association. By means of some striking experiments, and with his own delicate apparatus, he showed the moving sap in a living plant. Adding a stimulant, he quickened the flow of the sap in exactly the same way as with human beings we increase the blood circulation. All this was clearly shown by a moving light upon the screen, which proved the ever rising life of the plant. Then, by poison, he reversed the process, and the light went downwards and ended in death. He showed that in all plants there is a central heart in the form of a cylindrical layer going from top to bottom which propels the sap by pulsation in the same way as our heart does the blood, by the flowing of which alone we can live. This Eastern scientist also told of the plant’s system of sensory and motor nerves working out their vital functions just as in our own bodies. The pulse beat of a plant is only one-millionth of an inch, but it does the work. Here, then, we see the lesson of life, as taught us by the Creator of the infinitely little, in the perfection of His wonderful ways.

Notes and Gleanings

Who is the senior in service among the bishops of the United States? The Rt. Rev. Edward J. O’Dea, Bishop of Seattle, observed the 30th anniversary of his consecration on Sept. 8, and *The Northwest Progress*, Seattle’s Catholic weekly, says of him (Vol. XXXII, No. 37): “In point of service, Bishop O’Dea is senior to all the Bishops of the United States. Consecrated on September 8, 1896, in St. James Cathedral, Vancouver, Bishop O’Dea has guided the destinies of the Church in this diocese through struggling pioneer days and through strenuous years of rapid growth. To-day the diocese and its institutions rank with the finest and most progressive in the country. Our numerous churches and charitable institutions, our splendid schools, the united and vigorous Catholic life and the Christian spirit and tolerance of our State are all monuments to the wisdom, the energy, and the unceasing labor of our beloved Bishop.”

Archbishop John J. Glennon was consecrated a few months before Bishop O’Dea, namely on June 29, 1896, but he was coadjutor, first to the Bishop of Kansas City and later to Archbishop Kain, until he became Archbishop of St. Louis, in his own right, Oct. 13, 1903. He, too, like Bishop O’Dea, has worked hard in the vineyard of his Master and has seen his diocese grow by leaps and bounds. We wish both these venerable prelates a cordial *ad multos annos!*

Germany’s presence in the League brings two new factors into that institution. One is the presence for the first time of an enemy power in the fellowship of allies and neutrals. Germany’s appeal for the disarmament of her erstwhile enemies will come with tremendous moral force in view of her own complete military prostration. She has already moved for the withdrawal of the army of occupation from her soil, basing her demand upon the inescapable logic that if the Locarno agreements mean anything at all, they render further occupation superfluous.

ous. In this Germany is likely to have the support of the great creditor nation of the West, which looks with scant sympathy upon France's appeal for the cancellation of her debt so long as her budget is fattened with vast military appropriations. The war guilt question and the problem of reparations are likely to receive more reasonable consideration now that Germany must be treated with the respect due to an equal.

A prominent Catholic layman, writing on the present unfortunate conditions in Mexico, says that similar difficulties have been experienced in every so-called Catholic country, and predicts that in a hundred years from now we shall probably have a "Kulturkampf" in our own country, where, according to the figures just given out by the Federal Trade Commission, the churches are rapidly accumulating a large proportion of the nation's wealth. He adds that "some one ought to sound the alarm, for if it is not done in time, everybody will have to use the fire escapes later on."

The bishops chosen to inaugurate the native hierarchy in China are described by the *Far East* as "splendid examples of zeal and piety,—men whose Catholicity comes down to them from the ages of persecutions and martyrdoms, men whose ancestors died for the faith." The Holy Father will consecrate them personally at Rome, thus paying a graceful compliment to the Chinese people as well as putting the seal on his foreign mission policy. It will probably take many generations before China with its immense territory and population can supply its own hierarchy and clergy, but an important step forward has been taken.

For an average American it is almost impossible to tell whether he is a Republican or a Democrat—both of these parties are so alike, that the only difference is in the name and the outer crust.—*Dearborn Independent*.

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They who are able to draw forth the mind and illumine the soul should be relieved from all other tasks.—J. L. Spalding.

Our old friend and contributor, Father J. Eugene Weibel, pioneer missionary of Arkansas, recently came over from his present home in Switzerland to celebrate his golden jubilee in the priesthood among his former parishioners. The Holy See honored him on this occasion by elevating him to the rank of a domestic prelate with the title of Monsignor. Msgr. Weibel, who is remembered by many of our readers for his articles "Forty Years of Missionary Life in Arkansas," which we published serially in 1920-21 (Vol. XXVI, Nos. 4 ff.), though nearly seventy years of age, is still hale and hearty and asked us before he returned to Lucerne, to remember him to all his old friends and acquaintances who read the *F. R. Ad multos annos!*

Col. P. H. Callahan's paper in the Sept. 1st issue of the *F. R.* has elicited a communication from Father Raymond Vernimont, of Denton, Tex., who says among other things: "I have been in Texas for 26 years, and no insult has been heaped on me. Though I live in a non-Catholic community, I have never been insulted. Generally speaking, politeness to priests and Sisters and Catholics is the rule in this part of the South. As to literacy, many schools in Texas can compare well with some northern schools. Texas is an immense State, which is really only just beginning to develop. In years to come it may surpass some of those which now boast of their literary attainments. May Col. Callahan continue his good work in the *F. R.* for the eradication of prejudice!"

Dr. W. H. Hutton, in concluding his preface to the new edition of his life of *Thomas Becket, Archbishop of Canterbury* (Cambridge University Press), inveighs against the barbarism "à Becket," which, he says, "has no contemporary or early authority whatever, and is as ugly as it is useless." It is strange indeed that such tricks should have been played with the name of the Saint whom the Anglican Dean of Winchester describes as "incomparably the most popular English hero of

the Middle Ages." Strange, too, that he who called himself all through life "Thomas of London,"—long after he had become Primate as well as Chancellor,—should be known to posterity as St. Thomas of Canterbury.

Dr. Hutton in his very readable biography of Thomas Becket—which is an attempt to present an accurate and balanced picture from the huge mass of material available—says that "no one can follow the life of Becket without feeling that it is open to criticism at every point. The attempt to make of such a character a 'plaster saint' fails utterly. He was violent, impetuous, resentful of injuries, impatient of opposition, bitter in tongue, stubborn in heart. But the conception of saintliness which involves impeccability is utterly foreign to the Christian idea; still less is it consistent with Christian history that one who is considered to have been a martyr should have lived a whole life of holiness. Becket was canonized within three years of his death, and no canonization in English history was ever so popular, while none was more strictly justified according to the rules of the Western Church before the Reformation."

The "Monument of Allied Gratitude to Our Lady of Lourdes" is nearing completion, and complaints are being voiced of its lack of beauty. It is said to "resemble a child's pile of building bricks." On the religious side, too, there are objectors, who declare that Lourdes is everybody's, not excepting the Germans and Austrians, and the memorial may disturb the devotion of pilgrims from the old Central Empires. The French correspondent of the London *Tablet* registers these complaints, but says in extenuation that "Lourdes is on French soil, and strangers must not be over-sensitive;" besides, "the new 'Chapelle des Souvenirs' is placed well away from the Grotto and the churches, and nobody needs to descend into its crypt against his will." Why do the Germans go to Lourdes, since they have so many Marian shrines of their own?

Vassar College has opened an "Institute in Eugenics." Margaret Sanger of birth control notoriety was the principal speaker at the opening, which is pathetically eloquent of the aims and purposes of this new institute at Vassar. This is the college to which one of our Catholic academics in the East last year gave a scholarship and when the *Record* criticized that action it was taken to task by a Catholic father. Really, it is almost pitiful to see some of our Catholic parents thrusting their children into the atmosphere of these proud and impenitent propagandists of paganism.—*Louisville Record*.

We are at a loss to understand the purpose of the N. C. W. C. news bureau in sending out reams of history concerning the Mexican situation during the Wilson administration. That was adequately handled by the Catholic press at the time. The responsibility of our government for the present situation in Mexico began with the late President Wilson's espousal of the cause of Carranza and his bandit horde. But this is ancient history. The N. C. W. C. news bureau might be better employed in getting accurate and concise news of the situation in Mexico to-day. We find its reports somewhat belated and entirely too prolix.—*True Voice*, Omaha, Neb., Sept. 10.

A physician, writing to *America* (Vol. XXXV, No. 9) gives expression to the dissatisfaction existing in Catholic medical circles with the work of the Lourdes Bureau des Constatations. "We Catholics," he says, "do not doubt the authenticity of these miracles, but most of us, particularly those who are physicians, desire scientific corroboration, such as case reports, that we can present to our unbelieving or sceptical professional friends. I am quite willing to accept the statements appearing in Father Clifford's splendid *Logic of Lourdes* and in the occasional report by a layman, of an isolated miraculous cure, but although they make splendid reading, still they appeal mostly to the Faith that is in us. One or two detailed case reports,

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To bring about a better understanding and closer co-operation between non-Scholastic and Scholastic thinkers of English-speaking countries—such is the aim of this book. With this end in view the author invited prominent representatives of both sides to a frank expression of opinion on vital questions concerning the New Scholasticism and other contemporaneous schools of philosophic thought.

The book is divided into three parts. Part I contains the answers given by non-Scholastic professors of philosophy in the leading universities of the United States, Great Britain and Canada, to a questionnaire submitted to them and the following points: present attitude of non-Scholastic thinkers toward Scholastic and Neo-Scholastic philosophy; reasons for the unfriendliness or indifference towards it,—whether they are to be found in the content, or method, or other aspects of that philosophy; the contributions which it can make toward the solution of present-day problems; present prospects for a rapprochement between it and other currents of contemporaneous thought; the means to be used for bringing about a better understanding and closer co-operation in the domain of philosophy. The opinions of the thirty-three professors who returned answers for publication are first given in their original form, and then summarized and grouped as commendations, counsels, criticism.

Part II consists of original contributions from leading Neo-Scholastics of Belgium, France, Germany, and Italy, on the nature, aim, methods of New Scholasticism; on its attitude towards modern and contemporaneous thought; on the progress of the Neo-Scholastic movement in the several countries since the issuance of the encyclical "Aeterni Patris" (1879). Among the contributors are scholars of international fame like Grabmann, Maritain, Olgiate, E. Jansen, Noel, and others.

In Part III the author devotes several chapters to a question of vital moment to the New Scholasticism: on the basis of the best authorities he establishes the true view of the fortunes of Scholastic philosophy during the important period of transition from the medieval to the modern era. This view then furnishes the groundwork for a presentation of the status and standpoint of the New Scholasticism, for a statement of the law and fact of continuity, and for some further considerations on the ideals and methods of the Neo-Scholastic movement.

"The book will be found very helpful and stimulating for all teachers and students of philosophy, Catholic and non-Catholic alike. It seems that the questionnaire referred to was also instrumental in initiating the formation of the American Catholic Philosophical Association, with its projected *Quarterly Review of Philosophy*." (*Fortnightly Review*, July 1, 1926.)

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such as we present before our medical societies or have printed in our medical journals, with an accurate diagnosis confirmed by laboratory or radiographic findings and followed by a statement of the results of a careful re-examination, again confirmed by further laboratory or X-ray work, would be of more value in bringing us to a realization of the supernatural occurrences at Lourdes than volumes of loosely written narratives by enthusiastic and zealous lay people."

Writing in the Spanish Number of the London *Times* (Aug. 10) on Pre-historic Spain, the Duke of Alba says that the lady is still alive who, in 1879, gave a shrill cry of "toros" in the cave of Altamira, thus drawing attention for the first time to the astounding cave-paintings of bison and other beasts which are variously dated by anthropologists between 30,000 and 15,000 B. C. The Duke mentions some quite recent discoveries, including the dolmen of Soto, which is seventy feet long and is built of colossal stone slabs, remarkably engraved.

How bitterly French anti-clericals persecute Catholics may be seen by an incident reported in *La Croix*. At the hospital of Marines, in the Seine-Oise, a priest, who hastened there in response to a message from a dying man, was refused admission on the ground that it was not one of the visiting days, which are Thursday and Sunday. On this *La Croix* remarks: "So Catholic patients must choose the right day for dying." And the *Ave Maria* comments: "The French mind is clear, but the French memory, alas, seems to be short! It is not so long ago that French priests were rushing, from various parts of the world, to fight and even to die for France. Any day seemed 'right' for that!"

A man without prejudices is a stranger who finds no fellows, no company in which he will gain recognition, for nothing makes the crowd so uncomfortable as dispassionate reason, the pure light of intellect.

Current Literature

—Herder & Co. have issued in an English brochure, the late Bishop P. W. von Keppler's esthetic appreciation of the lately restored *Minster Tower of Freiburg*, taken from that brilliant author's work, *Aus Kunst und Leben*. The tower of the Freiburg Cathedral is "both the first flower and the ripest fruit of the art of German Gothic tower-building" and was completed in the beginning of the fourteenth century. Bishop von Keppler describes the magnificent structure sympathetically, from foundation to "the lightning conductor, with its gilded point rising along and above the spire, surmounting its crowning flower, the cross. It attracts the fiery flashes of lightning," he says, "and by swiftly diverting their course to mother earth, deprives them of their destroying power. The tower itself is a lightning conductor of another kind, since it attracts the lightning flashes of our thoughts and draws them upward. It provides an outlet for the electrical tension of our anxieties, harassing thoughts, deep sorrows, heart-felt contrition, and depressing sense of our own impotency. All these are discharged into higher regions in fiery flashes of earnest longing aspirations, and of prayer, so that, instead of continuing their destructive work, they purify the atmosphere and renew our life." The attractively printed brochure is illustrated with several views of the tower. (B. Herder Book Co.)

—*The Morning Sacrifice*, by the Rev. J. E. Moffatt, S. J., is a small but welcome addition to our growing literature on the Mass. The brief, popular explanation of the more important features of the Morning Sacrifice contained therein will aid young and old alike to a fuller appreciation of this supreme act of worship. The readers of these 64 pages will find the 24 Mass picture drawings a pleasant departure from the commonplace cuts found in so many prayer books, and, at the same time, thought-provoking and helpful in perusing the text. The

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value of the pamphlet for the spiritual life of its readers would be increased had the author called more emphatic attention to the active participation by the faithful in the Morning Sacrifice. "Active participation in the most holy mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit" (Pius X). Let us hope that in a future edition the author will eliminate several subjective interpretations of the Amalarian type, *e. g.*, "in memory of our crucified Lord" (p. 17), "because they are said in a low voice" (p. 25), "symbolizing by this act the descent of the Soul of Christ into Limbo" (p. 43), etc., and that he will apply to his excellent booklet the fruits of more recent liturgical research.

—The Franciscan Herald Press has inaugurated a "Seventh Centenary Series of Franciscan Publications," of which the first is *Saint Francis of Assisi, the Poverello, a Series of 13 Vignettes on the Little Poor Man of*

Assisi, by Louise M. Staepoole Kemy. The "vignettes" are a little too much in the *nouveau art* style to please everybody, but the text has a truly Franciscan ring and brings "the Little Poor Man" nearer to the sophisticated modern reader. (Franciscan Herald Press, 1434 W. 51st Str., Chicago, Ill.)

—Our esteemed friend, M. le Chanoine V.-A. Huard, of Quebec, has published his articles on the Abbé Provancher, which ran serially for years in *Le Naturaliste Canadien*, in book form, under the title, *La Vie et l'Œuvre de l'Abbé Provancher* (Paris: "Editions Spes"). Father Léon Provancher (born 1820; died 1892) was the founder and for many years publisher and editor of *Le Naturaliste Canadien*, the only French magazine of its kind in the American hemisphere, which Canon Huard has continued so unselfishly and competently up to the present day. Provancher was a learned naturalist, who wrote precious works on the fauna and flora of Canada and did much to enable

the farmers of that great agricultural country to fight the noxious insects with which it abounds. His biographer, himself also a learned naturalist and a scholarly priest, narrates the life of the great pioneer with a direct knowledge based on personal acquaintance and a sympathy such as only priest can have for priest and scholar for scholar. The book will take its place as a classic of French-Canadian literature. (For sale in Canada by the Librairie J. P. Garneau, 47, rue Buade, Quebec).

—No. 8 of the "Orchard Books" contains *An Epistle of Jesus Christ to the Soul That is Devoutly Affected towards Him*, by Johannes Lantspergius (John Gerecht of Landsberg, Bavaria), a Carthusian monk of the 15th century. The translation is by Philip, 19th Earl of Arundel, made in prison and first published in 1610. The spelling has been modernized. This spiritual treatise was beloved by Catholics in the days of persecution in England: it comes to us with something of reflected glory from the halo of its translator's martyrdom, and hence should be of special interest to English-speaking Catholics of to-day. It has all the persuasiveness and austerity which are characteristic of the school to which it belongs, that of the affective writers of the Low Countries, and thus is not unworthy of a place beside the greatest book of that school, the *Imitation of Christ* attributed to Thomas à Kempis. (Benziger Brothers).

—The third volume, just published, of Dom Athanasius Wintersig's *Die Västerlesungen des Breviers*, comprises the Proprium de Tempore from the first to the last Sunday after Pentecost. The author translates the respective portions of the Breviary into German and elucidates them briefly. The work is deserving of high praise. (Herder & Co.)

New Books Received

All Summer to Play. By Elisabeth Lee. Frontispiece by Katherine Pyle. 227 pp. Svo. Baltimore, Md.: John Murphy Co. \$1.75.

Treatise on Prayer and Meditation. By St. Peter of Alcantara. Translated with an Introduction and Sketch of the Saint's Life, by Dominic Devas, O. F. M. Together with a Complete English Version of *Par Animae*, by John of Bonilla. (The Orchard Books, No. 9). xx & 211 pp. 16 mo. Benziger Bros. \$1.65 net.

The Morning Sacrifice. A Brief Explanation of Holy Mass by Rev. J. E. Moffatt, S. J. With Mass Pictures after Special Drawings in Accordance with the Ceremonial of the Church. 63 pp. 3x5 in. Benziger Bros. 15 cts., \$9 per 100. (Wrapper).

Present-Day Thinkers and the New Scholasticism. An International Symposium. Edited and Augmented by John S. Zybara, Ph. D. With an Introduction by the V. Rev. John Cavanaugh, C. S. C. xxiii & 543 pp. 12mo. B. Herder Book Co. \$3 net.

The United States. A History for the Upper Grades of Catholic Schools. By Wm. H. J. Kennedy and Sister Mary Joseph, O. P. xv & 685 pp. 12 mo. Benziger Bros. \$1.60.—Teacher's Manual to Accompany same, 93 pp. 15 cts. net. (Wrapper.)

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The True Life. A Little Book on Grace by the Rev. Franz Rummer. Translated from the German by Isabel Garahan. v & 106 pp. 12mo. B. Herder Book Co. \$1.25.

A Retreat for the Clergy. By the Rev. T. J. Murphy, C. S. Sp., Bishop of Port Louis (Mauritius). vi & 239 pp. 12mo. B. Herder Book Co. \$1.75 net.

The Administration of Criminal Justice in Missouri. A Summary of the Missouri Crime Survey. By Raymond Moley, vii & 56 pp. Svo. St. Louis: The Missouri Association for Criminal Justice, Central National Bank Bldg.

Mexican Tyranny and the Catholic Church. By the Rt. Rev. M. J. Curley, D. D., Archbishop of Baltimore. 64 pp. 16 mo. Brooklyn, N. Y.: International Catholic Truth Society. 10 cts. (Wrapper).

A SPRINKLE OF SPICE

A British tourist who journeyed from Cairo to the Pyramids, fired by romantic tales, felt sure he had reached the land where Occidental life is utterly unknown and nothing savoring of Western "civilization" would be allowed to disturb the Arabian Nights' atmosphere.

When he reached the Pyramids and was hoisted to a camel by an exceedingly picturesque Arab, he quivered with delight. But he had a rude awakening.

"What's your camel's name?" he asked the Arab.

"Mary Pickford," was the answer.

John Burroughs, the famous naturalist and author, occupied a house in the Catskills, which became a mecca for his friends and admirers. While he was entertaining a weekend party of New Yorkers, an admiring neighbor took his guests to introduce them to the illustrious veteran. As they departed, a lady much interested during the reception drew the host aside to remark confidentially: "He seems to be pretty wise; but who'd ever thought he could invent an adding machine?"

W. Orton Tewson tells a story about a visitor to Bunker Hill, who, after hearing the stirring account of the battle from the guide, asked with great interest: "And who was Bunker?"

Dean Inge's "Lay Thoughts of a Dean," recently published (Putnam), contain a delicious assortment of schoolboy "howlers." Among the Latin ones the translation of *Crescentem sequitur curi pecuniam, majorumque famas*, "Increase of money is followed by care and by a hunger for ancestors," was well worth recalling, and here are some gems of general "information":—

Charon was a man who fried souls over the sticks.

Contralto is a low sort of music which only ladies sing.

The name of Caesar's wife was Cæsarea; she was above suspicion.

Socrates died from an overdose of wedlock.

"How is it you have no lawyer to defend you?"

"As soon as the lawyers found out that I had not stolen the money, they wouldn't touch the case."

Amongst the passengers on a train were a commercial traveler and a Salvation Army lass. The drummer began chafing the girl, and asked her if she believed the story of Jonah and the whale. "I don't know," she said; "but when I get to Heaven, I'll ask Jonah if it occurred." "But," said the funny man, "supposing he isn't there?" "Then," said the girl, promptly, "you can ask him."

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A fine and very creditable translation of the celebrated epic "Dreizehnlinden", neatly done into Iambic verse. The translator has brought much talent to his arduous task and has expressed with surprising faithfulness the original, both as to language and as to poetical feeling.—JOSEPHINUM WEEKLY.

In spite of an occasional unevenness of the verses, Msgr. Cluse's translation runs very smoothly and can be read with unalloyed pleasure. It opens up to those who are not acquainted with the language of the original a wonderful world, for "Dreizehnlinden" is freighted with lore of every kind and makes the age of which it sings in such exquisite strains live before our vision.—Rev. C. A. Bruhl in the SALESIANUM.

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R. S. came all the way from Detroit to Graymoor to tell the Friars how he had bought out his partner and taken St. Anthony in his place, promising the Wonder-worker of Padua ten per cent as his share of the profits of the business. He declared that St. Anthony was moving so fast that it was difficult to keep pace with him in the expansion of the business since the partnership was established. He was certainly very much enthused.

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to Graymoor. Kindly have the Mass offered as soon as possible for St. Anthony did not fail us."

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The Fortnightly Review

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Catholic Boy Scouting

In its issue of September 2, the *Osservatore Romano* devotes a front page article to the defense of Catholic Scouting and refers to the discouraging experiment mentioned by an American pastor in a letter published in the FORTNIGHTLY REVIEW of July 1. The *Osservatore's* article was called forth by a criticism of the Catholic Boy Scouts of Italy, in *Fede e Ragione*, a Catholic weekly published at Fiesole, in which the statement of the American pastor was mentioned.

The fundamental accusation of *Fede e Ragione*, says the *Osservatore*, is that scouting is nothing but naturalism and sport. But scouting, the *Osservatore* continues, according to its founder, is a true system of character-building and education, which tends to prepare a boy to perform his entire duty and to make himself useful to his neighbors.

Then, dealing with the Catholic Scout movement in Italy, the *Osservatore* points out that the Scoutism of Baden-Powell adapted to Catholic ends by leading men of the Azione Cattolica, and inspired by the spirit of Christian recreation, inherited from St. Philip Neri, has been highly successful. Vocations to the priesthood and to the religious life increase yearly in Italy from the ranks of the Scouts. Everywhere their regularity and devotion in attending Mass is noticeable. In civil life they participate in works of charity and render every kind of personal service.

As evidence of the good which Catholic scouting is doing in Italy, words of praise and encouragement by the hierarchy are cited. The *Osservatore* notes that, on account of the religious and moral benefits contained in it, the Holy See has warmly encouraged Catholic scouting. The article

concludes by rebuking *Fede e Ragione* for its attack on Catholic scouting.

This article, besides removing all doubts as to the standing of Catholic boy scouting, testifies to its great possibilities, and, coming as it does from such an authoritative source, should be of help and encouragement to all who are interested in the welfare of our young people.

The article is of special interest to Catholic scout leaders in the United States, since it serves to bring out two important points: (1) That scouting is basically religious; (2) That Catholic scouting has great possibilities.

In addition it will lead Catholic leaders to note the fundamental distinction between scouting in general, Catholic scouting, and the Boy Scouts of America.

Scouting, as instituted by Baden-Powell, is "a work of education by honor, inculcating service and duty, and based on religion."

Catholic scouting is the scout movement as adapted to Catholic ends, supervised by the Church, for Catholic boys.

The Boy Scouts of America is an organization of a special type, which has complete control of the scout movement in the United States.

The difficulty is soon evident. In Europe, the Church takes over and uses the scout movement for Catholic boys. In the United States, it is not a question of adapting a movement, but of dealing with an organization that controls the scout movement. This control it does not delegate to the various religious denominations, but only to the community as a whole. The local council representing each community has full power to control, supervise, and extend scouting in the

community. The various religious denominations are represented only as parts of the community.

By this method of organization, Catholic troops are prevented from acting together as Catholic troops and from engaging on any considerable scale in distinctively Catholic activities. The way is paved for every kind of local abuse, since under this decentralized management the national office cannot exercise adequate supervision over local scout activities.

It is clear that there is no distinctively Catholic scouting in the United States, in the sense in which the term is used in Europe. Catholic scouts cannot be organized on a diocesan basis, nor can a national Catholic organization be formed to further Catholic scout activities. *Scout officials err, therefore, when they quote the papal approbations given to Catholic scouting in Italy as evidence that the present organization plan of the Boy Scouts of America is similarly approved.* It seems self-evident that no religious movement for Catholic boys can function unless it be under Catholic supervision and control. The theory which would make the community responsible for any kind of a religious movement for Catholic boys is untenable.

Catholic scout leaders, who appreciate the possibilities of Catholic scouting, will be earnest in their hope that the day is not far distant when a way will be found to establish a scout programme in this country under distinctly Catholic auspices, and by applying it enthusiastically, make available for our boys the benefits of the movement without its present dangers.

Men must not delegate the power of thinking and judging to their favorite newspaper; they must exercise this important power for themselves and by themselves, and do their own thinking. Thinking by proxy is bad business. It leads to a degrading intellectual slavery of the worst type.

A pound of pluck is worth a ton of luck.

K. of C. Membership Statistics

The Knights of Columbus has been losing members of recent years. During the past year there has been a net loss of nearly 30,000. The enrollment of the order has declined from 751,882 in 1925, to 722,172 in 1926. The insurance membership held its own, 237,717, but the associate membership declined from 514,636 to 484,455.

The decrease in various localities is as follows:

Connecticut	1681	New York	6942
Illinois	2267	Ohio	557
Indiana	1261	Ontario	912
Iowa	1001	Pennsylvania	1994
Kansas	721	Quebec	1206
Kentucky	503	Rhode Island	1354
Massachusetts	3179	South Dakota	862
Michigan	809	Wisconsin	542
Missouri	1725		

Supreme Knight Flaherty, explaining the losses, says: "They are the names of many who, while the disturbed and unnatural atmosphere of war-time was still about us, came into the ranks without sufficient serious thought. It was to be expected that they would lose contact."

He calls it a weeding-out process. However, the war-time was over seven years ago. There is an intimation that the order has lost something of its appeal with the intelligent Catholic laity. The associate membership (and this is where the loss appears), is held to the order by K. of C. activities in public-spirited causes.

It is interesting to note that there are 51 councils of the K. of C. in Mexico with 4,301 members, a decrease of 417 since last year. Porto Rico has 10 councils with a membership of 860.—Milwaukee *Catholic Citizen*, Sept. 11.

The Central Bureau of the Central Verein has opportunely reprinted, as No. XXII of its "Timely Topics" pamphlets, Father Gerald Ellard's (S. J.) *Catholic World* article, "Homage to Jesus Christ, King," in which he gives the text of the Proper of the Mass for the new feast, with a brief explanation, adapted for clergy and laity alike. The brochure is a welcome gift for the first universal celebration of the new feast, on October 31st.

Can the Inspiration of Sacred Scripture Be Proved By Mathematical Calculations?

To the Editor:—

Understanding that you are well versed in the ancient languages, among them Greek, I am writing to ask your assistance in a matter concerning the Second Book of Machabees.

It is claimed that all the books of the Bible, in their original, are written in, or interlaced with, a hidden mathematical cipher.

As you are undoubtedly aware, the twenty-four letters of the ancient Greek and Hebrew alphabets each represented a number; or, in other words, were used to represent a number each. The first eight letters stood for the numbers from one to eight inclusive; the second eight stood for multiples of ten, up to eighty, and the last eight stood for from one hundred up to and including eight hundred. It is claimed they used these letters instead of separate characters such as our arabic figures, for numbers; and thus every word, by adding the number each separate letter represented, made a sum in arithmetic.

Now, these pro-cipher theorists claim with regard to at least some of the chapters, and such portions of the chapters as make separate and distinct narratives, of, say Matthew especially, that the words forming the vocabulary, or narrative, or literal form, usually represent, or make, a multiple of seven. Thus the vocabulary used in the first eleven verses of Ch. I, giving the genealogy of Our Saviour from Abraham till the Captivity, when the Jews lost their independence, at least temporarily, consists of 49 words, or seven times seven. And of these 49 words, 28 begin with a vowel and 21 begin with a consonant; seven end with a vowel, and 42 end with a consonant. Also, that the vocabulary has 266 letters; and of these 140 are vowels and 126 are consonants. Furthermore, that of the 49 words, 35 occur more than once, and 14 occur but once; also, of the 49, 42 are nouns, and 7 are not nouns; that 35 are proper nouns, and the 7 remaining are common nouns, and that they are divided between male and female according to seven and a multiple of seven.

It is furthermore claimed that by dividing the words into literal groups, alphabetically, upon the letters representing the numbers 1, 5, 6, 10, 12, 22, there is a literal distribution according to seven and its multiple.

In taking the genealogy as a whole (the first 18 verses of Matthew), it is claimed that if the numeral value of the words is written over them and added, we have the sum of 42364, or 6052 sevens, distributed into groups, and get sums 9821, 1904, 3703, 2752, 7672, all multiples of seven.

It is claimed that the numeral value of the ten letters used is 931, also a multiple of seven, and that the form of these 72 words (of the 18 verses), is 5405, or 7725 sevens.

I am not able to say that I understand all I have read about this matter, but this much is certain, when the chances of accident vs. design are considered in bringing this mathematical shape about, it proves beyond reasonable doubt the *verbal inspiration* of the entire Bible.

The claim is virtually that the entire Bible (of course, in the original languages only), is written in a hidden mathematical formula; in chapters and narratives, as applied to words, letters, and numeral values of words, forms and vocabularies, and that, moreover, every book, so to say, has in this respect, some relative position toward every other book. Also, that there are, so to say, many rings within rings, or wheels within wheels, contained in it.

Lamentations is claimed to be an *obvious* example in eights; and so is Psalm 118 (119), being written so as to form, in its verses, groups of eights, as to the Jewish letter with which each successive group of eight verses commences. To further illustrate: One writer says of the second chapter of Matt., which tells of the childhood of Christ, that its vocabulary has 161 words, or 23 sevens, with 896 letters, or 128 sevens; and 238 forms, or 34 sevens; the numeral value of the vocabulary 123,529, or 17,647 sevens; the forms, 166,985 or 23,855 sevens; and so on.

Luke presents the same phenomena as Matthew and Mark, and so does John, and James, and Peter, and Jude, and Paul. * * * The phenomena are there, and there is no human way of explaining them. * * * There remains only to be added that, by precisely the same kind of evidence, the Hebrew Old Testament is proved to be equally inspired. Thus the very first verse of Genesis has seven words, 28 letters, or four sevens; its very

first syllable has a numeric value of 203, or 29 sevens, to name only three out of the dozens of numeric features of this one verse of only seven (Hebrew) words.

It is claimed by certain parties that this characteristic is only to be found in the Bible, and in no other writings, so far examined.

I have referred this matter to a Hebrew rabbi, and he said that although he had studied under eminent Hebrew professors, he had never heard of any hidden mathematical formula in the Scriptures.

An Adventist elder, who is versed in ancient Hebrew, said that he had examined some of these claims in the ancient Hebrew and found them correct. The rabbi hinted at "mathematical trickery and slight of hand."

Just as a matter of curiosity I examined some of the writings of Mrs. E. G. White (Seventh-Day Adventist prophetess, who wrote in English, and lived two miles from here), and the first sentence of 28 words I found with 84 letters yielded only a tangle as soon as I separated vowels and consonants.

Now I beg leave to say: If the original versions of the Books of the Bible only exhibit such phenomena, and they, although abstruse and intricate, show such persistency and regularity as to overcome the element of chance, it will to my mind prove the *verbal inspiration* of the Scriptures absolutely by scientific demonstration. But what do you think about this? And what with reference to the Deutero-Canonical Books?

I will thank you much for a fair consideration of this, and for a considerate, enlightening reply.

Tollhouse, Cal. J. B. Wiemiller

* * *

These arithmetical calculations presuppose an *absolutely* correct text down to the very letters. All scholars admit that there is no such text extant, neither in Hebrew nor in Greek, as is proved by the countless variants. Until the autographed texts are restored with absolute accuracy, a thing nobody expects, all such calculations are futile.

We have examined the last 12 verses of Mark: instead of 175 words we found only 167, or, according to variants, 169. Which is the text that yields 175 letters? There are other forms of text extant, one considerably

longer, another considerably shorter, but none with 175 words.

If the inspiration of the Bible had to be proved with the aid of such puerile calculations, it would be hard to believe the Bible inspired. Only Protestants who try in vain to save the inspiration of the Bible from internal criteria, after having rejected the only real authority of the Catholic Church and Apostolic tradition, can conceive of such a method of proving inspiration. What of all the preceding generations, who knew nothing of the system of calculation? How could they know that the Bible was inspired?

No doubt, the Jewish rabbi quoted by our correspondent was right when he called such futile calculations "mathematical trickery and slight of hand." St. Augustine said: "Evangelio non crederem, nisi me moveret auctoritas Ecclesiae."

The theories of the Jewish Cabbalists who found mountains of mysteries in every letter of the Hebrew Pentateuch, have been exploded; so will these futile calculations also be exploded.

A critic of John Durant's much-praised, *Story of Philosophy* in the *Commonweal* (Vol. IV, No. 21) says that the book is "idiotically proportioned" and filled with a rubbishy discourse," which is aggravated by "ubiquitous and gratuitous witticisms and puns." The popularity of the work once again demonstrates the hopeless imbecility of our national level of taste and learning. Dr. Durant bewails the fact that the Middle Ages are not quite over yet. "Thank heaven, they aren't," exclaims his critic, and adds: "A little more middle-aged wisdom would not exactly disgrace some of us. When we soberly consider the result of Dr. Durant's reading of the philosophers, and of the critics' reading of Durant, we can only re-echo Durant as quoting Schopenhauer as quoting Lichtenberger: 'Works like these are a mirror: if an ass looks in, you cannot expect an angel to look out.'" Dr. Durant, by the way, is a fallen-away Catholic.

The N. C. W. C. and the Attempts to Federalize Education

Interesting in their statements on certain matters of Catholic import, and equally interesting in their silence on other subjects of corresponding importance, are the reports which members of the Administrative Committee of the National Catholic Welfare Conference submitted at the annual meeting of some of the bishops at Washington, Sept. 16-17. These reports, we are assured by the *N. C. W. C. Bulletin* for October (Vol. VIII, No. 5, p. 3) "are published practically in their entirety in this issue." One therefore feels at liberty to quote from these documents with a sense of security as to their official character and essential completeness.

One of the most comforting statements in these reports appears in that submitted in the name of the Most Rev. Edward J. Hanna, D. D., of San Francisco, Chairman of the N. C. W. C.:

"The various attempts * * * * to federalize the education of the country are distinctly un-American. The Administrative Committee [of the N. C. W. C.] has opposed from the beginning measures that would promote or tend to promote such federalization. For example, at the public hearing on the Curtis-Reed Bill before the Joint Committee of Senate and House we directed that a formal protest be presented. Further action on this matter will be spoken of in the reports of the various departments of the Conference.

"The evils of the federalization of education are becoming more and more evident to the American public, yet the effort of those who have promoted the movement in the past will no doubt be continued."

The FORTNIGHTLY REVIEW has always felt that the bishops of the United States realized the danger with which federalization of education would confront the Catholic schools. We are glad, therefore, that Archbishop Hanna characterizes this form of federalization as "distinctly un-American." We

have been unable to find in these reports, "published practically in their entirety," any reference to the Phipps Bill or to the N. C. W. C.'s activities in behalf of it. Is this bill included in the Chairman's condemnation of federalization, or is it exempted from the category in which the Curtis-Reed Bill is comprehended? If it is contemplated in the Chairman's condemnation, then, by necessary and ineluctable implication, the Rev. John J. Burke, C. S. P., and his representatives, William F. Montavon, Charles F. Dolle, and Miss Agnes G. Regan, share in the condemnation, for they all endorsed its provisions in advance by letter or speech at the congressional hearing on the Curtis-Reed Bill last February and scattered propaganda in its favor for three months thereafter. If the Phipps Bill is not also embraced in the Chairman's condemnation, there is every reason why it should be, since it is as brazen an attempt to bureaucratize education as the Curtis-Reed Bill is.

The N. C. W. C. appropriates a large share of the credit for defeating the Curtis-Reed Bill. As a matter of fact, its passivity in the face of the danger which threatened has for a long time moved many Catholics to surprise and speculation. If the Curtis-Reed Bill is the menace that it is now represented to be, why did the officials at the headquarters of the N. C. W. C. fail to attack it sooner?

Why did not the N. C. W. C. conduct a campaign against the bill prior to the opening and during the session of Congress which was considering it?

Why was there delay in summoning Catholics to combat this vicious assault on education and in warning them "through an appeal sent out by us—which because of attendant circumstances had to be issued on short notice * * * *"? (*N. C. W. C. Bulletin*, Vol. VIII, No. 5, p. 8).

What was the nature of the "attendant circumstances" that inhibited the Conference's action except upon "short notice"?

Why was it stated early last year by an official of the Men's Council in reply to inquiries respecting the Conference's attitude toward the Curtis-Reed Bill, that Father Burke had not yet decided?

Why, having failed to conduct a propaganda against the Curtis-Reed Bill, did the headquarters of the N. C.

W. C. carry on three months of propaganda for the Phipps Bill?

Why was not the opposition of the N. C. W. C. presented by members of its Department of Education instead of by the persons selected?

These are questions which some representative of the N. C. W. C. at Washington ought to answer.

A History of Church Architecture

The House of God. A History of Religious Architecture and Symbolism. By Ernest H. Short. XV & 342 pp. The Macmillan Co.

Mr. Short traces the development of "The House of God" from the jungle sanctuaries of primitive tribes to the present building activities at Liverpool and New York. His book is more than a history, since it tells not merely the story of every important church known to art students, but also offers a brief study of the architectural, esthetic, and cultural significance of every masterpiece mentioned.

However, we must take exception to the author's religious attitude. Briefly stated, his initial chapters reflect a materialistic and evolutionary concept of the origins of religion and of religious art, though such views are less in evidence in its later chapters, aglow as they are with the author's enthusiasm for the masterpieces of the Gothic school. The phrase about "the god-given laws of Moses and Hamurabi" (p. 46) might be dismissed as a slip of the pen, were it not for the frequent occurrence of terms expressive of evolutionary theories. On pp. 8-12 may be found a discussion of the origins and the development of religion as influenced by the fear of harmful spirits, by the communal demand for organization and worship, by the personification of earth-forces and the deification of rulers, by climatic and social conditions. In later passages the author expresses his views more directly by stating that "everywhere, curiosity and a vague terror led to the formation of the earliest religious belief" (p. 29). We are not surprised, therefore, to read of "the Babylonian ori-

gin of the Jewish faith" (p. 86); of the Jewish conception of Deity becoming "fitted to be the God, not only of a tribe and a nation, but of the western world" (pp. 59, 61); of the Jews reaching "the conception of a Messiah, the human incarnation of this far-distant Godhead" (p. 76); of Paul, who "visualized the idea of the God-Man allied with the organization of Rome and the philosophic artistry of the Greeks" (p. 75).

Bearing in mind that church architecture in the West was for more than a millennium a fruitage of Catholic faith and practise, it would have materially improved this work, if the author had had a better grasp of certain Catholic doctrines, such as that of the Holy Eucharist and of the Communion of Saints. Not only would many chapters have gained in depth and beauty, but some rather strange misrepresentations might have been avoided. The pages on the character, essence, and significance of Gothic are fine, but they might have been rendered much more enjoyable to the author himself and to his readers, had he grasped the practical bearing of the Catholic belief in the Real Presence. (Cf. pp. 194-197, 212).

If the author's conception of the religious principles underlying church architecture in the West was wrong, his pages on its historical, economic, and political backgrounds are deserving of high praise. He is to be congratulated on the excellent use he has made of his command of history, since his work is on this account not only more instructive, but also more interesting. As worthy of special commendation we might mention his discussion of the

communal influence on church building (pp. 200sq.); his generous admission of the influence exerted upon art by the Catholic Church and by monasticism (pp. 224sq.); his stressing the "team-work" of the Gothic craftsmen (pp. 201, 222). These great merits are enhanced by a clear and pleasing style, by a popular and untechnical language, by vivid descriptions, and by an exceptional command of that wider knowledge without which architecture, the Queen of the Arts, cannot be fully understood. Exceptional praise must be given to the illustrations, of which there are more than one hundred; they are well-chosen, remarkably clear and well-defined as to details, with a pleasing and uniform tone.

It is to be regretted, therefore, that such a splendid work should be marred by historical inaccuracies and tainted with religious prejudices. The Basilica of St. Paul does not stand "over the catacomb of Lucina" (p. 79). Though the term "freemason" is found in documents of the 15th century, it has been associated with a definite and concise meaning since 1717, and cannot fairly be applied to the mediaeval cathedral-builders (pp. 173, 314). That the idea of the mediaeval Roman Empire did not originate at the time of Gerbert, as the author seems to hold (p. 181), is sufficiently proved by the events of the years 800-962. The characterization of St. Gregory VII, as "fat, short of leg, low of stature and a stammerer," . . . "not a man of deep learning or spirituality" (p. 182), is unworthy of the author and in part false. It is, moreover, historically incorrect to state that "in 1073, priests as well as monks were ordered to take the Vow of Chastity" (p. 183). Had the author used the phrase "were ordered to observe" that vow, he might have defended his statement. His explanation of the double apse found in some mediaeval German churches is novel and improbable. The multiplication of altars in mediaeval abbey and cathedral churches was not brought about by an increase in "the habit of pilgrimage" (p. 228 *et al.*), but by various other causes, such as the great

er number of monastic priests and the growth of the devotion to the saints and relics. Devotion to the saints is not the same as "the habit of pilgrimage." The author's attempt to explain the origin of sacramental shrines is similarly at variance with liturgical history.

These mistakes do not necessarily prove prejudice and would no doubt have been avoided had Mr. Short consulted Catholic scholars; but there are indications that he yielded at times to the clamor of bigotry. Expressions like "monkish power" (p. 189), "monkish ideals" (p. 219), "monkish legends" (p. 221), "Romanism" (p. 307), and the pages treating of the Papacy and of the Jesuits bear the mark of prejudice too unmistakably to be dismissed as casual mistakes. It is not correct to say that the Popes tried "to enforce a spiritual despotism:" or that Nicholas V sought to make the Pope king (p. 294); or that under Pius II "the Catholic Church was severed even more completely from the earlier faith" (p. 295). Equally false is the author's idea of the Jesuits. He attributes to them a power and influence which they did not possess. Had the author consulted Catholic scholars (*e. g.*, Braun's works on the Jesuit churches), his honesty would have prevented him from committing some serious blunders. It is a mistake to link the baroque with the Catholic Church, since baroque is the style of an age, not of a religion. As to the Jesuits, Mr. Short overlooks the fact that the Society of Jesus was a newly founded religious Order which spread rapidly, and consequently had need of many new churches. These were built in the baroque style in those countries where baroque was the vogue, as in Italy and Spain, in the Gothic style, where Gothic had not yet disappeared, as in the Low Countries and North-west Germany. The architects of the Jesuit churches were, as a rule, laymen.

Attention might also be drawn to certain statements which recent research has disproved. As Bramante's plan for the New St. Peter's called for

a church much larger than Michelangelo's (28,900 sq. yds. vs. 17,300), the charge that his church was rejected for one of larger size must be based on misinformation (p. 296; cfr. Pastor, *History of the Popes*, Vol. VI, p. 468). After the researches of Brewer, Gairdner, and Gasquet, it is somewhat surprising to meet an author who considers the quarrel between Henry VIII and the Pope to have been a fight for political supremacy (p. 313). The author's frequent allusions to the political scheming of the Papacy are unwarranted and especially irritating in view of his failure to distinguish between the temporal sovereign of the States of the Church and the spiritual head of the Church Universal.

In spite of its defects, "The House of God" must be considered a noteworthy contribution to the history of religious art. The clearness and freshness of its style and the many superb illustrations are not its sole merits; the wide knowledge of its author, his grasp of architectural developments, his vivid, at times picturesque and enthusiastic, presentation, these and other traits make the book a valuable acquisition to every library and an excellent aid for the student of religious architecture. F. M.

Msgr. Martin Grabmann, the eminent Thomist, in a booklet titled *Wesen und Grundlagen der katholischen Mystik*, which appears as volume II of "Der Katholische Gedanke" (Munich: Oratoriums-Verlag), after a brief survey of recent literature on Mysticism, outlines the general traits of the latter. He explains that an active human purification must precede the passive, divine purification in which union with God is reached. It is interesting to be assured by so excellent an authority that the contrast which has been proclaimed between Scholastic speculation and Mysticism has no foundation in the writings of either the great masters of speculative theology or the leading mystics of the 13th and 14th centuries; also that these mystics were strongly imbued with a love and appreciation of the liturgical worship of the Church.

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- The Bible: Its History, Authenticity, and Authority. Treated in a Series of Lectures by Catholic Scholars [Lattey, S. J., Arendzen, Clays, Forbes]. Delivered at Aberdeen, 1924-25. Edinburgh, 1926. \$1.
- Farges, Albert. Mystical Phenomena Compared with their Human and Diabolical Counterfeits. A Treatise on Mystical Theology. Tr. by S. P. Jacques. London, 1926. \$4.

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The International Philosophical Congress

The International Philosophical Congress, as the readers of the *F. R.* will know, was held at Harvard University from September 13 to 17. There were at least 400 members in attendance, mainly from the United States, but including also delegates from nearly all the countries of Europe, the other American countries, and Turkey, India, China, and Japan.

There were divisional meetings held every morning, four at a time, and general sessions in afternoon and evening. Some of the latter, attended also by outsiders, had an audience of 1000 persons.

There is no doubt that philosophy is coming back to its own after years of neglect; but because of various conditions, a general judgment about the Congress is difficult.

In comparison with the thought of a generation ago, the discussions showed, that Kant no longer has the strong hold on men's minds that he possessed for a century; and the post-Kantian absolute idealism is dead, save for a coterie of active spirits in Italy. There is also an ever-growing return towards some kind of realism, which is, however, colored and modified by the influence of Kant. Among the sectional meetings of the various days, those on ethics, on medieval thought, on the nature of essence and existence, seemed to draw as large an audience as the three other simultaneously held meetings together.

Again, the critical investigation of scientific concepts is one of the chief interests of philosophy to-day. This is also symptomatic of a reaction against our immediate past. And there would have been many other surprises for the thinker of a generation ago who should have been suddenly transplanted into the midst of this Congress. Thus a paper at one general meeting, making a very good plea for the transcendence of mind over the physical level, was roundly applauded and very favorably commented on after the meeting.

There were from twelve to fifteen Catholic priests from the United States and Canada in attendance and one each from Germany and Belgium. The American philosophers welcomed the participation of these priests in the meetings, and some strongly expressed the hope that the isolation hitherto exercised by Catholic philosophers in the United States might now come to an end. This is in marked contrast to conditions in Germany, where the mere fact of being a Catholic still seems to preclude one from any sympathetic hearing by non-Catholic philosophers. It is even more true of Italy, where the Idealists and Neo-Scholastics are fighting at sword's ends. Two papers read by a representative of the former in several statements reflected an anti-Catholic bias, both intellectual and emotional, that is distinctly out of fashion in the best intellectual and cultural mentality of English-speaking countries.

Virgil Michel, O. S. B.

No doubt many will subscribe to the following letter of a Texas priest to the editor of *America*: "Your recent editorial on the Valentino funeral has not changed my unfavorable reaction to the pomp and display of these obsequies. No one objects to the Church's most tender ministrations of mercy to a dying sinner, however notorious he may have been. But to invest the burial of one who lived in flagrant disregard of the Catholic moral code, with all the state and honors which could be paid to one of the most exemplary life, remains, when all has been said, bad taste and offensive to the Catholic sense. Moreover it is a bad precedent. It is one thing that there is nothing in Canon Law which forbids the most elaborate funeral to any public sinner, who has been absolved on his deathbed, but the propriety, the decency of it is quite another matter."

The circle of thought which we create for ourselves, and in which we habitually move, makes us what we are.—J. L. Spalding.

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Catholics and Secular Clubs

To the Editor:—

I believe with Col. P. H. Callahan (F. R., XXXIII, 18) that it is well for Catholics in the United States to enter into and participate in the work of clubs and associations which are purely secular, such as, let us say, the Rotary and Kiwanis clubs. The more mixing there is of this kind, the better,—always presupposing, of course, that the Catholics who thus mingle with their non-Catholic fellow-citizens, know their faith and speak and act according to its precepts.

One of the greatest difficulties is that the average non-Catholic American, to make up perhaps for his indifference toward religion as expressed in the Protestant denominations (what is known as "organized religion"), is quite ready to accept Rotary or Kiwanis, or any other organization of this kind he may belong to, as a religion in itself; and I have heard at meetings of such clubs addresses which were, so to speak, sermons setting forth the superiority of their ethical standards. Indeed it is quite absurd, at times, to note how certain associations of business men will try to make it appear that the slogan of their society (always some phrase in which the sacred word

"service" occurs) is the highest expression of the Christian religion.

Catholics in such organizations should be well instructed enough in their faith not to assent to such foolishness.

I do not take much stock in the fear that lurks in the hearts of some of my timid brethren (see F. R., XXXIII, 16, p. 367) that such organizations are a by-product of Freemasonry. I believe they would have been formed had Masonry never existed. But I am aware, of course, that many of those who belong to Rotary or Kiwanis are members of the Masonic fraternity, and that their influence, conscious or unconscious, is predominant.

Incidentally I should like some one to explain why Mr. Roe Fulkerson, who is on the editorial staff, if indeed he is not the chief editor, of the *Kiwanis Magazine*, is also on the staff of the *Fellowship Forum*, the Washington organ of the Ku Klux Klan. That looks strange to an outsider like myself.
Boston, Mass. Denis A. McCarthy

We soon learn all our friends have to tell us; our intellectual shocks and surprises come from those who disagree with us, and they are our best teachers.—J. L. Spalding.

About a Certain Hymn

To the Editor:—

Anent Theodore Maynard's strictures on the hymn "Holy God," quoted in the *F. R.*, Sept. 15, page 419, what version of the hymn has the critic in mind? The version with which I am acquainted rhymes "name" in the first with "claim" in the third verse, while "domain" occurs in the fifth and rhymes with "reign" in the sixth verse,—all legitimate rhymes in a legitimate structure. So much for the "false rhyme" in the first of the "verses", more properly, stanzas.

As for the "idiocy" and "blasphemy" in the third verse, the ineptitude would seem to be in the critic's mind, and the blasphemy only in the thoughts of the most hopelessly literal-minded, who are as much at home in poetry as a bull in a china-shop. No one that sings the words but understands them, at least vaguely, as an acclamation of God's reign over all creatures, and closer examination reveals just that sense. I should not be astonished to find that the words were originally: "All on earth Thy sceptre acclaim", or certainly, "claim" (with an apostrophe to mark the elision). But even "claim" pure and simple is anything but irrelevant here. Its derivation is from *clamare*, to shout, to call out, to bruit about, and the dictionary still gives it the meaning, though the usage is obsolete, of "to proclaim, to acclaim." Now it needs no great strain on the mind to see the propriety of the figurative expression "to acclaim God's sceptre," "to shout out about it." Even taking "claim" in its modern usage: "to assert as a fact, a right or relation which ought to be acknowledged or conceded" (Webster), we have no such ineptitude as to justify the term "idiotic", the meaning being obviously: "All on earth own their submission to Thy sovereign will," or better still: "They claim it as a privilege to have Thee as their King." Thus might a knight of old proudly "claim" the sceptre of his famed liege lord. Figurative? Yes. Imaginative? Yes. But that is poetry. Or what would you have in a festive

hymn? Anyway, no one but understands it thus—except the unimaginative and literal-minded.

There is more reason to agree with the critic's objection against trotting out the hymn, which by words, music, and usage (at least German usage) is a festive hymn, on every occasion, particularly if it is to crowd out the psalms and other liturgical hymns. Of course, there is the very good (or bad) reason that one knows nothing else. But patience! English Catholic hymnody has had no chance—none abroad, in Penal times, and none in heterogeneous, brick-and-mortar America. The soul is there, and the language is there, and the movement to combine the two is stirring.

Incidentally, have you ever compared the "singableness" of "Holy God, we praise Thy name" with *Grosser Gott, wir loben Dich*? Note the open, broad, smooth quality of the English line as compared with the rough, sibilant, staccato words of the German. There is a lesson there.

Fr. James Meyer, O. F. M.

Lack of faith in democracy is not confined to the workers alone. A few years previous to the War a voice crying in the wilderness spoke of 'benevolent despotism.' That benevolent despotism has now grown into the theory of Fascismo, and it is this theory, the contrary principle to Bolshevism, which dominates government to-day. . . . Lip service is paid to democracy, and the outward semblance of government of the people by the people for the people is observed. But beneath the service, faith in democracy is dead.—*Blackfriars*.

How about the rediscovery of spelling as a research theme for this year's college students?

When you consider the enormous amount of matter of a low order, both intellectually and morally, that goes to fill the columns of the popular daily paper it is easy to realise that an incalculable amount of harm is being done under the cloak of information and entertainment.—*Blackfriars*.

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The Next War

Mr. John Bakeless, the author of *The Origin of the Next War* (New York: The Viking Press), which Dr. J. H. Holmes reviews in No. 23 of *Unity*, is a realist. He says that the Great War was a "sham," that its claims to high ideals of civilization and democracy were dishonest, that the "defense of Belgium" was a mere propaganda pretext for getting England into the conflict in pursuit of her own unrighteous and selfish imperialistic interests, that "the War was fought for the sake of economic prizes" (p. 46), that "civilized nations" are simply "industrial nations with large armies or navies or with both" (p. 34).

With such vision, Mr. Bakeless looks at the world today, and sees it strangely, terribly like the world before 1914. "Forces essentially identical with those that caused the last World War," he says (p. 5), "are actively at work to-day, preparing the way for a new one." These forces are fundamentally economic in character—the

growth of population, the need of colonies, markets, food, and raw materials' (p. 230). They are all now busy in various areas of the globe, which the author carefully isolates and describes in a series of vivid and fact-laden chapters under the general heading, "Tensions of the Modern World."

A chapter on "The Weapons of the Next War" is as horrific as anything given us by Will Irwin in his various writings. Notes and maps complete the picture.

This book is recommended by Dr. Holmes "to the men and women now afflicted with that disease of optimism which betrayed so many of us a decade and a half ago." If it is weak on any side, it is on that which has to do with the agencies of peace which have come into the world since 1919. Mr. Bakeless knows and mentions them, but refuses to take them seriously.

An Irish chiropodist announces that he has "removed corns from all the crowned heads of Europe."

Federal Control of Education

The *Western Catholic*, in its edition of Oct. 1, expresses the opinion that the educational bill to which Senator Phipps lent his name will not be resurrected during the coming session of Congress, but that most of the clique that supported it will return to their first love, the Curtis-Reed Bill. Only if the Curtis-Reed Bill should prove absolutely unpassable, thinks our Quiney contemporary, will its promoters disinter the Phipps measure, which aims at substantially the same thing, namely, the federal control of education and the creation of a host of new political jobs. Hence the Phipps Bill has not yet ceased to be dangerous.

"The Phipps Bill," says the *Western Catholic* very truly, "surrenders as completely and irrevocably as does the Curtis-Reed Bill the rights now exercised by the several States and local communities in respect to their educational establishments. It gives away the principle of local control over taxes, systems, and policies. This it does by recognizing through a congressional enactment the power and authority to select a so-called national council of education whose members, while serving as sworn officials of the federal government, would at the same time be in charge, directly or indirectly, of the curricula of State or private institutions. Under that arrangement, for the first time in American history, we should have in federal officials the dual character and capacity of agents of the national government and officers of public or private schools. It is not difficult to foresee how this council of education, so constituted, might become a sort of 'Holy Synod' through which the traditions, the instruction, the personnel, and indeed the whole activity of local public and private education would be brought and kept under the sway of a federal bureau at Washington. The pretense of this national council is that it would put the federal bureau under the scrutiny and control of the representatives of State and local educational interests. The truth is that by the insidious method of feder-

al placemen these representatives of local educational interests would be brought under the Bureau.

"In the last generation we have seen the arm of the federal government stretch out from Washington to seize jurisdiction over private intra-state corporations, over farmers' co-operatives, over the very live stock on the farms, and within the past five years over pregnant women and new born babies. Twice without constitutional warrant it has sought to dictate to parents when and how their children should be employed, ignoring at once the father's right and the States' responsibility to safeguard children in industry. It is then—we ask the question again—too much to believe that the federal government would expand the powers granted to it by the Phipps Bill till all public and private education would somehow, and to some degree, be 'goose-stepped' by commands from Washington?"

An Outspoken Convert

Adventures in Catholicism, by Richard Ellison (Burns, Oates & Washbourne), is the work of a convert who has studied deeply the doctrines of the Church and is gifted with a critical and inquiring mind. He has decided views of his own concerning many matters which are not dogmas of our faith. He discusses the mistaken ideas which many non-Catholics have about us, and boldly lays the blame on Catholic writers who, in his opinion, are responsible for innumerable misconceptions. Much of this criticism ought to do good to Catholics as well as non-Catholics. Take an example of his freedom of speech. Discussing certain works on Socialism written by Catholics he says: "One cannot do much good for the Church in such an atmosphere as that produced by the writing of Father Ming and Mr. Devas. . . It is unnecessary to do more than notice the fact of Father Husslein's pamphlets. They have been hopelessly overrated. They look imposing and authoritative. . . They are injurious to the Church because they attempt to dogmatise about

what cannot be recognised as dogma." Readers who have time and again been annoyed at the inadequacy of some of our widely heralded works on Socialism will not find much fault with Mr. Ellison's outspokenness.

The Classics in Education

Latin and Greek in College Entrance and College Graduation Requirements, by Bro. Giles, M. A., of the Xaverian Brothers (Catholic Education Press, Brookland, D. C.) presents the results of a statistical survey which was undertaken by Bro. Giles at the request of the Commissioner of Education and submitted as a doctoral dissertation (?!) to the Catholic University of America.

Eighty publicly controlled colleges and universities of the United States and one hundred and two privately controlled institutions form the basis of the investigation.

A few interesting facts emerge from the study: (1) that, despite appearances to the contrary, Latin and Greek still hold a strong position in American higher education. (About 55% of the private institutions listed require Latin for graduation in the A. B. course, and about 40% Greek. In the public institutions the corresponding percentages are about 18 and 10). (2) The Classics are functioning much more extensively in the private than in the public institutions. (3) The private institutions maintain a better continuity in classics than the public. (Of the 48 private institutions which require classics for entrance, 37 also require them in college; whilst of the 11 public institutions which require Classics for entrance, only 4 require them also in college).

A study like this brings home to one what a complicated and highly technical business education has become in this country. May we not hope for a healthy reaction towards simplicity and towards emphasis on scholarship, rather than on credits and units and semester hours and all the rest of the mechanics of education? F. A. P.

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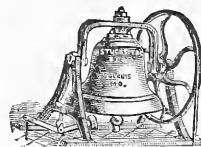
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A Bishop on Judges

Bishop Kelley of Oklahoma in one of a series of articles which he is writing for his official organ, the *South-west Courier* (Oct. 2), examines the reasons why the higher courts of this country no longer seem to enjoy the respect and confidence of the people. He blames the method used in the selection of judges as largely responsible for this lamentable condition of affairs: "No man in office by the grace of the suffrage is free unless his term is lifelong or is independent of political action. An elected official is too anxious to please the majority to remember that the minority too have rights under the law. He cannot keep one eye on the principles of justice and the other on the barometer of public opinion. For a judge there is only the law and justice to consider. His temporal interests ought to begin and end there, and these are quite enough to absorb his attention from everything but his prayers."

Which is another way of saying that politicians should not be elected to the bench. Politicians, in the Bishop's opinion, are constitutionally unfit to administer the law. "Some time ago," he says, "I heard a lawyer of national fame discussing a case that involved millions as well as some reputations. It was on the way to a higher court. The lawyer predicted the decision. I asked him the why and the wherefore and thus he answered: 'The judge was always a politician of the I-am-for-the-people kind. He will be tempted to put his ear to the ground before he writes his opinion.' The decision was as the lawyer predicted. I question if such a thing could be said of an English or a Canadian judge. They do not have to worry about approaching cars. Mob judgments are almost always wrong. Public opinion arrives at the truth only by accident. There is nothing on earth so thoughtless as the decision of a crowd. A judge who is influenced by anything outside the principles of right, which is the law of God, and the law of man that he is raised up

to interpret and apply, is a public menace."

Finally, "a judge should not be a 'joiner' [i. e., of secret and other societies, clubs, etc.] His coat and his watch chain should carry no society adornments. He should use night-shirts only for their original and utilitarian purposes. He should fear God but have no fear of man. He should carry his dignity about with him, even if he wears no ermine on the streets. He ought to be the most honored of citizens, the bearer of a title commanding universal respect, an exemplar of the civic and moral virtues."

Against the Fraternizing of Catholics with Secret Societies

The Catholic Central Society, at its general convention for 1926, the 70th in the history of the organization, adopted a series of timely and thoroughly Catholic resolutions, one of which, entitled "Secret Societies," reads as follows:

"Out of the World War, as an aftermath thereof, there has crept into the social life of Catholics a desire or an inclination to minimize the inhibition of the Church upon secret societies. Attempts are made to explain away the condemnation of the Church by saying that the Church has proscribed oath-bound organizations collectively or as a unit, but that the prohibition of the Church does not apply to the individual society. The result of this conception and tendency has been the fraternizing of Catholics with societies which have been stigmatized by the Church as 'Forbidden Societies.' So common is the practice in certain parts of our country that it has become a public scandal. We, as Catholics, must yield obedience to the advice of our unerring guide, the Catholic Church, and at all times deprecate this tendency, with strictest adherence to the principles involved, yet with utmost charity and tolerance for the individual. And by our conduct we should demonstrate that we endorse the Church's position towards such societies as have earned her displeasure and condemnation."

**Priests in the German Army—
Another N. C. W. C. Blunder**

To the Editor:—

May be the FORTNIGHTLY REVIEW can help to correct a wrong impression that has been created by a note appearing in a number of Catholic weeklies. The note in question is from the National Catholic Welfare Council news service and bears the title, "Priests in German Army During World War Numbered 8422."

The note is credited to the *Bayerische Kurier* of May 18. I happen to have the original text before me, and it reads entirely different. The number 8422 comprises all male religious that were active in the army during the war. The original text reads "Ordenspersonen," which in Washington seemingly has been translated by "Priests." But the original article clearly states that only 1031 served as war chaplains, while some 2089 served as nurses and 5302 were in active service as regular soldiers. These 5302 were not priests, but students for the priesthood and lay brothers, all of course "Ordenspersonen."

It ought to be generally known by this time that Germany, contrary to the French method, exempted all priests, deacons, and subdeacons from active military service. The above mentioned article in its Americanized form, and especially in its title, misstates the case and misleads as to the real facts. Statistics of this kind are filed and referred to in books and articles. It might be well to have them correct. There have been so many charges made against the Germans that they should be given credit for their consideration for the sacredness of the priestly office, which led them to exempt priests from the bloody work of fighters on the front.

Francis Markert, S. V. D.

FRANCIS OF ASSISI

By Charles J. Quirk, S. J.

He wore God's livery as few have worn;
Contented not with outward trappings, he
Would bear what Love Itself once bore for
Love:
The wounds of God—Love's noblest
blazonry.

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers."

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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Notes and Gleanings

A controversy has arisen in the pages of the *Ecclesiastical Review* on the subject of Fr. Donovan's contention (cfr. F. R., XXXIII. No. 7, p. 140) that there is a presumption of invalidity against the baptisms administered by Baptist, Presbyterian, Methodist, and Congregationalist ministers and a presumption of doubt against those administered by Lutherans, Campbellites, and Episcopalians. In the October number of the *E. R.* Fr. Valentine Schaaf, O. F. M., argues that as the erroneous views of Protestants concerning the indissolubility of marriage do not prevent them from having the sufficient intention of contracting a valid marriage, and, therefore, Protestants are presumed to intend a valid indissoluble marriage, so Baptism administered by Protestant ministers must be and is considered valid by the Church, notwithstanding their heretical views regarding Baptism.

Of the thirty or forty German Catholic newspapers that flourished in this country a generation ago, there are only a few left, and of these *Der Wanderer* of St. Paul, Minn., is admittedly the best. For some time past this excellent weekly, edited by Mr. Joseph Matt, labored under the handicap of not being able to find a printer who would vest its interesting contents in a becoming typographical dress. The management has at last overcome the difficulty by purchasing a press of its own, with the result that the *Wanderer* is now not only one of the most ably edited, but also one of the most neatly printed Catholic papers in America. Those of our subscribers who read German and are not yet familiar with the *Wanderer*, should send for a specimen copy, or, still better, remit three dollars for a year's subscription to the *Wanderer* Printing Co., 80 E. 3rd Str., St. Paul, Minn.

Dr. v. Gulat-Wellenburg, Count Karl von Klinckowström, and Dr. Rosenbusch, who have just published

a learned volume on "Der physikalische Mediumismus" (Berlin: Ullstein), add their testimony to that of previous investigators to the effect that the physical phenomena of Spiritism are practically all humbug and that every attempt to prove their reality has so far failed. The work just mentioned throws valuable light on many problems of Occultism.

There are many foreign priests in Mexico. The general policy of the Vatican is, as is well known, that the people of every country should, as far as possible, be served by priests of their own nationality. In Mexico this policy has not been successful, because the Liberal governments of the last sixty years have deprived the people of their educational facilities and in particular have suppressed all seminaries. It is then fantastic to waste time arguing about the intellectual honesty of men, who first prevent the young men in Mexico from receiving the training for the priesthood and then turn around and attack the Catholic Church for stocking the country with foreign priests.

The International Catholic Truth Society has reprinted in pamphlet form Archbishop M. J. Curley's *Baltimore Review* articles on Mexican Tyranny and the Catholic Church: *An Analysis of the Assault upon Freedom of Conscience, Freedom of Worship, Freedom of the Press, and Freedom of Education in Mexico during the Past Ten Years*. The articles are scathingly written (*fecit indignatio versum*) and have a strong political tinge, as Dr. Curley holds the Washington authorities "responsible for Calles."

Fr. H. Thurston, S. J., in the September *Month* has an article on "The Origin of the Elevation," which rite, he says, came to us from Paris, not from Rome. "If there had been no dispute among the Paris theologians regarding the precise moment at which transubstantiation took place," our Western liturgy to-day might conceivably have no lifting of

the Host on high other than "the little elevation" before the Pater Noster.

To a careful observer it seems that a great deal of the anti-Smith feeling is being shrewdly manipulated by Gov. Smith's friends, so that it will be helpful to what might be termed a "No Catholic Can Be Elected President" movement, which is expected to solidify the Catholic vote of the country, and, as 56% of our citizens are not connected with any church, it is hoped a large majority of them will not be in sympathy with such an intolerant attitude and readily drop into the Smith bandwagon. Politicians in cities have used this method for many years and it looks as if an attempt is to be made now to work it on a national basis.

The *True Voice* notes that finding fault with the American Federation of Labor over Mexico is becoming quite general in the Catholic press of this country. Our contemporary (Vol. XXV, No. 40) considers this to be "very unwise indeed on the part of the agitators against the A. F. of L. This organization has always shown itself to be on the side of religion and opposed to Communism, Bolshevism and Socialism here at home. It is not likely that it would favor a different programme in Mexico or anywhere else. Apparently there are some who will not be content until they prove that all of Mexico's troubles are to be traced to the A. F. of L. We wonder whether it is their intention to create dissension in the labor organization."

To have done the best he can is little for the man who feels that his ever urgent duty is to make himself capable of still better things by pushing day by day into wider and serener worlds.—J. L. Spalding.

It is easy to meet with well-informed minds, but we seldom find one who has a real world-view, whose life rests upon unity of purpose, whose conduct is controlled by principle, whose thinking has truth for its single aim.

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and the
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To bring about a better understanding and closer co-operation between non-Scholastic and Scholastic thinkers of English-speaking countries—such is the aim of this book. With this end in view the author invited prominent representatives of both sides to a frank expression of opinion on vital questions concerning the New Scholasticism and other contemporaneous schools of philosophic thought.

The book is divided into three parts. Part I contains the answers given by non-Scholastic professors of philosophy in the leading universities of the United States, Great Britain and Canada, to a questionnaire submitted to them and the following points: present attitude of non-Scholastic thinkers toward Scholastic and Neo-Scholastic philosophy; reasons for the unfriendliness or indifference towards it,—whether they are to be found in the content, or method, or other aspects of that philosophy; the contributions which it can make toward the solution of present-day problems; present prospects for a rapprochement between it and other currents of contemporaneous thought; the means to be used for bringing about a better understanding and closer co-operation in the domain of philosophy. The opinions of the thirty-three professors who returned answers for publication are first given in their original form, and then summarized and grouped as commendations, counsels, criticism.

Part II consists of original contributions from leading Neo-Scholastics of Belgium, France, Germany, and Italy, on the nature, aim, methods of New Scholasticism; on its attitude towards modern and contemporaneous thought; on the progress of the Neo-Scholastic movement in the several countries since the issuance of the encyclical "Aeterni Patris" (1879). Among the contributors are scholars of international fame like Grabmann, Maritain, Olgiati, B. Jansen, Noel, and others.

In Part III the author devotes several chapters to a question of vital moment to the New Scholasticism: on the basis of the best authorities he establishes the true view of the fortunes of Scholastic philosophy during the important period of transition from the medieval to the modern era. This view then furnishes the groundwork for a presentation of the status and standpoint of the New Scholasticism, for a statement of the law and fact of continuity, and for some further considerations on the ideals and methods of the Neo-Scholastic movement.

"The book will be found very helpful and stimulating for all teachers and students of philosophy, Catholic and non-Catholic alike. It seems that the questionnaire referred to was also instrumental in initiating the formation of the American Catholic Philosophical Association, with its projected *Quarterly Review of Philosophy*." (Fortnightly Review, July 1, 1926.)

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The Mexican Problem

The appeal of the bishops of Mexico for modification of the anti-religious features of the Constitution has been rejected by the Mexican Congress by a vote of 170 to 1. That result was anticipated by the bishops, but they felt bound to make the appeal, lest it should be said that they had refused to seek relief in accordance with the Constitution.

Now that their appeal has been rejected, the whole matter rests with the Catholic people of Mexico. "If they are indifferent to the liberty of religion," says Father Gannon in the *Omaha True Voice*, "the present situation will continue indefinitely. But if they are in earnest and oppose a united front to tyranny, their victory is assured. We never expected that much could be done on this side of the border to aid the Catholics of Mexico in their struggle. We can pray for them and give them our sympathy in trials; but they must fight the battle for liberty. 'Who would be free himself, must strike the blow.' It is not a matter of indifference to us in the United States that our fellow Catholics in Mexico are deprived of their religious liberty. But the problem is one that concerns them first. We cannot gain freedom for those who do not want to be free. We have confidence enough in the Catholics of Mexico to believe that they will know what to do in their present difficult situation."

Current Literature

—*The Manichees as Saint Augustine Saw Them*, by Joseph Riekaby, S. J., deals with strange sect founded by Mani out of Persian Dualism, Gnosticism, and scraps of Christianity, to which Augustine belonged for a while, and which he combatted so vigorously in his later days. The Saint has no good word to say for the Manichees, their faith, morals or intelligence. He shows that Manicheism is essentially materialistic, with no true conception of God as a spirit. The poison of its teaching came from the fundamental error that all matter derives from the eternal principle of evil. Augustine

did not see the end of this heresy, which under various names persisted well into the Middle Ages and was revived in St. Dominic's day under the name of Albigenses. We are not sure that it is quite extinct yet in this age of bone-dry prohibition. It is interesting and instructive to read the refutation and condemnation of this heresy in the writings of St. Augustine. He looked upon Manicheism not as an interesting religious theory, but as a poisonous heresy invented by the devil. (Benziger Bros.)

—*Our Lady Mediatrix of All Graces*, by Raphael O'Connell, S. J., is a popular exposition of the traditional view of Mary's place in the plan of salvation, which, the author endeavors to show, is not a mere pious opinion, but a truth that belongs to the deposit of divine revelation. The question, which is controverted among theologians, has lately been brought nearer to a solution by the appointment of a papal commission to examine the matter maturely and from every angle, and to give a verdict as to whether or not the universal mediation of the B. V. Mary can be defined as an article of faith. (Baltimore, Md.: John Murphy Co.)

—*The Primitive Church, or, The Church in the Days of the Apostles*, by D. I. Lanslots, O.S.B., is a popular account of the spread of Christianity to the end of the Apostolic age. There is an apologetic tendency, based on the well-founded assumption that "the history of the Primitive Church must reflect itself in the present-day Church, if it is to be considered the continuation of the Primitive Church." (B. Herder Book Co.)

—The papers read at the 1925 session of the Summer School of Catholic Studies at Cambridge, England, have been edited in book form by Fr. C. Lattey, S. J., under the title, *The Incarnation*. An idea of the value of the series may be gained from a list of papers with the names of their authors: Messianic Expectation in the Old Testament, by the Rev. P. Boylan; The Preparation of Jewry, by the Rev.

J. P. Arendzen; *The Preparation of the Gentiles*, by the Rev. C. C. Martindale, S. J.; *The Synoptic Gospels*, by the Rev. Hugh Pope, O. P.; *The Gospel of St. John*, by Fr. Martindale; *St. Paul*, by Fr. C. Lattey, S. J.; *The Fathers and Councils*, by Canon Myers; *The Schoolmen*, by Fr. M. de la Taille, S. J.; *Our Lady in the Early Church*, by the Rev. Thos. Garde, O. P.; *Kenotic Theories*, by the Rev. R. A. Knox; *Rationalist Criticism*, by the Rev. Richard Downey. The book presupposes no special technical knowledge, yet it takes the reader well into one of the most important chapters of dogmatic theology. (W. Heffer & Sons, Ltd., and B. Herder Book Co.)

—John P. Daleiden (Chicago) has issued a second edition of *Zeal in the Class-Room*, by the Rev. M. V. Kelly, C. S. B., which is subtitled, "A Pastoral Theology for Clergy and Religious Engaged as Teachers." The book deals with the spiritual side of life among Catholic college students and the practical means of spiritual training to be employed in such institutions. Archbishop McNeil, of Toronto, contributes an appreciative preface.

—The Catholic Truth Society of Scotland has done well to publish in book form the lectures delivered at Aberdeen, 1924-25, under the auspices of its local branch, on *The Bible: Its History, Authenticity, and Authority*. These lectures deal with inspiration (by Fr. C. Lattey, S. J.), the text of Scripture (by Dr. J. P. Arendzen), the formation of the Canon (by Msgr. O. F. Clays), the Latin Vulgate and other versions (by Msgr. H. Forbes), the truth of Holy Scripture (by Fr. Lattey), and the Church of the Scriptures (by Dr. Arendzen). The whole forms a useful treatise on the Bible and meets the needs of the educated layman in an admirable manner. The aim is explanation, not controversy; the substance is scholarly, and the form popular. (Sands & Co. and B. Herder Book Co.)

—Sands & Co. have issued a new edition, unchanged, of Father Moritz Meschler's (S. J.) *The Humanity of*

Jesus, a collection of papers dealing with Our Divine Saviour's asceticism, His art of education, His intercourse with men, and His wisdom in speaking and teaching. The booklet has all the characteristics of Father Meschler's style and method, and makes excellent spiritual reading. (B. Herder Book Co.)

—No. I of the series of booklets published under the collective name of "Der katholische Gedanke" is by Dr. A. Rademacher and deals with *Die Gottesehnsucht der Seele*, i. e., the innate longing of the human soul to know and enjoy God. It is an inevitable problem that cannot be suppressed even in this materialistic age. Atheism is impossible; God exists, and is an ideal for us, an ideal of truth, goodness, and beauty. Practical belief in Him is the key to happiness in this life and in the next. The author's exposition of this line of thought is at times rather abstract, but every page of his essay is charged with a keen sense of contemporaneity. (Munich: Oratoriums-Verlag).

—*Making Movies Help in Doing Parish Work* forms No. 23 of Father G. M. Nell's "Parish Information Service." It is a study of moving pictures as an aid in carrying on parish work. As usual in Fr. Nell's pamphlets, theorizing is avoided and the discussion is thoroughly practical. Any pastor who cares to make use of motion pictures will save weeks of study and months of costly experimenting by using this booklet. (Parish Activities Service, Effingham, Ill.)

—Behrendt's *The Ethical Teaching of Hugo of Trimberg*, is a doctoral dissertation of the Catholic University of America, listed as No. I of "Studies in German." The author is thoroughly familiar with the literature concerning his subject, and with Hugo's writings, done as they are in the German of the early 14th century. The study gives some interesting glimpses of the life of that time, especially as reflected in and by the subject of the dissertation, Hugo of Trimberg, and

is valuable also for apologetical purposes. Let us hope that this is but the first of a large number of studies in a field which hitherto in this country has been monopolized almost completely by non-Catholic scholars.

—*Use of Slides in Carrying on Parish Activities* is a new pamphlet by Father George M. Nell, in which he gives information regarding the equipment at present available to the average parish for projecting still pictures, the possibilities of the use of this equipment in carrying on parish activities, and suggestions as to how the high cost of still pictures can be reduced. The little treatise is quite exhaustive and can be recommended to those for whom it is intended. (Parish Activities Service, Effingham, Ill.)

—Volume XVII of Pustet's excellent "Bibliotheca Asectica," edited by Msgr. F. Brehm, is a reprint of St. Augustine's *Confessiones*, together with the notes of Fr. H. Wagnereek, a 17th century Jesuit, whose explanations, while not copious, are helpful for understanding the text. (Fr. Pustet Co., Inc.)

New Books Received

- Homely Spirituals.* By the Rev. Hugh Francis Blunt. 164 pp. 12mo. The Macmillan Co. \$1.50.
- Mariology:* A Dogmatic Treatise on the Blessed Virgin Mary, Mother of God. With an Appendix on the Worship of the Saints, Relics, and Images. By the Rt. Rev. Msgr. Joseph Pohle. Adapted and Edited by Arthur Preuss. Fifth, Revised Edition. iv & 185 pp. 12mo. B. Herder Book Co. \$1 net.
- The Star of Christ.* A Christmas Play by Rev. H. M. Gaffney, O. P. iv & 18 pp. 16mo. Dublin: Office of the Irish Rosary. Price six-pence net. (Wrapper).
- Two Eucharistic Dramas.* By Rev. Fr. H. M. Gaffney, O. P. Introduction by V. Rev. Vincent McNabb, O. P. 62 pp. 12mo. Dublin: Office of the Irish Rosary.
- New Life.* A Word to Priests, Parents, and Educators about the Seraphic Tertiary Youth Movement. By Rev. Kilian Hennerich, O. M. Cap. 56 pp. 12mo. Detroit, Mich.: Third Order Bureau, 1740 Mt. Elliott Ave.
- Along the Mission Trail.* Vol. III. *In New Guinea.* By Bruno Hagspiel, S. V. D. 270 pp. 8vo. Illustrated. Techny, Ill.: Mission Press S. V. D. \$1.25.

Der Rembrandt-Deutsche Julius Langböhn. Von seinem Freunde Benedikt Momme Nissen. Mit 5 Tafeln. 358 pp. 8vo. Freiburg i. B.: Herder & Co. \$2.15 net.

Church Historians. Including Papers on Eusebius, Orosius, St. Bede, Ordericus Vitalis, Las Casas, Baronius, Bollandus, Muratori, Moehler, Lingard, Hergenroether, Janssen, Denifle, Ludwig von Pastor. With Foreword and Index by Peter Guilday. vii & 430 pp. 8vo. P. J. Kenedy & Sons. \$2.90 postpaid.

A Mirror for Monks. (Speculum Monachorum). By Ludovicus Blosius. (Vol. III of The Spiritual Works of Abbot Blosius). In an Old Anonymous Translation (Paris, 1676). Revised and Edited by Dom Roger Hudleston, O. S. B. With an introduction by the Same. xxiv & 93 pp. 16mo. Benziger Bros. \$1.25 net.

Prayers at Mass for School Children. Arranged by Rev. E. P. Graham. Sixth Edition, 32 pp. 32mo. Published by the Author at St. John's Church, Canton, O. \$4 per 100.

From Holy Communion to the Blessed Trinity. By M. V. Bernadot, O. P. Translated by Dom Francis Izard, O. S. B. ix & 129 pp. 16mo. Sands & Co. and B. Herder Book Co. \$1 net.

The Art of Communing With God. A Short Treatise for Beginners in the Spiritual Life. By a Christian Brother. xx & 206 pp. 12mo. M. H. Gill & Son and B. Herder Book Co. \$1.40 net.

Homage to Jesus Christ, King. The Proper for the Mass of the New Feast. By Gerald Ellard, S. J. (Timely Topics Series, XXII). St. Louis, Mo.: Central Bureau of the Central Verein, 3835 Westminster Place. 10 ets.; \$5 per 100, carriage extra. (Wrapper).

Three Pamphlets from the Paulist Press. 401 W. 59th Str., New York City, to wit: *The Rosary*, by Rev. M. D. Forest, M. S. C. 24 pp.; *St. Francis of Assisi, Saint and Social Reformer*, by the Rev. J. Elliot Ross, C. S. P. 15 pp.; *Saint Ursula*, by John Ruskin 16 pp. Price, each 5 ets. per copy; \$3.50 per 100; \$30 per 1000.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW

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(My commission expires Feb. 14, 1930.)

A SPRINKLE OF SPICE

There is unexpected humor in Dr. J. P. Arendzen's essay on the Sadducees, embodied in his recently published book, *Prophets, Priests, and Publicans* (Herder). We read of a solemn function of the First Sheaf performed by the Pharisees ostentatiously to defy the Sadducees, and of the witness who was bribed to declare that he had seen the new moon a day before it was really visible, and who embroidered his story as follows: "I saw the New Moon on its back between two rocks, its head was that of a calf, and its ears those of a little goat. When I saw this I fell on my back with astonishment, and lo and behold! I found two hundred shillings in my purse." The Calendar Commission said to him: "Well, you can keep the money as a present . . ."

The author of *Uncensored Recollections*, in his recently published volume, *More Uncensored Recollections* (Harper), tells a funny story of the Mrs. Astor of his day. She would say to any one knocking at her door "O penn," and once told Blandford that she did not understand how any one could ride in those "odious omnibi;" to which he replied, "Ah, Mrs. Astor, that is indeed one of the 'conundra' of life."

A decidedly uptown lady, who parts her name in the middle and lives in one of those porte-cochere town houses you are supposed to visit only in an automobile, recently gave a dinner. She dropped a note to Fritz Kreisler in which she cooed: "Dear Mr. Kreisler: I'm giving a select little dinner party Thursday evening. Won't you bring your violin and join us."

In the next mail went this chilling response: "Dear Madam: I'm sorry, but my violin doesn't eat."—O. O. McIntyre.

A Methodist, obliged to remain in a certain town over Sunday, started out to attend service in one of the churches of his faith; but losing his way, and seeing an open church door just across the street, he entered, not knowing to what creed the congregation held. As the service progressed, his religious emotions waxed warmer and warmer, until finally he gave vent to them by shouting out, "Praise God!" Immediately one of the ushers tapped him on the shoulder and said: "You can't do that in this church, sir."—*Congregationalist*.

The difference between humility and servility is that one is inspired by a warm heart and the other by cold feet.

"Hit may be hard fo' a rich man to enter de Kingdom of Heaven," said Rastus to the preacher, "but hit's harder fo' a po' man to stay on de earf."

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“The sea obeys and fetters break,
And lifeless limbs thou dost restore,
Whilst treasures lost are found again,
When young and old thine aid implore.”

Instead of the Wonder-Worker of Padua growing less powerful in his intercession with God on behalf of his earthly clients as the world grows older, it seems that his power is rather on the increase. Certainly the multitudes who invoke St. Anthony in every part of the Catholic world are continually on the increase. His popularity is evidenced by the presence of his statue in well-nigh every Catholic Church in the United States. But there does not seem to be a single shrine of the Franciscan Wonder-Worker in America where so many petitions are presented to the intercession of St. Anthony as in the Church of St. Francis on the Mount of the Atonement, Graymoor, N. Y. The

number of these petitions is constantly on the increase. A New Novena begins every Tuesday.

TESTIMONIALS FROM GRATEFUL CLIENTS

Mrs. W. A. C., Florida: “It became imperative that we sell the home which we bought here last fall, and through St. Anthony we succeeded, although it was nothing short of a miracle. When people ask me how I managed it, I never hesitate to say, whether to Catholic or non-Catholic, that St. Anthony did it for me. So, dear Father, I am inclosing the check I promised for the Bread Fund, and I would appreciate it very much if you would publish my thanksgiving.”

V. L. B., Minn.: “The inclosed offering is to be used for some good purpose in thanksgiving for a wonderful favor, namely, reconciliation with a very dear friend. I can truthfully state that without the aid of St. Anthony there would never have been any renewed friendship. The dear Saint has done much for me, and I will ever remember him and the Friars at Graymoor. May Our Blessed Lord grant that your good work will always continue.

H. M., Bridgeport, Conn.: “Many blessings have come to me since I wrote asking your prayers in the Perpetual Novena to St. Anthony. My health has been much bettered, I received entirely unexpected employment, which, thanks to Our Lord, I have been able to perform, and I have attained much peace of mind. I have continued the Novenas myself, for I still need many graces, blessings, and favors.”

K. C., Vermont: “My father, who had not been to the Sacraments in twenty years, was taken very ill last spring. We had recourse to St. Anthony and are happy to say that the priest came, heard my father’s confession, and gave him holy communion next morning. We are all very thankful for the favor granted.”

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The Fortnightly Review

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November 1st, 1926

The Roerich "Discovery"

It is as we expected. Professor Nicholas Roerich's alleged discovery of a Buddhist manuscript which proves that Jesus may have picked up His teachings in the course of a visit to India, is no discovery at all. Roerich (a Russian now resident in New York City) has found nothing new, but simply furbished up the old Notovich hoax, which was exploded years ago. Roerich's book is entitled, *Himalaya . . . and Banners of the East* (New York: Brentano). Notovich's so-called translation of the manuscript alleged to have been found in a Tibetan lamasery has been branded as a fake (cfr. Garbe, *Indien und Christentum*, p. 13). Roerich says he went on a quest for the original manuscript which Notovich claimed as source. But he does not say that he has found it. What he does say is that there are legends in the Himalayas of the coming to India and Tibet of a Jewish teacher called Issa, who defied the Brahmins and championed the lowly. This teacher is identified with Jesus of Nazareth without a shred of historical evidence.

But the mystery goes further and deeper than the personal association of Jesus with the elder religions of the East—with the cult of Buddha especially. There is a looking forward to another figure—a figure which looms in the future—the ultimate Redeemer of the world. This figure lurks mysteriously in all Roerich's backgrounds. He is coming out of the North—possibly Siberia—or Russia. The wise men of the East, with whom Roerich has been in touch during his sojournings on the edge of India, walking about their heaven, scaling hills or sitting purple-clad in their monasteries clinging to dizzy heights, are expecting a not remote appearance of this Redeemer. Roerich is concerned to show

that the Coming One is the Redeemer or Maitreya, not of one religion but of all. By every seemingly idle bit of gossip or rumor or fact that he sets down he seems in his own mind to be piling up the evidence that the true religion which has kept alive this belief holds on in Tibet and that all the other religions (including Christianity) are hospitably embraced in it.

The *Bombay Examiner* (Vol. 77, No. 38) concludes a lengthy article on the subject as follows:

"Thus, all that Professor Roerich has discovered apparently is a book which anybody can buy in a shop, but which nobody is likely to bother about, as it has long been proved to be a fake. The chief interest of the new publication lies, not in its revival of an old swindle, but in its mysterious hints regarding a New Messiah—from Moscow. Now when Mrs. Besant last spoke about her New Messiah in Bombay, our readers may remember that we detected a distinct strain of Communism in her exposition of doctrine, and we asked, 'Does this mean that Mrs. Besant foresees the spread of Communism and prepares her ground accordingly?' As the Roerich New Messiah is actually to come from Siberia, he can hardly be Mrs. Besant's protégé from Madras,' who by the way, is at present touring the [United] States. So there seem to be two Richards in the field: the enlightened can take their choice. But whether or not the two New Messiahs are equally Bolshevist, they are at any rate equally alive to the financial possibilities of an appeal to the credulous public of the United States."

Nothing deeply interesting is ever heard where men meet to eat and talk.
—J. L. Spalding.

The Origins of the American Revolution

In his book, *The Founding of New England* (noticed in the F. R., Vol. XXIX, No. 23, pp. 451 sq.) Mr. James Truslow Adams told the story of the American Colonies down to the time of the revolution in England and the establishment of imperial control by the Charter of 1691. His second volume, *Revolutionary New England: 1691-1776* (Boston: Atlantic Monthly Press), carries on the history as far as the "Declaration of Independence" (1776) and affords tolerably conclusive proof that there were remoter causes of the American Revolution than events in and after 1763, and their roots can be traced back to times far more distant than the Stamp Act and the "Boston Tea Party."

"It is only in recent years that the real nature of the American Revolution is beginning to emerge from the falsifications of encrusted legend," and the result of the labors of scholars of the present generation has been a revaluation of the tendencies disclosed by the study of earlier times. There was a social revolution in the colonies themselves, which was carried on side by side with the struggle with the mother country. Therefore, the task of "tracing the origins of radical thought and the growth of grievances and parties" before the year 1763 is a main object of the present book. Dr. Adams has carried out his task in the most thorough-going manner.

Of the two salient doctrines, both of them the result of the English Revolution—viz., "the sovereignty of Parliament, and government based upon the consent of the governed"—he notes that the first took complete possession of the minds of Englishmen at home, but failed to receive full assent overseas. The second, he thinks, was more or less put away in England in the eighteenth century, but took firm root in America. And he attaches great importance to the frontier life in the colonies for this latter result. For, though the tendency of frontier life was anti-social, the necessity of setting up some form of government and the

equality due to the economic conditions gave an enormous stimulus to the belief that government derives its sanction only from the consent of the governed. In the 18th century, "throughout the whole length of the colonies a distinct frontier region—as contrasted merely with frontier settlements—came into existence, to struggle with, and react upon, the tide-water sections." The rich and those higher in the social scale concentrated in the older seaboard and river towns, and accumulated capital. The frontier was always in debt to the older settlement, lacked capital and culture, and was radical in politics. Thus the lower classes throughout the colonies allied themselves with the frontiersmen in their disputes with the conservatives of the settlement capitalist classes.

Throughout the eighteenth century the pivot upon which the whole early history of European colonization revolved was the "Mercantile Theory," which aimed at creating self-sufficing empires in which the colonies should supply the raw materials and consume the finished product of the home countries. The result of this theory was a clash of nations in the race to secure colonies. England was at war for nearly half the period of time described in the present book; and the duel for empire between France and England had a profound effect not only upon the relations between the Mother Country and the colonies, but also between colony and colony, in particular between America and the West Indies.

Nor was this the only line of cleavage. Colony differed from colony in questions of imperial defence. While England alone was responsible for naval defence, the colonies were expected to defend their own frontiers. Selfishness and jealousy prevented them from combining their forces to do this, and so they continually demanded men, money, guns, and ammunition from England. When quotas of men were asked for from them, each usually shirked its own duty as far as possible and suggested that the others

should supply them. "In considering the attacks upon the charters from time to time, it must be remembered that the need for united action, as contrasted with the particularism of the several colonies, was a genuine and crying one." In petty and local politics, factional feuds, and ignorance of the world at large, the wrath of the colonies always fell upon all office-bearers.

"The Massachusetts Puritan possessed many fine qualities, such as strength of character and tenacity of purpose, but in one he had been conspicuously lacking from the start—generosity of spirit. No opponent could be right. No weapons could be too vile to use against those who differed from himself. Mastiffs to hunt the Indians, the gallows for heretics, lies and slander for the royal officials."

Dr. Adams has some scathing descriptions of Puritan morality and religion. With regard to the first subject, owing to the deliberate exclusion from the printed records of all references to it, no truthful account was given in days gone by. Nowadays there is an honest attitude, and published entries from church and other records "indicate strongly that the standard of sexual morality among the unmarried youth was lower in Puritan New England than it is to-day for both sexes" (p. 38). In his chapter on "The Great Divide," in which he describes the changes in social and intellectual life from 1740 to 1750, Dr. Adams shows how the political power and, perhaps, the social prestige of the clergy declined as the tenets of Calvinism yielded place to Deism and Arminianism. Few will wonder at this when they read of the denunciations of his opponents by Jonathan Edwards. He actually depicted himself and his fellow-ministers as "Saints" sitting by the side of Christ at the Last Judgment, sentencing their own people and exulting at their torments in hell.

Then came the "Great Awakening," chiefly under the influence of Whitefield, with the outcome that, after 1744, the resulting educational, social, and political effects were more profound than the religious ones. New schools,

colleges, and churches, the result of the "schism," remained as standing protests against entrenched privilege, and were seed-beds for the democratic ideas "which came to fruition in the political rather than in the religious events of the next half century."

The "Seven Years' War," from 1756 to 1763, gave Canada to England. When this had ended, with financial exhaustion at home, the era of "big business" had begun in America. Throughout the war the colonials "cheerfully threw the entire responsibility upon England, and continued to trade with the enemy upon a larger scale than ever, caring only for the defeat of France upon their own borders." Riches gained by illicit, and often worse, methods brought about a greater cleavage than ever between the "cultured men and women of the socially elect," who had little in common with "the barefoot farmer and his equally barefoot wife"; and as wealth increased, it also concentrated. For the times, huge fortunes were amassed. As an example, in New Hampshire Benning Wentworth, who had been bankrupt in 1740, twenty years later had acquired 100,000 acres of land and a fortune in money, and lived in a mansion containing fifty-two rooms. Attacks on privilege in all its forms became more and more pronounced; witness the "Letter to the Common People," published in 1763. The author of this letter wrote of those "Plagues of Society, who remain as a scourge for our sins, call themselves honest merchants, men of honour and integrity, substantial and sober farmers"; and added "But for my part I will suffer upon the rack before I own that they have any more religion, virtue, or honor than highwaymen."

In the meantime the contrast between the working classes at home, "who slept beneath the absolute sway of the Justice of the Peace," and the extreme individualism of the same class in the colonies was most marked. It was at this time that the American patriot and demagogue Samuel Adams came into the forefront. From 1758 onwards Adams never ceased to work for

separation from England, and is known to have commenced at this time to warn every likely leader "against the hostile designs of Great Britain." At first Radicals and Conservatives in the colonies united in their resistance to the English measures for taxing the colonies. But, as the issues became more sharply defined, "the unnatural alliance could not be maintained, and Conservative and Radical, Tory and Whig, were to become Loyalist and Patriot—the struggle between whom was to equal in intensity of animosity and bitterness that between the rebels and the Mother Country herself."

In England it had been the theory that those best qualified by a "stake in the country," property or education, should rule. In New England it had been that the "Saints" should govern. "Both theories had lingered on in America, but democracy and the frontier had been gradually undermining both of them." Abolition of entail and primogeniture and extension of the franchise were taken in hand immediately after Congress was set on foot. One town in Massachusetts voted that the extension of the franchise was not a civil, but a natural right, and could not be denied. "It was this radical and democratic spirit" that made a breach with the mother country inevitable, "whenever and however the exact occasion might arise."

N. C. W. C. Meddling and the Mexican Situation

Anyone who believed that the calamitous meddling of certain N. C. W. C. busybodies in the Holy See's official interchanges with the hierarchy of Mexico last spring would leave these busybodies wavier, if not wiser, must be surprised and sorry at the spectacle of their interference with the Mexican question since the bishops of this country nearly two months ago assumed responsibility for determining the American Catholic attitude and action in respect to it. But the capers of these N. C. W. C. officials need have caused little astonishment, however much they may grieve the judicious. The explanation for their intrusion

into this complex and delicate question now is also the explanation of their intermeddling last spring—vacuity and vanity. Moreover, the result of their presumption in the present case will, we predict, be exactly the result of their stupid intervention in the previous instance—further embarrassment for the Church and new discredit for themselves.

The Catholic course in this critical question must be carefully plotted in the light shed by all the facts and with concern for the religious and political interests of Catholic citizens on both sides of the Rio Grande. If to that end there are difficult things to do, there are also dangerous things to avoid. Above all else, no individuals beholden to bankers and no persons with previous employment by oil corporations to handicap them should be delegated or allowed to formulate Catholic policy or express Catholic opinion on the subject of the Church's relations with Mexico. Only the bishops can adequately and properly guide the Catholic people of the United States in this serious situation.

Neither the sufferings of the Church in Mexico nor the sympathies of Catholics in the United States should be allowed to become an opportunity for self-exploitation and twaddle by persons who have no official warrant and no special abilities to justify their attempts at leadership in this or any other Catholic crisis. Least of all, should the N. C. W. C. officials, with their record of egregious failure in handling purely American matters, be permitted to make decisions which affect the ecclesiastical and civil concerns of a foreign country.

BECAUSE

*By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.*

The evening is beautiful,
Not because of its royal tapestry of blue,
But, ah (yes, fall on your knees)
Because the evening star
Smiles on the earth its silver-flashing smile.

Black Magic

The student of Occultism is sooner or later brought in contact with devil-worship and what is known as "black magic." Unless he possesses strong self-control and steady nerves, there may be danger to his sanity or even to his life, if he follows this path too far.

There is in India a cult known as Tantrism, a secret school which cultivates the system of witchcraft and sorcery supposed to have been inculcated by a priest named Asanga, of Peshawar, about 600 A. D. It deals with the use of *mantras*, that is to say, rhythmic charms or spells; *yantras*, mystical diagrams, generally a combination of forms or figures; *bijas*, the radical letters or syllables of *mantras*; and *mudras*, mystical figures made by twisting the fingers and hands together in various ways. A *yantra* with six or eight sides combined with a *mantra* recited with the appropriate *mudras*, is supposed to possess great occult power.

A contributor to the *Manchester Guardian*, whilst pursuing this out-of-the-way study in India, made the acquaintance of a devotee of the cult, who introduced him to a priest, whom he described as an "adept" in the art. After considerable difficulty this priest was persuaded to give a "séance." Here is the correspondent's description of it:

"The three of us descended innumerable stone steps below the temple to which the priest belonged; united we came to a cave of considerable size, hewn out of the solid rock. This place contained an altar, with hideous images and other objects, which I took to be 'properties' designed to impress the credulous or superstitious, though I was told afterwards that none save actual adherents of the cult were admitted as a rule. Light was afforded by a number of glimmering lamps. All the arrangements seemed to savor of the theatrical and artificial, and I was exceedingly sceptical.

In the centre of the floor was marked a large square, within which were interlaced triangles. The square, in turn, was contained within two circles, with

symbols, whose meaning I did not understand, at intervals between them. At each corner of the square stood a tripod bearing an iron bowl.

The priest told us to stand in the square and on no account to leave it. Then he went to the altar and began to chant a succession of *mantras* in a language unknown to me. After this he came into the square and applied a light to some inflammable substance in the bowls, which flared up to the roof. He threw in some powder, and the flames died down, burning with a curious greenish glow and throwing off a mass of vapor with a rather unpleasant smell. All the time he was muttering below his breath. Then he began to walk in a peculiar manner round and round between the two circles, chanting aloud, twisting his fingers and hands in various positions.

Presently there came a sound as of a great, rushing wind. It swept into the place, fluttering the priest's robes. The wind grew so strong as to cause me to stagger, yet as I looked, the fumes from the incense rose steadily upward and the lamps burned without a tremor. The wind died away, and we seemed to be surrounded by a sort of luminous fog, like a curtain, that stopped just outside the circles on the floor and the lamps were no longer visible. The fog appeared to clear somewhat and a scene showed through, but dimly. I could make out trees and buildings, but they were exceedingly indistinct. The fog thickened again, and the picture, view, or whatever it was, was blotted out.

There seemed to take shape out of the fog, composed of it, as it were, a vague form. It was as though part of the fog grew more dense and gradually developed from within itself a horrible monster with a bloated body, white and livid, and a flat, noseless face. The mouth was wide, with blubber lips that moved convulsively, and the eyes glared with the deadly fire that one may see in those of a rabid animal. The priest waved his hands and it vanished. Others came, of such disgusting

and abominable aspect that I felt physically sick, and a horrid, corpse-like odor pervaded the place.

I thought of what I had read of the lower levels of what is called kama loka or the "astral plane," and at that moment I had no doubt of its reality. Unquestionably, I felt this was what the priest was actually in touch with. He was producing the phenomena known as materialization out of this plane. My hand moved instinctively to my hip-pocket, where there was an automatic pistol. I have often wondered since what would have happened had I fired it off.

The priest was perspiring profusely. Evidently this was not what he wanted. All at once there arose a most infernal uproar, as if all the demons of hell were raging in the room. Hundreds of awful faces appeared and disappeared in the foggy curtain beyond the circles and clawlike talons seemed to be trying to tear it down. It bent and bellied inward just as some strong fabric might in resisting such efforts on the other side of it.

Finally a face appeared, huge and frightful in its malignity. It was blue in color, glowing as with a sort of phosphorescence. It is impossible to describe it, but if anyone has ever had cause to believe he saw the Devil, we had on that occasion.

I ascended the stairs, badly scared, and was glad enough to get back into the open air. A fake, no doubt, but I have no desire to see anything of that kind again, or to make further acquaintance with 'devil worshippers.'

A former teacher, who has not lost his interest in education, writes to the F. R.: "Your excellent article in the FORTNIGHTLY REVIEW on the N. C. W. C.'s tampering with the federalization of education was very interesting and valuable. I am glad you have exposed the real character of the Phipps Bill. The difference between the Phipps Bill and the other schemes for federalizing our schools is precisely the difference between tweedledum and tweedledee."

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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Present-Day Thinkers and the New Scholasticism

By the Rev. Paul F. Healy, O. S. A.

Present-Day Thinkers and the New Scholasticism. By the Rev. John S. Zyburá, Ph. D. x & 543 pp. 8vo. B. Herder Book Co., St. Louis, Mo.

The general plan of this book is rather unique, since the author, consciously or unconsciously, teaches by deed what he emphasizes by word on page 444: "A philosophy that is a mere aggregate of abstractions floating free without anchorage or suspended in the air, is rightly regarded as worthless. It must be anchored in the pulsating reality of life and history; in turn, it must exercise a living and formative influence on both." The pulsating reality of life is here in the shape of contrasting and conflicting opinions of thirty-three non-Scholastic professors in leading universities of the United States, Great Britain, and Canada; which opinions are set over against the unified but varied views of the Neo-Scholastic professors of Belgium, France, Germany, Italy, and the United States. In this respect the book runs true to the traditional spirit of Scholastic metaphysics, which, as the author says (pp. 503-4), "maintains that reality and history are rational and purposive; that there is a Providence; that every error contains some truth and furthurs its development by the way of contrast and conflict; that every system has a special function to perform and a definite end to achieve, despite the admixture of many erroneous ideas."

It is the balancing of the notional and the real that makes this book so interesting, and likewise so instructive and fascinating, especially when we behold the non-Scholastic professors acknowledging, in so many words, "the Babel of figurative terms and perverse categories confusing modern philosophy and making the despair of any one who wishes to think cogently and not be misunderstood" (p. 74), and then have a practical demonstration of this Babel forcefully brought before our mind in the confusion of tongues of Idealist, Realist, and Pragmatist, as set forth in the opening chapters of

this stimulating book. It is then indeed that the attentive reader *realizes* into what blind alleys and useless detours of thought false liberty will lead. He will see that it is nothing short of the suicide of thought itself to exaggerate liberty so as to stretch it until it becomes mere license; for it then takes on the appearance of tyranny and makes for intellectual chaos and anarchy.

If Fr. Zyburá's book did nothing more than make the non-Scholastic professors themselves *realize* the irrational paradox of an exaggerated liberty—and permit them, so to speak, to see themselves as others see them—it would serve its purpose well. Liberty is indeed a paradox, but a rational one; and he who is truly free, is always free to be bound by the fundamental concepts and first principles of right reason, which give to the varied statements of the Scholastics that fixity and clearness of expression which Professor Santayana regards as a relief from the Babel of modern thought (p. 74).

It is truly a relief to turn to the second part and see the ripe scholarship of the leaders of the Neo-Scholastic movement. It is fascinating to come upon the delicate nuances and different shades of thought within this movement and to behold, as in the facets of a diamond, that variety in unity of the *Philosophia perennis*. From this sharp contrast of opinions, presented by the first and second parts of the book, between Scholastics and non-Scholastics, one gets the impression that it is after all the Scholastics who possess the true liberty and can teach the free-thinker how to think freely and the rationalist how to think rationally.

If there is one predominant note running through the contributions of the Neo-Scholastics to this volume, it is that of liberty—the autonomy of reason in its own domain. Every one of these writers lays stress upon the sepa-

ration of philosophy from theology. "St. Thomas," as Professor Grabmann states (p. 152), "on the basis of his fundamental regulation of the relations between faith and science, undertook a clear-cut separation of philosophy and theology, appointing to each its own domain as well as its own principles and methods." The old objection, therefore, that the Scholastics are shackled by the authority of religion, and make of their philosophy an *ancilla theologiae* in the domain of pure reason, will hardly hold water; especially in the face of the practical way in which Professor Kremer refutes it (p. 207): "For a believer in dogmatic religion,—be he Catholic or orthodox Protestant,—even if he is not a Scholastic, faith and philosophy cannot contradict each other because they are both undeniably true. Precisely for the same reason every independent thinker must hold that philosophy cannot contradict a well established fact; if it does, it is a sign that the seemingly assured conclusion does not follow from the premises, supposedly true and proved, from which it claims to be derived; and a closer scrutiny will expose the logical flaw. The same procedure would be applied by the Scholastic to a so-called philosophic proposition which would happen to contradict dogmatic truth. But in that case, too, he would be seeking true rational evidence."

Examples of this kind could be multiplied indefinitely from the illuminating and constructive contributions of the leaders in Scholastic thought to this international symposium, but space will not permit further quotations. Suffice it to say that the content of these statements is nothing short of a revelation, manifesting as it does the great strides being made by these able and earnest thinkers to reckon with the advances of true science and so to make the Neo-Scholastic influence felt in the currents and cross-currents of contemporaneous philosophic thought. It is a healthy sign of the times and very consoling to those who look to the Neo-Scholastic leaders for guidance.

So great is the contrast in the scholarship displayed by the non-Scholastics that one can hardly say the same in praise of their leadership and learning. Their frankness in confessing ignorance of Scholasticism is to be admired; and one would like to pass it over and let it go at that. But it is this low standard of culture and scholarship displayed by the non-Scholastics in their confession of ignorance of the thought of the Middle Ages that brings us to the discussion of the third part of the book. The Neo-Scholastics have no such confession to make. They attempt no leaps across the centuries. They seem to be just as familiar with the thought of their own age, and in fact of every period, as with that of the Middle Ages. And if this was evident in the second part, the author himself draws the contrast still more sharply and shows in his own contribution in the third part—in a manner sustaining the high standard of scholarship that we have noted among the other Scholastic contributors—the familiarity of the Neo-Scholastics with the age that gave birth to modern philosophic thought, the Humanism-Renaissance period. This is, I might say, the crowning feature of this remarkable book.

Dr. Zybyra's contribution to the symposium is a historico-philosophic thesis which—while it gives illuminating and conclusive reasons for the wide divergence of opinions brought out in the contributions of the first and second parts—aims in the main to show that the revival of interest in Scholastic philosophy is something quite natural, just as natural in view of the law of continuity as an effect flowing from a cause; and this for the simple reason that the failure of Scholasticism during the Humanism-Renaissance period was not brought about by any fatal flaw in the system itself, but by extraneous factors utterly alien to its true spirit. In developing his thesis and establishing the premises for the non-Scholastic and Scholastic points of view, Dr. Zybyra gives unbiased and *fully documented reasons* for his conclusions,—a fact to be noted in these

evil days when "stories" are substituted for history and prejudices for true science. In the spirit of give and take he gives credit where credit is due, extracting the good wherever found and rejecting the bad. He has the happy faculty of finding nonsense in quarters where one would least expect to find it and, on the other hand, of finding the sense that lies latent under a great deal of nonsense, old and new.

It is impossible in a short review to go into details and follow the author step by step as he develops his theme. I cannot, however, refrain from quoting one illuminating passage, which gives the very *raison d'être* of this noteworthy book: "Neo-Scholastics and non-Scholastics alike must yield to the force of the facts here briefly reviewed, and recognize their profound significance for the advancement of philosophic thought. Instead of continuing to dissipate their energies in sterile controversies and futile recriminations, . . . they should earnestly strive to bring order into the present chaotic condition of thought, and agree on a common language instead of the present philosophical Babel" (p. 517).

Dr. Zyburka has endeavored to live up to his own counsels, not only from the point of view of the matter, but especially from that of the manner of presentation. This certainly is a step in the right direction and one that bids fair to bring about an appreciable *rapprochement* in the near future. Alert to any new phase of the Neo-Scholastic movement, the author has seized every opportunity to take the lead, as do the other Neo-Scholastic contributors, in couching the age-old truths of Scholasticism in expressions abounding in literary grace and brilliancy of style. He makes sparing use of the rhetorical stroke of antithesis, figurative language and graceful imagery, but here and there intersperses his text with brilliant epigrams, such as: "It [Nominalism] was the philosophic canker of the age;" "The [Scholastic] system lapsed for want of men, not of ideas," etc. Again, his summing up at different intervals leaves nothing to be desired as a succinct and illuminating epitome of

a particular division or chapter, as for example: "During the transition period the foundations of modern philosophy were being laid, with outright immanence as the corner-stone of the new edifice: man and nature are self-explanatory and self-sufficient" (p. 403).

Of course, the book has its defects. —what book is entirely flawless? Occasionally the sentences are too long and somewhat involved. At intervals the words are somewhat harsh and just a bit irritating, especially when the author touches upon the logic-choppers and closeted dry-as-dust professors. But withal this book will have a wide appeal and take its place as one of the outstanding books of the year on philosophy and the history of philosophy. It should be welcomed as a source of valuable information by the philosophical associations and by all colleges and universities, and it will help to raise the intellectual standards of all such associations and institutions.

The book has a very complete and valuable cross-index. In an appendix the author has further illustrated the attitude of the Neo-Scholastics towards modern philosophy from some of their most recent works.

Rev. Fr. F. Markert, S. V. D., asks us to print the following in connection with his article "Priests in the German Army" in No. 20 of the F. R.: "In my comment on the article 'German Priests in the War,' as published by the News Service, I attributed the errors contained in the article to a faulty translation of the original German article, being under the impression that the translation was made in the Washington office of the News Service. Mr. McGrath, director of the News Service, has submitted to me the original 'copy' of the News Service's correspondent in Cologne which, written in English, is responsible for the errors. The News Service has complied with my request and has published a correction of the first article."

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A Sorely Tried Benedictine Community

An illustrated supplement to the *St. Joseph's-Blatt* gives a graphic and gripping account of the great conflagration which destroyed St. Benedict's Abbey and College and St. Anselm's Seminary near Mt. Angel, Oregon, during the night of Sept. 20. Within a few hours the result of thirty-five years of tireless activity was almost completely swept away. The fire broke out in a stormy night and made rapid progress. Though the fire departments of several neighboring towns offered their assistance, nothing effective could be done to check the flames on account of the lack of water and the high wind. The only building saved was that of the Benedictine Press, which housed the *St. Joseph's-Blatt*, the *Mt. Angel Magazine*, and the other publications of the Oregon Benedictines.

The Fathers have reopened their college classes in the parochial school building of the Mt. Angel parish, which is in their charge, and also hope to reopen the seminary course in the near future. St. Anselm's Seminary, which was destroyed with the Abbey, was the oldest seminary on the Pacific Coast and had 42 enrolled students. Archbishop Howard of Oregon City has is-

sued a warm appeal on behalf of the stricken Abbey, and the Knights of Columbus, and other Catholic, nay, even some civic organizations are lending their aid in the work of reconstruction. However, since the loss is close to a million dollars, whereas the insurance is only \$144,000, the Fathers of St. Benedict's Abbey will need outside help in order to be enabled to take up their useful and necessary work again. We hope that liberal aid will be promptly offered them by all who are able to do so. Their address is: Benedictine Fathers, St. Benedict, Ore.

Huxley's views on life after death are found in a letter which he wrote to Morley towards the end of his life. He said: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal, at any rate in one of the upper circles where the climate and company are not too trying. I wonder if you are plagued in this way?"

Better not to teach or preach than to weary.—J. L. Spalding.

Concerning the Hymn "Holy God, We Praise Thy Name"

To the Editor:—

In the F. R. for Sept. 15, Mr. Th. Maynard is quoted as calling the text of the hymn "Holy God," "the abomination of desolation." Others, like Msgr. H. T. Henry, have also emphasized the need of correcting this hymn. May I draw the attention of these critics to the fact that the necessary changes have already been made in some hymn books?

The hymnals I have consulted do not contain the "false rhymes *domain* and *name*" of which Mr. Maynard speaks. They have *name—claim* and *domain—reign*. But all except two have the objectionable "all on earth Thy scepter claim," which Mr. Maynard calls "idiotic" or "blasphemous," its only possible meaning being that every creature on earth is trying to usurp the sovereignty of God." We suppose, however, that the poet (?) employed *claim* in the obsolete sense of *proclaim*.

Allow me now to quote, with some remarks, the full text of the hymn as found in one of the hymnals alluded to:—

Holy God, we praise Thy name,
Lord of all, we bow before Thee.
All on earth Thy rule acclaim,
All in heav'n above adore Thee:
Boundless ranges Thy domain,
Endless is Thy holy reign.

Hear the loud celestial hymn
Angel choirs above are raising;
Cherubim and Seraphim
In unceasing chorus praising,
Sing, exult in sweet accord:
Holy, Holy, Holy Lord!

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
Though in essence only One;
Undivided we proclaim Thee,
And adoring bend the knee,
Wond'ring at the mystery.

The third verse of the first stanza, "All on earth Thy rule acclaim," eliminates the censured passage; the fifth eliminates the adjective *vast*, which,

after the preceding expression *infinite* of the original English version, weakens the verse and was used only for filling up the metre. Besides, this version also avoids the disagreeable accentuation which the word *infinite* originally received metrically on its last syllable through the thesis of the music. In the sixth verse *endless* agreeably corresponds with *boundless* in the preceding verse.

The version adopted in the fifth verse of the second stanza avoids the musically awkward monosyllable *hear'ns* of the original English adaptation.

In the third stanza the fourth verse does away with the renewed use of the obsolete word *claim* in the sense of *proclaim* by employing the latter expression. In the last verse the prosaic *while* of the original English version has disappeared.

Ludwig Bonvin, S. J.
Buffalo, N. Y.

[Another communication on this subject had to be laid over for the next issue.—Ed.]

Catholics and Luncheon Clubs

To the Editor:—

Colonel P. H. Callahan's article, "Catholics and Luncheon Clubs," in the September 15 issue of the F. R., endorsed by Mr. Hamilton in the October 1 issue, struck a responsive chord here.

We find that prejudice against Catholics in the South is as a rule weakest where Catholics are most numerous and where contact with them demonstrates to non-Catholics the foolishness of the anti-Catholic accusations upon which suspicion and hatred of Catholics are largely based. It appears to me that in the sections of the United States with which I am most familiar, luncheon clubs furnish an admirable means for such contact and that whatever the situation may be elsewhere, Catholics in the United States should at least not be discouraged from membership in them.

Richard Reid,
Publicity Director,
Catholic Laymen's Ass'n of Ga.
Augusta, Ga.

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The Question of War-Guilt

That is an extraordinary demand of Poincaré—that Germany admit her war-guilt and ask forgiveness of the world! What does the French Premier think that Germany was doing when she precipitated her revolution in 1918, and drove Kaiser Wilhelm and his government into exile? In so far as the Kaiser, his ministers and soldiers were responsible for the 1914 cataclysm, they were severely punished, and Germany herself purged of her offense. What more does Poincaré want?

But of course the question runs deeper than this. What Poincaré had in mind, in making his speech of September 26th was the whole question of responsibility for the war, which is now being agitated everywhere in Germany as a result of the growing conviction of historians of all countries that the idea of German guilt is nothing but a myth. Poincaré has a bad conscience; he is already living in terror of the future. He sees with perfect clearness that the Versailles indictment of Germany as

the criminal is never going to stand, that it is already tottering to its fall, that his own monstrous share in bringing about the great calamity is every hour becoming more apparent.

“It is not for France to repudiate her past,” cries the Premier. Why not, if that past contains the story of Poincaré and Delcassé and Isvolsky and other pre-war conspirators, who stand as condemned to-day as any German of them all. History will take good care of all this; already “the moving finger” is writing the record which will never be effaced.

Meanwhile, what is plainly apparent at this moment is that Germany has gotten rid of her war-makers, while France still honors her doers of iniquity by making them premiers, and listening to speeches in which they defame their neighbors. We can think of no one thing which could quite so effectually serve the peace of the world as a revolution in France which would add Poincaré to the Kaiser as an exile in Holland.—*Unity*, Vol. XCVIII, No. 6.

An Interesting Problem in Neo-Scholastic Philosophy

To the Editor:—

Your notice of the study of M. Paul Choisonard's *St. Thomas d'Aquin et l'Influence des Astres* in Vol. XXXIII, No. 19 of the F. R. suggests a problem which is strangely overlooked in most modern treatises on Cosmology. Not having on hand the treatise of Choisonard nor its review by Lucien Roure, S. J., I do not know whether they have touched upon this problem or not. Even if they have, the emphasis of a repetition is quite in order.

The unsatisfying character of the medieval arguments drawn from the idea of an orderly universe to prove the primacy and universal nature of the causality of the heavenly bodies in the production of terrestrial effects, coupled with what we to-day know of the constitution and mutable nature of these same bodies, as opposed to the old idea of their incorruptibility, has led us to abandon the old hypothesis. But in so doing we have made a gap in our philosophy which we should endeavor to fill up.

The medieval conception of the relation between the heavenly bodies and sublunary happenings was not a mere bit of poetizing on the part of the earlier Scholastics, but their concrete expression of a metaphysical necessity,—the necessity, namely, of a universal and incorruptible cause of a material nature on the supposition that material beings are principal efficient causes of new substances by way of substantial change. Without such a cause we must either deny, on the one hand, that there is such a thing as substantial change or that material beings are the principal efficient causes of the new forms, or, on the other hand, deny the validity and analytic nature of the principle that whatever is found in an effect must be virtually contained in its cause, which last would at the same time deny the validity of reasoning from the nature of an effect to a knowledge of the nature of its cause.

The advocates of the existence of substantial change argue from the irreducible difference between the ele-

ments and the compound as indicated by the irreducible differences of their characteristic properties. They cannot, therefore, maintain that the elements are the principal efficient cause of the form of the compound without contradicting the very important phase of the principle of causality referred to. To safeguard that principle, they must either deny that material beings are the efficient causes in the case of substantial change, or, as did the ancients, postulate a superior cause of a material nature upon which the elements are dependent as instrumental causes. From the nature of the case such a superior cause would have to be universal and incorruptible.

From their idea of the constitution of the heavenly bodies, the earlier Scholastics judged that they had such a cause in these bodies, and more particularly in the sun. To-day having dropped the old Scholastic machinery, what shall we put in its place? Can we cast about for a substitute and find it in cosmic ether, as does, for example, Vincent Remer, S. J.? Present-day science with its teachings on ether and electricity and radioactivity seems to lend itself to such a hypothesis. Or shall we have to revise our doctrine concerning the causality of sublunary, material creation?

Martin E. Gounley, C. SS. R., Ph. D.
Esopus, N. Y.

Educational Facilities in Mexico

To the Editor:—

The F. R. (Vol. XXXIII, No. 20, p. 467) says that "There are many foreign priests in Mexico . . . because the Liberal governments of the last sixty years have deprived the people of their educational facilities and in particular have suppressed all seminaries."

That statement is taken from *Catholic Truth*. But it is not true. The Catholic Encyclopedia has articles on Mexico and its dioceses. These articles were printed in 1907 and 1908. The time, therefore, includes the "last sixty years." These articles say that Yucatan had a seminary and nine Catholic colleges. Pueblo had a semi-

nary which was made a Catholic university; Linares had a seminary; Durango had two Catholic colleges; Guadalajara had a seminary with 1000 students in 1908, also Catholic colleges; Oaxaca had a seminary conducted by the Paulists and a Catholic college; Mexico Archdiocese had a seminary with a library of 78,000 volumes.

The papers a few weeks ago carried a statement that Zacatecas would build a seminary on Texan soil, to replace the seminary confiscated or closed.

It is plain, therefore, that there were Catholic educational facilities and seminaries in Mexico during the last sixty years.

John G. Coyle, M. D.

N. Y. City.

The Art of Selling

Selling is considered the high art of modern business. It may, on the whole, be a good thing. But there is a dangerous side to the selling art. This, writes Mr. Sydney Strong (*Unity*, Vol. 98, No. 6), "was brought forcibly home to me when my eye turned to the words of John R. Brown, general secretary of the United Charities of St. Paul, commenting on Secretary Lane's remarks on the influence of the churches in selling the World War to the public. Mr. Brown says: 'The churches, according to Secretary Lane, were the most efficient and direct of the agencies used during the war to create public sentiment and to advertise the Liberty loans, to aid in recruiting and to put over the great appeal of war benevolences. According to him, but for the churches the war would not have been sold to the country communities, villages, and small towns of the United States.' If one wishes to understand modern American life, I should advise him to study selling, as seen in the press, on bill boards, in factories, in church activities, in education. A teacher of my acquaintance was engaged chiefly because he was 'able to sell chemistry to the pupils.' It is no longer, 'Who will buy? Who will buy?' But, 'Who can sell? Who can sell?'"

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The F. R. on Mexico in 1913

A quotation from the F. R. of thirteen years back in *Fede e Ragione* reminds us that in our issue of October 15, 1913, our then contributor, the late Vicomte C. E. d'Arnoux, who had spent some years in Mexico, wrote a rather prophetic article in regard to the Church in that country.

"Officially," he said, "Mexico has no religion, or rather Mexico's laws prohibit religion." This condition dates back to the régime of Comonfort, after the judicial murder of Maximilian, when all churches were confiscated and the clergy expelled.

Under the dictatorship of Porfirio Diaz, who was strongly influenced by Madame Romero, his devoutly Catholic wife, the anti-religious laws were not enforced as long as the Church "remained in the shade." Hence the unobtrusive façades to all convents and the fact that no new churches were erected.

On the attitude of the people of Mexico toward the Catholic Church, M. d'Arnoux wrote:

"The Indians, one-twelfth of Mexico's population, who live in the midst of the 'whites' (who, by the way, are themselves sometimes quite dusky) and do menial services, much as our Negroes, never have lost their traditional faith, imbibed from the early Spanish missionaries. They cannot read or write; but they will not miss Mass of a Sunday, even if they must go to church scantily clad, as many of them do. The women folk of Mexico, even to the *gente decente*, as the upper one-twelfth call themselves, are glorious examples of devotion and regularity in religious observance. But their men folk are largely Freemasons, and even adult male youth exhibits an apathy in religious matters which is best exemplified by a scene often witnessed by visitors. Great throngs of men and women take the direction towards the churches on Sundays. . . . At the church doors the men light their *cigarro* (cigarette) and find seats in the little park in front of the church until the service is over and then join the women and children once more at the

door. It would be wrong to say that all men do that; but the number of those who do is strikingly large. Those who remain outside call themselves 'liberal' in contradistinction to the 'fanaticos,' i. e., church-goers."

When M. d'Arnoux wrote the article from which we have quoted, Huerta was in power. He had married into a Catholic family and respected their religion. But Mr. d'Arnoux predicted that at any moment a change in government might "work havoc with religion."

Origin of the Portiuncula Indulgence

Our readers are familiar with the controversy regarding the origin of the Portiuncula Indulgence.

Tradition has it that St. Francis obtained the indulgence, in 1216, from Pope Honorius III, after having been accorded the favor in a vision by our Lord and His blessed Mother.

Doubt has been cast on the Franciscan origin of the indulgence owing to the exceptional character of such a grant at such a time, and the silence of the contemporary authorities on what would have been a most remarkable privilege.

A summary of the arguments pro and con will be found in N. Paulus, *Geschichte des Ablasses im Mittelalter*, Vol. II, Paderborn, 1923, pp. 312-322.

Fr. Leonard Lemmens, O. F. M., in an article contributed to *Franziskanische Studien* (1925, No. 4) and noticed in No. 8 of the *Franciscan Herald*, tries to reconcile the apparently insurmountable difficulties raised on either side of the question. After sifting the evidence, he arrives at the conclusion that St. Francis really obtained the indulgence, but for one day only, Aug. 2, 1216. Hasty conclusions following the collection of all available data on St. Francis, ordered by Minister General Jerome of Ascoli in 1276, gave rise to the assumption that the favor was a perpetual one and that Martin IV (1281-1285) had confirmed the indulgence by word of mouth.

Read no book unless it interest thee.
—J. L. Spalding.

Notes and Gleanings

Under the caption, *The Administration of Criminal Justice in Missouri*, Mr. Raymond Moley presents a brief summary, in pamphlet form, of the Missouri Crime Survey, which is anything but edifying, since it shows that there has been of late years a considerable increase in serious crimes in the rural as well as in the urban sections of the State. Unfortunately, no effort was made to inquire into the causes of crime, and, as a consequence, the committee's suggestions for improving the situation, though undoubtedly of considerable value, do not go to the root of the evil. The brochure is published by the Missouri Association for Criminal Justice, Central National Bank Bldg., St. Louis, Mo.

St. Thomas Aquinas, criticising the various systems of astronomy in vogue in his day, remarked: "The suppositions which astronomers have imagined are not to be accounted necessarily true. Although these hypotheses seem to explain the appearances, we must not say that they are thereby proved to be facts, because perhaps it would be possible to explain the apparent movements of the stars by some other method which men have not yet cogitated." That is a bit of sublime common sense, which loses nothing of its point when transferred from astronomy to biology or any other science. In the light of it, half the supposed "proofs" of evolution look tawdry indeed.—(J. Brodrick, S. J., in the *Month*).

How to Live Long, a new book published by Hutchinson, London, gives the experiences and deductions of nine men and one woman, who do not agree on the subject. Pachmann, for example, says he eats hearty meals, drinks champagne for supper, smokes eight cigars a day, and takes no exercise to speak of. The Aga Khan, on the other hand, favors small meals and vigorous exercise. In the opinion of the London *Tablet*, "the book is about as useful as the testimony of some veteran teetotaller and non-

SECOND HAND BOOKS FOR SALE

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- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Williamson, B. The Book of Life. [Meditations on the Life of Christ]. London, 1926. \$2.50.
- Kunze, O. Heliand. Die altsächsische Evangelien dichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Hall-Patch, W. St. Philip, Tutor and Saint. London, 1926. \$1.
- McElhone, J. F. (C. S. C.) Following Our Divine Model. Meditations for Those Who Are Called. St. Louis, 1926. \$1.50.
- Fey, Mother Clare. Meditations for Advent and Christmas. London, 1926. \$1.75.
- Waltendorf, M. J. Sponsa Christi. Schwester M. Angelica von Jesus, unbeschuhte Karmeliterin (1893-1919). Nach ihren Aufzeichnungen. Mit 3 Bildern. Freiburg i. B., 1926. \$1.
- Kiely, Rev. John. Instructions on Christian Morality for Preachers and Teachers. St. Louis, 1924. \$2.50.
- Perrin, Ste. M. St. Colette and her Reform. A Page from the History of the Church. Tr. by Mrs. Conor Maguire, ed. by Geo. O'Neill, S. J. London, Edinburgh, 1924. \$1.50.
- Delorme, F. (O. F. M.). La "Legenda Antiqua S. Franciscei." Texte du MS. 1046 de Pérouse, Paris, 1926. \$1. (Wrapper).
- Ehrhard, Albert. Urehristentum und Katholizismus. Drei Vorträge. Luzern, 1926. \$1. (Wrapper).
- Sebastiani, Nicol. Summarium Theologiae Moralis ad Codicem Accommodatum. Ed. 7a major. Turin, 1924. \$1. (Wrapper).
- Butler, C. (O. S. B.). The Life and Times of Bishop Ullathorne. 1806—1889. 2 vols. London, 1926. \$6.
- Misner, Chas. H. The Annunciation and Other Poems. (Poems of Faith). New York, 1926. \$1.
- Premoli, O. M. Storia Ecclesiastica Contemporanea (1900-1925). Turin, 1925. \$1. (Wrapper).
- Willmann, O. Die Wissenschaft vom Gesichtspunkte der kath. Wahrheit. Paderborn, 1921. \$1.

THE FORTNIGHTLY REVIEW
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smoker who points triumphantly to these virtues,—whereat you are much impressed, until you remember his still more aged neighbor, who had a rolling gait every Saturday night and met his end by falling downstairs on an evening when he happened to be sober. All such compilations as *How to Live Long* are the merest bookmaking."

A correspondent of the *London Times* suggests that a systematic collection be made and published of the survivals of ancient customs and beliefs amongst the modern inhabitants of the Nile Valley. Much has already been accomplished in this direction by various scholars, notably the late Sir Gaston Maspero, who frequently gained an insight into the meaning of obscure allusions in the ancient Egyptian texts by comparison with the beliefs and traditions preserved by the modern Egyptians. Cases of a similar kind have been recorded by Professor Newberry, Dr. Blackman, Miss M. A. Murray, Baron Carra de Vaux, and others, but their works are scattered in various technical publications. If a systematic collection of data were made, Pharaonic originals would probably be found to underlie, not only the popular superstitions of modern Egypt, but some of the customs and beliefs of other nations.

An English-Croatian and Croatian-English Dictionary has just appeared in Pittsburgh. The volume consists of a thousand odd pages and is the work of Mr. F. A. Bogadek, an American-trained lawyer of that city, who is also the publisher.

An English clergyman suggests to priests travelling on board ship to make their presence known to the ship's surgeon and also to the third-class passengers. What led him to make this suggestion was a death which occurred during a recent voyage from England to Canada. There was a priest on board, who heard by chance that a woman was seriously ill. He immediately went to see her and found her unconscious. She had been ill a couple of days. Her husband, who was

emigrating to Canada with his family, told the priest they were Catholics and would have sent for him had they known he was on board. The woman fortunately regained consciousness for a brief interval on the following morning; the priest celebrated Mass and was able to give her the Viaticum. She died shortly afterwards.

We may well hesitate to build any elaborate argument concerning the use of wine in the early Church on the evidence of the Clementine Homilies and the Acts of Peter and other apocryphal sources. Dr. Lietzmann has given us the clue for the interpretation of these sources when he says: "If there was reason to avoid wine, water was used." This was not after the example of Christ, who did not shrink from the taunt of "winebibber," because He joined in festal meals, when sects began to preach abstinence. The practice of substituting water for wine erops up at intervals down the centuries. Where is the definite proof that the early Church did not from the first use *wine*?

The other day a priest told us that he had found the Haldeman-Julius magazine on sale at a Catholic fraternal home. Evidently not one of the officials who had the duty to know what was being sold from the magazine stand of that home knew that the magazine referred to was one of the most bitter anti-Catholic, anti-religious magazines ever published in this country. It is a magazine of lies and slanders which has the Catholic Church for its chief target. And yet it was sold to Catholics in a home built for Catholic men.—*Baltimore Catholic Review*.

The American Baptist Publication Society has issued a new hymnbook, called "The New Baptist Hymnal." This book contains five hymns relating to social justice. In a few instances the text of old hymns has been changed to meet modern ideas. Thus Baptists will no longer sing "Amazing grace, how sweet the sound, That saved a wretch like me." The word "soul" has been substituted for "wretch."

Archbishop J. J. Keane, of Dubuque, in a pastoral letter on the Catholic press, describes the present condition of our people as follows: "There is observable in the life, even of our own people, a great want which must haunt the mind of the zealous priest like a vision. While they are fairly regular in their attendance at Mass and in the reception of the Sacraments, they are wanting in the cultivation and practice of certain virtues which are essential to the building up of a strong, Christian character and for the safeguarding of Christian faith. The excessive worldliness, the feverish preoccupation with the things of time, the excessive love of and indulgence in pleasures of questionable form, the impatience with every little discomfort, witness to a lack of acquaintance with the divinely appointed sources of the Christian beatitudes. These circumstances of life create an atmosphere unfavorable to Christian faith and the piety of faith."

Protesting against certain attacks of the San Francisco *Monitor* upon England, Mr. B. Ellis, in a letter to that paper (LXVIII, 22) says: "These uncalled for attacks have no place in a Catholic paper, especially if that Catholic paper is the official organ of the Archbishop, and subscriptions to it sought for as a matter of duty. You have every right to your own convictions on the subject of the British Crown, but you must remember that the members of the Catholic Church in this country comprise all nationalities." This is a timely reminder, which we reprint for the benefit of the other official organs, whose editors forget only too often that they are not free to vent their private opinions in a paper which the faithful are exhorted, nay, sometimes practically compelled, to subscribe to. The need of a free Catholic press alongside of the official organs is patent.

To hold any portion of the truth in a vital way is better than to have its whole baggage stored merely in one's memory.—J. L. Spalding.

JUST PUBLISHED

PRESENT-DAY THINKERS

and the
NEW SCHOLASTICISM

By

JOHN S. ZYBURA, Ph.D.

Cloth; 8vo.; X & 543 Pages; net, \$3.00

To bring about a better understanding and closer co-operation between non-Scholastic and Scholastic thinkers of English-speaking countries—such is the aim of this book. With this end in view the author invited prominent representatives of both sides to a frank expression of opinion on vital questions concerning the New Scholasticism and other contemporaneous schools of philosophic thought.

The book is divided into three parts. Part I contains the answers given by non-Scholastic professors of philosophy in the leading universities of the United States, Great Britain and Canada, to a questionnaire submitted to them and the following points: present attitude of non-Scholastic thinkers toward Scholastic and Neo-Scholastic philosophy; reasons for the unfriendliness or indifference towards it,—whether they are to be found in the content, or method, or other aspects of that philosophy; the contributions which it can make toward the solution of present-day problems; present prospects for a rapprochement between it and other currents of contemporaneous thought; the means to be used for bringing about a better understanding and closer co-operation in the domain of philosophy. The opinions of the thirty-three professors who returned answers for publication are first given in their original form, and then summarized and grouped as commendations, counsels, criticism.

Part II consists of original contributions from leading Neo-Scholastics of Belgium, France, Germany, and Italy, on the nature, aim, methods of New Scholasticism; on its attitude towards modern and contemporaneous thought; on the progress of the Neo-Scholastic movement in the several countries since the issuance of the encyclical "Aeterni Patris" (1879). Among the contributors are scholars of international fame like Grabmann, Maritain, Olgiate, B. Jansen, Noel, and others.

In Part III the author devotes several chapters to a question of vital moment to the New Scholasticism: on the basis of the best authorities he establishes the true view of the fortunes of Scholastic philosophy during the important period of transition from the medieval to the modern era. This view then furnishes the groundwork for a presentation of the status and standpoint of the New Scholasticism, for a statement of the law and fact of continuity, and for some further considerations on the ideals and methods of the Neo-Scholastic movement.

"The book will be found very helpful and stimulating for all teachers and students of philosophy, Catholic and non-Catholic alike. It seems that the questionnaire referred to was also instrumental in initiating the formation of the American Catholic Philosophical Association, with its projected *Quarterly Review of Philosophy*." (Fortnightly Review, July 1, 1926.)

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Current Literature

—*The Names of Christ* is a series of readings from a Spanish work by Fray Luis de Leon, translated into English by a Benedictine of Stanbrook. Fr. Benedict Zimmermann, O. C. D., contributes a preface, in which he gives some information about the author, a 16th century Augustinian, who, after being confined for a number of years in the prisons of the Spanish Inquisition, (where, by the way, he wrote *Nombres de Cristo*), re-ascended his chair in the University of Salamanca one morning as if nothing had happened, and with the words, "Ut heri dicebamus," resumed the topic of his last lecture previous to his enforced vacation, refraining from personal explanations, apologies, or invectives. It is refreshing to note that Fr. Benedict Zimmermann, O. C. D., defend the Inquisition. As for the treatise here presented in an abridged translation, it is a pious commentary on the various names ascribed to Our Lord by Old and New Testament writers. It is interesting as a pioneer attempt at Biblical interpretation; but to be of any use to modern readers, it would have to be edited by a Biblical scholar, who would indicate in footnotes or appendices what is still tenable and what has to be discarded in the light of subsequent study. Many of the writer's "interpretations" are forced and fanciful, and he has some curious ideas, *e. g.*, that the Catholics will finally be rooted out for their sins and replaced by converted Jews (he himself was of Jewish convert stock). (Benziger Bros.)

—Under the title, *New Life*, Father Kilian J. Hennrich, O. M. Cap., has written "a word to priests, parents, and educators about the Seraphic Tertiary youth movement." The first four chapters have been drawn from the writings of a Dutch Franciscan, while the others are based on the personal experience of the reverend author, who is chief commissioner of the Catholic Boys' Brigade, and of others engaged in work with young people in this country. The whole is a strong plea for

the Third Order of St. Francis as a means of saving modern youth. (Published by the Third Order Bureau, 1740 Mt. Elliott Ave., Detroit, Mich.)

—Dr. Jos. Mausbach, in his booklet, *Thomas von Aquin als Meister christlicher Sittenlehre* (Der katholische Gedanke, Vol. X; Oratoriums-Verlag, Munich, Germany), treats the question of morals from the theological as well as the ethical and the psychological viewpoint. The chapters on the knowledge of values, the intensification of love for God, and the fervor of love in Communion give a treatment not generally found in books of this type. While St. Thomas is at the basis of the ideas developed, he really stands quite in the background.

—Benziger Brothers have published a cheap paper edition of *Keep the Gate; Guarding the Soul against Sin*, by the Rev. Joseph J. Williams, S. J., which has been sold for two years in a more expensive edition. The book has been found a splendid one for missions, and priests who do not yet know it, will thank us for calling their attention to its merits. The author sums up in a simple but very striking way the lessons inculcated by every mission.

—*The Jewel of the Elf* is a Christmas play in four acts by the Rev. Andrew Klarmann, with music by Mr. Charles A. Korz. It is intended for advanced pupils and has only female characters. The way in which the author brings in elves and fairies would delight the heart of a Seumas McManus. The theme is delicately handled and the language choice and reverent. Mr. Korz's music is appropriate and pleasing. (Fr. Pustet & Co., Inc.)

—*The Star of Christ*, by the Rev. H. Gaffney, O. P., is a modernized version of a type of mystery play which was very common in medieval days. Among so much degenerate modern stuff it takes us back to the little Babe in the manger of Bethlehem. The author treats his sublime theme with proper reserve. Let us hope that the little play will find many performers

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who, like the Altar Society of St. Saviour's Dominican Church, Dublin, will know how to do it justice. The chants (Magnificat, Rorate caeli, Adeste fideles) have been retained in Latin in the hope that, "in the dramatic settings, these tiny echoes of the Liturgy may lead many young souls to a realization of its unique beauty." (Office of the Irish Rosary, Dublin, Ireland.)

—Father E. P. Graham's *Prayers at Mass for School Children* has gone into a sixth edition. This shows that the booklet is being more and more widely introduced, which is not at all surprising, since the prayers closely follow the sacred liturgy and have been found to be excellently adapted to the purpose of keeping the children attentive during the Holy Sacrifice. (Published by the author at Canton, O.)

—*Jesus Christ, the Exiled King*, by the Rev. Henry Woods, S. J., shows that it is impossible to separate Christ the Saviour from Christ the King, or

both from the Kingdom. This, the author maintains, Protestantism has sought to do, with the result that it is rapidly losing Christ. The author avoids sentimental pietism, and his book makes timely and solid devotional reading for all lovers of The King. (B. Herder Book Co.)

—*Wesen und Wollen der Christlichen Kunst*, by Dr. Joseph Sauer (Herder), is a pamphlet reprint of an address given by the author at his installation as rector of the University of Freiburg, May 9, 1925. On such an occasion the learned art critic could offer little that was new to students of Christian archeology and art, but in the uncertainty and restlessness of present-day art movements, his defense of Catholic traditions is timely, convincing, and effective. That Christian art is not of pagan, but of Christian origin, is clearly shown, for early Christianity, while using the methods of contemporary profane art, infused into it an entirely new content and

gave it a higher purpose. Early Christian art is not a decline, but a beginning, not the withering of a plant, but the blossoming of a new growth. However, Dr. Sauer's address is not a historical sketch, but a brief discussion of the nature and aims of Christian art, as indicated especially by its beginnings.—F. M.

—Vol. III of the Spiritual Works of Abbot Blossius comprises the famous *Speculum Monachorum* in a 17th century translation, revised and edited by Dom Roger Hudleston, O. S. B. The work, which was De Blois's first, takes the form of a treatise on perfection in the cloister. It is addressed to a monk by the name of Odo, in reply to his request for a spiritual mirror or looking-glass. Vol. IV contains Part I of the *Conclave Animae Fidelis*, translated by B. A. Wilberforce, O. P. This treatise on Christian perfection is addressed to a wider audience and characterized by the same qualities of sturdy common sense, wholesome piety, and quiet gentleness as the author's other writings. (Benziger Brothers.)

New Books Received

- At the Feet of the Divine Master.* Short Meditations for Busy Parish Priests. By the Rev. Antony Huonder, S. J. Second Series: The Night of the Passion. Freely Adapted into English. Edited by Arthur Preuss. vi & 341 pp. 12mo. B. Herder Book Co. \$2 net.
- Making the Eleven at St. Michael's.* By John R. Uniack. 155 pp. 12mo. Benziger Bros. \$1 net.
- Candles' Beams.* Short Stories by Francis J. Finn, S. J. 256 pp. 12mo. Benziger Bros. \$1 net.
- The Children's Companion to Christian Doctrine and Bible History.* For School and Home Use. 96 pp. 32mo. Burns, Oates & Washbourne and Benziger Bros. 10 cts. net. (Wrapper).
- The Father of the Church in Tennessee; or The Life, Times, and Character of the Rt. Rev. Richard Pius Miles, O. P., the First Bishop of Nashville.* By the V. Rev. V. F. O'Daniel, O. P. xiv & 607 pp. 8vo. Washington, D. C.: The Dominican. For sale by Fr. Pustet Co., Inc., New York and Cincinnati. \$4 net.
- Sister René,* Religious of the Congregation of Misericorde of Séez (Orne), 1830-1922. Translated from the French by Miss E. Seton. viii & 86 pp. 12mo. Benziger Bros. 40 cts. net. (Wrapper).

- Life of the Blessed Jeanne de Lestonnac.* Foundress of the Order of Notre Dame, 1556-1640. 32 pp. 16mo. Benziger Bros. 15 cts. net. (Wrapper).
- Schooner Ahoy!* Holy Cross Boys with the Cape Cod Fishing Fleet. By Irving T. MacDonald. 182 pp. 12mo. Benziger Bros. \$1.25 net.
- Manna Almanac for 1927.* To Promote Greater Love for the Blessed Sacrament. 96 pp. 12mo. Illustrated. St. Nazianz, Wis.: Society of the Divine Savior. 20 cts.
- Seventh Centenary Series of Franciscan Publications.* No. 4: *The Galilee of St. Francis*, by Mary Donegan Walsh. 93 pp., illustrated, 25 cts.—No. 5: *Glories of the Franciscan Order*, by Francis Borgia Steek, O. F. M. Revised Edition, 140 pp.; paper, 25 cts., cloth, 60 cts.—No. 6 and 7: *Legends of St. Francis*, Series I, St. Francis and St. Anthony, 60 pp.; Series II, First Companions of St. Francis, 70 pp.; both by Mary J. Malloy, 25 cts. each.—No. 8: *St. Anthony of Padua*, by Marian Nesbitt, 28 pp., 10 cts.—No. 9: *Paschal Bayon, the Saint of the Eucharist*, by Louise Malloy, 26 pp., 10 cts.—No. 10: *Patrons of the Third Order*: St. Louis, King of France; St. Elizabeth, Queen of Hungary, by Fr. Hilarion Duerk, O. F. M., 61 pp., 20 cts.—No. 11: *Tertiaries of Today*, First Series, Frederick Ozanam, by Faustin Haek, O. F. M., 40 pp., 10 cts.; Second Series, Lady Georgiana Fullerton and Lady Herbert of Lea, by Annette S. Driscoll, 45 pp., 10 cts. Chicago: Franciscan Herald Press, 1434 W. 51st Str.
- The Godless Utopia.* Play for Mixed Characters in Three Acts by Joseph P. Brentano. 88 pp. 16mo. Brooten, Minn.: Catholic Dramatic Co. 50 cts. (Wrapper).
- Gifted Youth.* A Comedy Drama for Mixed Characters in Four Acts by Martin J. Heymans. 103 pp. 16mo. Brooten, Minn.: Catholic Dramatic Co. 50 cts. (Wrapper).
- Glimpses from American History.* A Pageant or Play for Patriotic and Other Occasions by Rev. Justus Schweizer, O. S. B. With an Original Composition by Rev. Pirmin Vetter, O. S. B. Brooten, Minn.: Catholic Dramatic Co. Price per copy, including music, 45 cts.; 10 copies \$3.50 for clubs affiliated with the Catholic Dramatic Guild; for others, \$4. (Wrapper).
- Evening Devotion for the Feast of Christ the King.* (Last Sunday in October). 16 pp. 32mo. B. Herder Book Co. (Wrapper).
- A Handbook of Moral Theology.* Based on the "Lehrbuch der Moraltheologie" of the Late Antony Koch, D. D., Professor of Theology in the University of Tübingen. By Arthur Preuss. Vol. III: Man's Duties to Himself. Third, Revised Edition. iv & 183 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Representative Catholic Essays.* Edited by George Carver and Ellen M. Geyer, Assistant Professors of English, The University of Pittsburgh. 221 pp. 12mo. The Macmillan Co. \$1.75.

A SPRINKLE OF SPICE

Aviator—How would you like a trip?

Rastus—No, sah. I stays on terrah firmah, and the more firmah the less terrah.

Chemistry Professor—The gas in this cylinder is a deadly poison. What steps would you take if any of it escaped?

Student—Long ones.

The financial argument belongs to the stock-in-trade of the reformer. That it isn't always effective may be gathered from this story:

A reformer said to himself, "Now that we have almost got prohibition, why not start in on tobacco?" He challenged the first man he met smoking the next morning with, "Old man, you smoke too much. How many cigars do you smoke a day?"

"About ten," answered the man.

"At about twenty cents apiece that would make two dollars a day, and, as you have been smoking for thirty years, my, what a lot of money you've wasted!"

Turning around, the reformer said: "Do you see that office building on the corner? If you had never smoked in your life, you might own that building today."

The smoker looked at the reformer and said: "Do you smoke?"

"Of course not; I never touched tobacco in any form in my life."

"Do you own that building?"

"No."

"Well, I do."

"When the elevator fell with you, I suppose all your sins flashed before your eyes."

"Well, not all—we only dropped five stories."

Sydney Smith, when challenged that he could not make a pun on the Zodiac, replied: "By Gemini, I can, Sir!"

Speaking of Georgia editors, John F. Shannon of the *Commerce News*, who for some reason or other did not go to Cuba, had Kohl Rabi last week, if his news columns are to be believed. We trust his recovery will be rapid.

On second thought we looked Kohl Rabi up in the dictionary and find that it is not an ailment at all, but a vegetable.—*Bulletin* of the Catholic Laymen's Association of Georgia.

St. Bernard's treatise "De Diligendo Deo," we are told by Dr. B. R. V. Mills, who has just edited "Select Treatises of St. Bernard of Clairvaux" (Cambridge University Press), "owed its inception to certain questions addressed to St. Bernard by Haimeric, Cardinal Deacon of the Roman Church." It provoked the anger of one of the disciples of Abélard, who wrote to St. Bernard: "Grossus camelus trans Alpes saltat."

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JESUS, EUCHARISTIC KING!
With delight Thy praises singing
We to Thee all honor bring.
To Thy Cross devoutly clinging
:We adore Thee and proclaim:
Glory to Thy Holy Name!:

II

King of Glory! Haste the day
When the nations all adore Thee,
In one faith Thy laws obey,
In one hope for aid implore Thee,
:And by lasting love controlled
Are one Shepherd and one fold.:

III

In the desert's solitude
God for forty years was feeding
Israel's folk by Manna food.
Christ, O King! through love exceeding
:Thou dost needy souls refresh
By Thy Precious Blood and Flesh.:

IV

HELP OF CHRISTIANS, QUEEN OF PEACE!
Pray that all on earth may rally
Round Thy Son and never cease
Battling in this tearful valley
With firm hope in Heav'n to sing:
Holy, Holy, Holy King!

(With ecclesiastical approbation)

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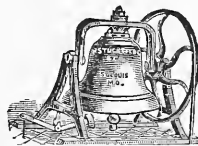
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F. R. K., Seattle, Wash.: "Please accept the inclosed thank offering for favor received through the Novena to Saint Anthony. Thanks to the dear Saint, I sold my two vacant lots at reasonable prices and have everything adjusted satisfactorily."

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The Fortnightly Review

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ST. LOUIS, MISSOURI

November 15th, 1926

NEW VISTAS INTO THE PAST HISTORY OF MAN

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

One of the greatest of modern English ethnologists was Dr. W. H. R. Rivers, whose death in 1922 prevented him from completing his work on *Social Organization*. The work has been edited by W. J. Perry, Reader in Cultural Anthropology in the University of London.

The results arrived at in this exhaustive study, which few men were better prepared to undertake than Dr. Rivers, square in many essentials with those which have been put forth in numerous articles and books by Father W. Schmidt, S. V. D., former editor of *Anthropos*, and they are now accepted by practically all ethnologists and anthropologists of note in Europe and America. In other words, the evolutionary theory of culture, as we have stated in previous articles in this REVIEW, is a thing of the past. The historical, or, as Father Schmidt calls it, more precisely, the "kulturgeschichtliche Methode," has replaced the antiquated theories of the Spencer-Morgan school of cultural development.

Rivers' greatest book *The History of Melanesian Society* (2 vols., Cambridge, 1914) is generally recognized as a very exact and scientific work and is widely quoted in ethnologic literature. It is written from the historical viewpoint, while the author's earlier work on the Todas (of India) was written more from the standpoint of the evolution of society. In other words, the author had gradually come to reject the unscientific theories which once held in bondage so many students of society and of social organization, and he accepted the new methods which developed after 1906, the year when *The Todas* was published. Many ethnologists have criticised the methods of Rivers in his *History of Melanesian So-*

ciety, but they could not but commend the volumes for their large amount of new and valuable material.

In a brochure, *History and Ethnology*, he gave what may be called the history of his ethnologic thinking. Reviewing this pamphlet of thirty pages in *Recherches de Science Religieuse* (No. 6, Décembre, 1924), the Rev. H. Pinard, S. J., says: "This little book is noteworthy as a symptom of the reaction which is ever becoming more noticeable against the procedure of the evolutionary school, not only in the German historico-cultural group, but also in a number of English and American universities, and fortunately, too, among some French ethnologists."

"When Rivers wrote his study on the Todas, he was, according to his own admission, 'under the dominance of the brutal evolutionism which then held sway.' As early as 1911 in his presidential address at the 81st meeting of the British Association for the Advancement of Science, he announced his 'conversion' and formulated his acceptance of the larger principles (not of all the conclusions) of the school represented by Fr. Grabner, B. Ankermann, W. Foy, and the Rev. Wm. Schmidt" (names familiar to readers of our earlier articles on the new historical school in ethnology.)

Father Pinard continues his account of Rivers' "conversion" as follows: "In 1914 he published his master work *The History of Melanesian Society*. The correctness of the conclusions he reached would, he said, be of relatively little importance, but their discussion might furnish the means of formulating some principles of ethnologic research which could be considered of wider, if not of universal, application. Ethnology is in fact in its beginning, in

an embryonic state: the discovery of principles and of appropriate methods is one of its prime and essential needs."

Father Schmidt called attention to this need as early as 1906 in his excellent study, *Die Moderne Ethnologie*.

Rivers was led to the acceptance of some of the main tenets of the historical school in ethnology in the same way that Lowie, G. Elliot Smith, Professor Clark Wissler of the American Museum of Natural History, and Professor A. Goldenweiser of New York were led to accept them. Convinced by very clear evidence that all cultures are far from being autochthonous and that borrowings and mixtures have been frequent, he wanted to break with the old fashion of classifying all types of culture on the supposition that their development had everywhere been uniform. He saw the fallacy of judging them by their relative perfection and by the purely abstract possibility that they had all passed from the lowest to the most refined type.

The first task, as he saw it, was to distinguish those civilizations that had borrowed many elements from other cultures: that had become, in Father Pinard's phrase, "entremêlées." By this means we obtain light on the period when these culture-contacts might have taken place. Only then can we determine their respective formation and development. While Graebner worked more with elements of material culture—weapons, houses, clothing, etc.—Rivers used "psychologic" factors—myths and folklore, as well as social organization and religious phenomena—to determine the origin of the cultural element and the path of its diffusion.

Dr. Rivers concludes his book on *History and Ethnology* by citing the words of F. W. Maitland, formerly professor at Cambridge: "Little by little ethnology will have the choice of being history or of being nothing."

It is true that the historic method in establishing origins of culture and routes of culture migration has become a hard-riden hobby by some ethnologists like G. Elliot Smith, who tries to

trace all civilization back to Ancient Egypt. But none the less this method bids fair to open up new vistas into the past history of man and of his migrations, while the overthrow of unscientific evolutionary methods will constitute one of its chief glories in the history of ethnology.

The Psychology of Patriotism

Under this title Dr. Maxwell Garnett recently read a paper before the British Association which was both scientific and suggestive. Patriotism itself is a wide word that is often loosely used in its many meanings. It can be centred on a village or embrace an empire. We call it love of our own country.

But what is covered by the word country? It must include law and order and government, or it would come to nothing. All those who fought and fell in the Great War were patriots. Now the survivors are widely wondering what it was all about, and was it worth while. We must strive after a far higher form of patriotism. Through the League of Nations some are trying and hoping to do so. But it is a slow and wearisome business at best. There is no central power, no controlling authority, anywhere. A committee of politicians sitting at Geneva and passing paper resolutions cannot dominate the fierce passions of patriotic peoples when once aroused.

Is there any other hope for humanity? The nations even now are all more or less openly preparing for war. Unless we can rise above hope and get into faith there can be no true security. There is no power but that of the Pope that even claims a world sovereignty. If the peoples would return to the Peace of Peter, then would they find again their full patriotism under the Triple Crown.—*Universe*.

He who thinks for himself is rarely persuaded by another; information and inspiration he gladly receives, but he forms his own judgment.—J. L. Spalding.

The "Catholic Movement" in the Episcopal Church

The Rev. Dr. Frederick Lynch reports in the *Christian Century* (Vol. XLIII, No. 43) on the Second Annual Catholic Congress held by the High Church Episcopalians in Milwaukee, Oct. 12-14. He calls it "a phase in that exceedingly virile movement in the Episcopal Church that is rapidly gaining strength both in the church and in the country at large."

The Congress began with a "solemn pontifical high mass," and the delegates engaged in a series of interesting debates, from which it appeared that the majority favored the sacramental view of marriage and the Catholic idea of the Church, not simply as a voluntary association of believers for mutual comfort, instruction, and worship, but as a divinely appointed institution, established by Christ, who gave it authority to speak and to act in His place, and to impart strength and grace to His followers through the Sacraments. Bishop Cooke in his sermon put this faith in unmistakable words: "We are gathered here this week, men of many shades of opinion and practice, yet united in our full acceptance of the faith which is in Christ Jesus and in loyalty to the Church and the Sacraments which he instituted—the Church which is his body, the means through which he expresses himself; the Sacraments which he uses as agencies through which we realize his presence and receive his grace."

There were pleas for introducing the daily mass and frequent communion. In other words, as Dr. Lynch says, "the Anglo-Catholic is trying to get back of the Reformation to the pre-Reformation Mass."

Curiously enough the "Catholic movement" has received great help from a most unexpected source,—*i. e.*, the late Josiah Royce, philosopher, of Harvard University. His work *The Problem of Christianity* insists that the Church is the central idea of Christianity and that salvation is in loyal membership in that "blessed community."

It is interesting to note that the two most outstanding advocates of the corporate idea of salvation, Professor Seeley, author of *Ecce Homo*, and Professor Royce were neither of them identified with orthodox Protestantism, but both came to their "Catholic" conclusions from independent study of the New Testament.

The so-called "Catholic movement" in the Episcopal Church has not attracted much attention in America until quite recently. It has had some outstanding churches in a few cities where the Catholic gospel has been consistently preached and Catholic practices emphasized in the services; it has gathered several bishops to its cause, notably in Wisconsin, and it has had one of the best edited journals, the *Living Church*, of Milwaukee, as its exponent. More recently an able journal, the *American Church Monthly*, of New York, has been launched as a medium of its faith. Quietly, under persistent leadership, the movement has been growing, until its advocates now feel that they have reached a commanding position where they can assert themselves with strength and authority. They have seized upon the method practiced by their English brethren so successfully—that of great congresses which can be carried from city to city and through which multitudes may be reached with their message.

For the relief of the Benedictine Fathers of Oregon, whose abbey at Mt. Angel was destroyed by a million dollar fire not long ago (*cf.* F. R., No. 21, p. 484) a Benedictine Relief and Rebuilding Fund has been established, with central headquarters at Portland. The seminary and the high school for day scholars have already been reopened at Mount Angel, where temporary sleeping quarters have been secured for the Fathers. The Fathers have decided to rebuild their abbey near Mount Angel, and we hope they will be aided by all the friends of the Order of St. Benedict throughout the United States.

The Religion of Abraham Lincoln

By Elizabeth McCullough Bray

To anyone who has just finished reading Carl Sandburg's *Abraham Lincoln; the Prairie Years*, the assertion that Lincoln was of Catholic parentage seems, at first thought, a purely fantastic notion. Everything bearing on religion in this work has an "evangelical" flavor. This may be partly due to Sandburg's having written it into his account under the supposition that whatever there was of religion in Lincoln's life was of that type. So far as he goes, he is probably correct. Then, too, in this work of voluminous research, he sometimes fills out the sparse record of Lincoln's early days with fanciful and poetic material gleaned here and there regarding pioneer conditions.

However, the documentary evidence that the religious affiliations of the Lincoln family during Abraham's early life were not Catholic, is undoubtedly well-authenticated. It seems to be a matter of record that when Thomas Lincoln, the father, then living in Kentucky, "joined the Baptists, it was in that branch of the church which was taking a stand against slavery." Later, we find that the Reverend Jesse Head "gave the county clerk the names of Thomas Lincoln and Nancy Hanks as having been joined together in the Holy Estate of Matrimony agreeable to the rules of the Methodist Episcopal Church." When Nancy H. Lincoln died in Indiana, her nine-year-old son, Abe, whittled pine-wood pegs for her coffin, and helped bury her. "Some weeks later, when David Elkin, elder of the Methodist Church, was in that neighborhood, he was called on to speak over the grave of Nancy Hanks."

In later years, when speaking of his lack of educational opportunities, Abraham Lincoln said that if a stranger supposed to understand Latin happened to sojourn in the neighborhood, he was looked upon as a wizard. This makes it seem unlikely that Mass was ever said in the log cabins of that locality.

"A mile across the fields from the Lincoln home [in Indiana] was the Pigeon Church, a log-built meeting-house put up in 1822 after many discussions among members about where to locate." On June 7, 1823, William Barker, who kept the minutes and records, wrote that the church "received Brother Thomas Lincoln by letter." He was elected the next year with two neighbors to serve as a committee of visitors to the Gilead Church, and served three years as church trustee."

Mr. Sandburg says: "In a timber grove one summer Sunday afternoon a preacher yelled, shrieked, wrung his hands in sobs of hysterics, until a row of women were laid out to rest and recover in the shade of an oak tree, after they had moaned, shaken, danced up and down, worn themselves out with 'the jerks' and fainted. And young Abraham Lincoln, looking on, with sober face and quiet heart, was thoughtful about what he saw before his eyes."

This is the same Lincoln who, many years later, shortly before he was nominated for president, when sitting for his portrait in Chicago, refused to attend church services that Sunday, giving the painter an extra sitting instead, with the explanation: "I don't like to hear cut-and-dried sermons. When I hear a man preach, I like to see him act as if he were fighting bees."

In the light of the above facts, the story that Lincoln, though not himself a Catholic, came of a Catholic family, is hard to believe. But it was during a later period, after the family's removal to Illinois, when Abe had gone from the parental home, that Catholicism prevailed in the home of Thomas Lincoln. The story of the Catholicism of these later years comes to us on such high authority that we cannot doubt it.

Laurence J. Kenny, S. J., of St. Louis, kindly supplies the following information: "The first Catholic missionary in modern Chicago, who took in half of Illinois as his parish, was Father Irenaeus St. Cyr, who began

his Illinois career about 1832. After Lincoln became president, Father St. Cyr was widely quoted as saying Abe, his father and stepmother were all Catholics. Archbishop Ireland, seeing the loose accounts, wrote to the *Catholic Historical Researches* of Philadelphia, correcting the impression: he had the story from Father St. Cyr, while the latter visited the Archbishop in St. Paul. He said he had said Mass many times in the Lincoln home in southern Illinois, that the father and stepmother were Catholics but not well-instructed in their faith, but that Abraham was not and never had been a Catholic. . . . A Mr. Barton wrote the *Outlook* for August, suggesting that Father St. Cyr had confused President Lincoln's family with the Catholic Lincoln family of Hancock, Illinois, Mordecai Lincoln, head of the Catholic Lincolns being a brother to Thomas. It does not appear whether or not Mordecai was a Catholic, but his wife, Mary Mudd, and all the children were; many of their descendants are living yet in the same place, some scattered, some lost to the faith: there may no longer be any of them bearing the name Lincoln."

It was in the fall of 1829 that Thomas Lincoln planned to remove from Indiana to Illinois. His son, Abe, became of age February 12, 1830. The family settled first on the Sangamon River, moving in the spring of 1830 one hundred miles southeast to Goose Nest Prairie, in the southern part of Coles County. Abe stayed with the family to help his father until the spring of 1831, though in those days it was customary for a young man, upon coming of age, to "go into the world to seek his fortune." This he did in 1831, going to New Salem to work in the store of Denton Offut. Hence, he was no longer under the parental roof when Father St. Cyr began his pastorate in Illinois.

We are inclined to suppose, in the light of the above quoted, seemingly conflicting accounts, that Catholicity must have been introduced into the Lincoln family by Mary Mudd, the Catholic wife of Mordecai Lincoln, who

probably was instrumental in converting to the faith not only her husband, but also her husband's brother, Thomas and his wife. It seems most unlikely that mass would have been said in the log cabin of Thomas Lincoln, unless his wife and he had embraced the faith. And we cannot doubt the statement of Father St. Cyr. If Thomas Lincoln was a Catholic by conversion, then we may assume there was no Catholic blood in Abraham Lincoln.

As for Abraham Lincoln's religious belief, some of his closest friends said he was "a sort of an infidel." We even find, during the later prairie years, that, in discussing religion with a casual acquaintance who professed himself an agnostic, Lincoln permitted the man to think that he, too, was an agnostic. He made a thorough study of agnostic writings. He stayed at home with his boys while his wife attended church services. In discussing the matter with close friends, he mentioned "shadows and questionings." He said: "Probably it is to be my lot to go on in a twilight, feeling and reasoning my way through life, as questioning, doubting Thomas did. But in my poor, maimed, withered way, I bear with me as I go on, a seeking spirit of desire for a faith that was with him of the olden time, who in his need, as I in mine, exclaimed 'Help Thou my unbelief.' . . . I cannot without mental reservations assent to long and complicated creeds and catechisms. If the church would simply ask for assent to the Saviour's statement of the substance of the law, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church would I gladly unite with."

We cannot help but feel that, had he been sufficiently familiar with the Catholic Church, he would have been thoroughly satisfied that the law of love is the very essence of its spirit. And though he declared himself averse to creeds and catechisms, we cannot help but feel again that, had he been sufficiently familiar with Catholic doctrine, full of simplicity as it is, yet adorned by rich symbolism and a ma-

jestic historic continuity, his poetic and deeply religious nature would have found the appeal of the Church a profoundly moving one.

He felt, very fittingly, that the political arena was not the place for religious discussions. His public utterances were so permeated with religious sentiment that we cannot believe he colored them thus merely out of deference to his listeners. He knew the Bible from cover to cover, and at times the manner in which he expressed his own thoughts seemed Biblical. The Bible was one of the few books available to the boy who was hungry for books.

Mr. Sandburg describes him as "the solemn young Lincoln who had refused to join his school-mates in torturing a live mud-turtle, and had written a paper against cruelty to animals; who when eleven years old took his father's rifle and shot a prairie turkey, and had never since shot any game at all; who could butcher a beef or hog for food but didn't like to see rabbit blood; who wanted to be a river steamboat pilot but gave up in simple obedience when his father told him he was needed at home; who as a nine years old boy helped get a traveling preacher to speak some sort of final ceremonial words over the winter grave of Nancy H. Lincoln; who would bother to lug on his shoulders and save from freezing the body of a man overloaded with whisky. . . . Counting the money a woman paid for dry goods one day, Lincoln found she had paid six and a quarter cents more than her bill; that night he walked six miles to pay it back. He punished a loafer who used the wrong kind of language before a woman customer." In these many ways we feel that his ideas and actions were thoroughly—though unconsciously—in accord with the spirit and teachings of the Church.

Even in his love of the poem "Oh, why should the spirit of mortal be proud?" we find the Catholic virtue of humility. Someone listening to Lincoln recite this poem could scarcely keep back the tears as that long, shad-

owy riddle of a man wandered through the sorrowful lines.

The Loreto Controversy

Dr. G. Kresser has made another attempt to defend the tradition of the Holy House of Loreto. In a volume just published, *Die Wahrheit über Loreto nach den neuesten Ausgrabungen und Forschungen* (Graz, 1926), he tries to refute Hüfner's book, which is regarded by most scholars as the last word on the subject. A reviewer in the Salzburg *Katholische Kirchenzeitung* (Vol. LXVI, No. 35, Sept. 2, 1926) shows that the excavations at Nazareth prove nothing in favor of the legend of the Holy House because that legend arose in Loreto and its authenticity must be proved from there.

The reviewer incidentally reveals the interesting fact that the late Prof. Hüfner, who was an exemplary Catholic, after having verified his conclusions in Loreto, personally asked Pope Pius X whether there was any objection to the publication of his book on the part of the Holy See. He received the assurance that there was not.

How Dr. Kresser can appeal to ecclesiastical documents in proof of the legend is hard to understand, since it is a well known fact, as Fr. S. Beissel, S. J., puts it (*Wallfahrten*, p. 12), that "in most of the indulgence grants issued in favor of pilgrim shrines the facts are not simply accepted as historically proved and certain, but some such phrase is employed as: 'It is related,' 'it is said to have happened,' 'according to the testimony of pious people,' 'it is piously believed.' In the papal bulls issued in favor of Loreto such expressions are invariably used up to the 16th century." The same rule is observed in the ecclesiastical approval of new feasts, as, *e. g.*, that of the Apparition of St. Michael the Archangel and the *Dedicatio S. Mariae ad Nives*.

A purely historical question like that of the translation can only be decided by historical arguments, not by appeal to authority.

Scouting under Catholic Auspices

To the Editor:—

I was very much interested in what you had to say in your issue of October 15 on the commendation of Catholic scouting, published by the *Osservatore Romano*. You state that the *Osservatore's* article "is of special interest to Catholic scout leaders in the United States since it serves to bring out two important points: (1) That scouting is basically religious; (2) That Catholic scouting has great possibilities."

"In addition," you go on to say, "it will lead Catholic leaders to note the fundamental distinction between scouting in general, Catholic scouting, and the Boy Scouts of America."

You assume that scouting in this country is an entirely different thing from scouting in Europe. In Europe Catholics are free to adapt scouting to Catholic needs. In the United States it is not possible to adapt scouting to Catholic needs because of the control exercised by the Boy Scouts of America and the local councils over the movement.

The fundamental question which you raise is how far the control exercised by the local Boy Scout council is an obstacle to the development of a Catholic Scout programme. You seem to think that it makes a Catholic Scout programme impossible.

From a study of the situation in a number of cities I have found that the local Scout councils are willing to delegate to Catholics all the authority they need in organizing and supervising their own troops. The local Scout councils have come to recognize that, in order to be successful in Catholic parishes, scouting must be developed under Catholic leadership. If the local councils of the Boy Scouts have been unwilling to reckon with us to a larger degree, it is due to our own lack of interest in the movement. Only in a few cities have Catholics taken up scouting with any zeal and enthusiasm. In most cities they have depended on the local councils to organize and supervise their troops. As soon as

Catholics are willing to employ full-time, trained workers for scout work they will have all the authority that they need and will be free to use scouting for purely Catholic purposes.

An arrangement which has been worked out in one city is, I believe, typical of what local councils are ready to do in adjusting their programme to our needs. The council in this city had been endeavoring for a number of years to interest Catholics in scouting and as a result of its best endeavors only three Catholic troops were organized. A number of Catholic men got together and formed a special committee to foster Catholic Scout troops. The committee, however, soon found that it could not make much progress without the aid of a full-time, trained executive. A full-time, trained executive was secured and in one year he has been able to increase the number of active Catholic troops from one to nineteen. On its own initiative the local scout council made him a deputy commissioner. In addition to the Scout programme the Catholic deputy commissioner planned such Catholic activities as he desired for the troops under his auspices. He organized his own course for the training of leaders and conducted his own annual field day.

The method employed in this particular city is the only method of making scouting under Catholic auspices truly successful. The real question that we face in scouting, as in other forms of recreational activities, is how far are we ready to spend the money necessary for a real programme.

(Rev.) John O'Grady, Mng. Editor,
The Catholic Charities Review.
Washington, D. C.

[Editorial comment on this communication will follow in a later issue of the F. R.—EDITOR.]

A war monument recently erected in Germany bears the inscription: "*In-victis victi victuri*." The last word is not very promising so far as the future peace of Europe is concerned.

The Rediscovery of the Ancient World

A leading article under the title "The 'Legends' of Greece," in the London *Times* admirably expresses the fascination with which classical students have watched one archeological expedition after another re-establish the essential truth of the early traditions transmitted by Homer and Herodotus.

Hitherto archeological research has been confined almost entirely to the East, but there is hope that before long the underlying truth of the early traditions regarding the West, too, will be as triumphantly vindicated. North-West Africa remains as yet a relatively untouched field of archeological research, and in its absence the principal clues have had necessarily to be sought in the data of comparative geography.

Working independently along these lines, two German scholars have lately been led to strikingly similar results. Dr. Albert Herrmann, in a recent *résumé* of his studies on the geographical data in Homer (*Zeitschrift der Gesellschaft für Erdkunde*, 1926, Nr. 3-4) definitely locates the kernel of the wanderings of Odysseus on the Tunisian coast. At the same time Prof. Paul Borchardt, the leader of the German Libyan expedition just before the war, has taken up once more the problem of Atlantis, and bids fair to solve at last what has so long seemed insoluble. His conclusion that Atlantis is to be sought in the region of the Shott al-Jarid, in Southern Tunisia, is, if it is possible, to be put to the test of excavation, the results of which will be awaited with keen expectation. If they prove favorable, they may well lead to a revolution in our knowledge of the ancient world and of the early intercourse between East and West, comparable with the rediscovery by Sir Arthur Evans of Minoan civilization.

Lest anyone think that the little things do not count, let us remember that, as naturalists estimate, insects comprise four-fifths of the animal kingdom.

THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

We shall be glad to send you sample copies upon request

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Anent the Hymn "Holy God, We Praise Thy Name"

To the Editor:—

It is really surprising that neither of the two correspondents who gave their views on this hymn (F. R., Sept. 15, p. 419, and Oct. 15, p. 461) mentioned the fact that it is a free translation of the *Te Deum*. It therefore shares in the liturgical character of that sublime hymn, neither less nor more than the translations of the liturgical Mass prayers, which we print in our prayer books and recommend to the faithful share in the sacredness of those prayers in Latin.

I fully endorse the words of Fr. James Meyer, O. F. M., in defence of the English version. I have participated in the singing of this version very frequently, and I never felt that I was singing anything unbecoming. It is a grand hymn for grand occasions. Nor did I ever notice that it crowded out liturgical hymns or psalms. What hymn or psalm is provided by Catholic liturgy to be sung after a solemn Highmass, or after the celebration of the first Mass of a neo-presbyter? Or is it forbidden to sing hymns in the vernacular after the liturgical service is over? Or what liturgical hymn is prescribed or recommended to be sung at the close of Catholic meetings held, for instance, to welcome a new bishop or pastor, or to discuss questions of interest to Catholics in public life? If none is prescribed or recommended for such occasions, none can be crowded out.

Fr. Meyer speaks of the "rough, sibilant, staccato words of the German". I fail to find any "rough" word or "rough" combination of words, either in meaning or sound. As for "sibilant" words, the first stanza (of six lines) has six sibilants in German and four in English, not a difference to speak of. I am not quite clear what F. Meyer means by "staccato" words, this term commonly being applied to the way of singing or playing a succession of words or notes. But I suppose he refers to the many monosyllables in the German lines. Well, there are nineteen in the German

and twenty-four in the English. One can hardly think that this hymn is ever sung staccato. I for one have never heard it so sung.

I suppose it may happen that a brass band "trots out" a jazz piece. But I have never heard that the "Holy God we praise Thy name" was "trotted out," either in English or German. I always heard it sung with devotion and pious enthusiasm both in church and at Catholic meetings. At the close of the conventions of the Centralverein and its sections, the crowd always joined in it with edifying reverence, evidently filled with the thoughts embodied in its original, the *Te Deum*. In fact I have never noticed any sacred hymn being "trotted out" in any church or Catholic assembly. I do not know what others may have observed. I sincerely wish Fr. Meyer had not used that word in connection with the "Holy God we praise Thy name."

Sexagenarius

The American Legion, composed of men who took part in the World War, is getting under way as a power in American politics. It will take the place occupied by the G. A. R., which was organized after the Civil War. Such post-war organizations are always composed of those who "live over the war." The more progressive and useful citizens who make up an army generally try to "forget it" and buckle down to the work at hand. The officers of such organizations soon become ambitious to be a power in politics. They try to persuade the people that those who fought to save the country are the ones most competent to guide its destinies. The G. A. R. became a baneful and often corrupt influence in American political life; the American Legion promises to become the same. Already endorsement by the Legion is increasingly sought by candidates for public office.

If there were no God, ignorance would be bliss, and education a crime.

He alone is a true pessimist who neither hopes nor loves.

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Of Interest to Those Who Are Hard-of-Hearing

For twenty years *Our Young People—The Deaf-Mutes' Friend*, published by Father Stephen Klopfer at St. Francis, Wis., has successfully served the interests of Catholic deaf children. Now it is about to widen its scope in behalf of adults who have lost their hearing, either partially or totally, after attaining maturity. The problems of this class of people, their difficulties, their trials, will receive due attention. Whatever may help to cheer, instruct, and assist them will be found in the four pages to be devoted monthly to this particular purpose.

"Very few," writes Fr. Klopfer, "realize the distress, the anguish, and the torture endured by the hard-of-hearing. An authority on the subject declares that the life of the deafened 'is a passing through hell,' and another describes deafness as 'the most distressing evil in the catalogue of human woes.' . . . Afflicted souls, who never hear the consoling word of priest or friend are worthy of our efforts to bring them the cheer they so sorely need. Every parish has its quota of hard-of-hearing. The total number throughout the country runs into thousands. And still, there is no Catholic magazine which has taken cognizance

of their plight. If information is sought on questions pertaining to their lot, there is, at present, no other recourse possible than to refer to the existing organizations spread throughout the country, whose publications we have found tainted with false principles and unpleasent bigotry. In the new department we purpose to present to the Catholic hard-of-hearing such information and advice as will be helpful without being harmful. Each issue will contain an instructive article pertaining to their condition,—the success of such who have conquered their handicap, lip-reading, reliable and unreliable advertisements, organizations, a question box in which to present their difficulties, humor, etc."

Our readers are asked to acquaint their hard-of-hearing friends and relatives with this project, and make every effort to induce them to co-operate in this cause, so vital to their own interests. The first installment will appear in the January number of *Our Young People—The Deaf-Mutes' Friend*. For further information address Rev. S. Klopfer, St. Francis, Wis.

Thinking with many people is a sort of mental operation by which several antecedent prejudices are combined to form a new prejudice.

The Case of Dr. Wittig

The Cologne *Volkszeitung* (daily edition, No. 718) prints a communication "from an authoritative source" on the case of Dr. Joseph Wittig. It is stated therein that the S. Congregation of the Holy Office, after a careful examination of the writings of Dr. Wittig, came to the conclusion that they contained errors against the faith, principally on the following subjects: the co-operation of God in the free-will actions of men, the imputability of guilt in moral conduct, the justification of the sinner, the origin of the ecclesiastical hierarchy, etc. The S. Congregation demanded, and still demands, that Dr. Wittig retract those passages in his writings which the Holy See regards as incompatible with the dogmatic teaching of the Church. This retraction Dr. Wittig stubbornly refuses to make. Instead he demands that the S. Congregation should prove to him that he is in error. This the S. Congregation cannot do, (1) because the authority of the ecclesiastical magisterium is not dependent upon the consent of the author whose teachings are censured and (2) because the objective basis of the condemnation is not any later interpretation of his writings by the author, but the incriminated passages as they occur in the text. The question at issue is not whether Dr. Wittig still adheres to his heretical opinions, but whether he is willing to retract those passages in his writings which the Holy Office regards as incorrect. If he persists in his refusal to retract, he is in conflict with the ecclesiastical teaching office and must bear the consequences of his disobedience.

The Holy Office is convinced that Dr. Wittig knows exactly which of his opinions are disapproved, since the theological controversy preceding the decree of condemnation showed clearly where his teaching deviates from that of the Church.

What the Holy See objects to in Dr. Wittig's writings is not merely this or that definite error, but also and above all, his vague and misleading style, which conflicts with the clearness and

accuracy which the Church demands of her theologians when they expound dogmas of the faith.

The statement concludes with the remark that the refusal of the ecclesiastical authorities to reply to Dr. Wittig's attacks in the public press is attributable to the manner in which he conducts his case. To debate with him publicly would lead to an endless chain of corrections and replies,—a method to which the supreme authority of the Church cannot possibly descend.

"Corpus Catholicorum"

The Society for the publication of the "Corpus Catholicorum," i. e., the hitherto unedited Catholic polemical literature of the Reformation period, has been badly handicapped by the loss of its funds during the era of inflation following the World War; but we are glad to see from No. 719 (daily edition) of the Cologne *Volkszeitung* that at a recent meeting held in Koblenz, under the presidency of Prof. Albert Ehrhard, it was reported that funds were again available and it was resolved not only to continue the publication of the "Corpus Catholicorum" series, of which eleven volumes have so far appeared, and the "Reformations-geschichtliche Studien und Texte" (both published by Aschendorff, Münster i. W.), but to accept the invitation of the Protestant Commission for the Exploration of the History of the Reformation and Counter-Reformation to participate in the editing of the letters of German Humanists and of source materials on the life and writings of Erasmus of Rotterdam. In addition to this the Society intends to issue a popular series under the title "Katholisches Leben und Kämpfen im Zeitalter der Glaubensspaltung," in which the results of learned research are to be brought home to the general public.

A journalist of an older day says that papers used to be published for people who read and thought, but now they are published for people who read, but do not think.

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St. Francis and the Protestants

It would be ungenerous on our part to refrain from acknowledging the Franciscan enthusiasm of our Protestant brethren. Excepting a few forlorn sheets which try to keep the Ku Klux spirit alive, practically all the religious weeklies and monthlies have honored the centenary in special articles and even in special Franciscan numbers. In many respects these tributes could be criticized, but we prefer to look at the kindly intention. Equally pleasing has been the attitude of most of the great secular dailies which have published appropriate articles and photographs.

Let us hope with the *Tablet* (No. 4507) that "all this Franciscan matter will be considered not merely as something to read, but as a call to simple and earnest living in fellowship with the Church instituted by Christ Himself."

Of a certain school of non-Catholic admirers of the Poverello the same paper says: "St. Francis is being por-

trayed by some non-Catholics as a beloved vagabond, inspired by a pantheism which he was too polite to formulate against the Catholicism of his family and friends. To these writers, Francis was a child of nature; but Catholics know that he was a child of grace. His conversion was one miracle; and his perseverance was another. As M. Paul Milet has said, 'The sanctity of a St. Francis was not an easy matter nor a simple play of poesy.' He took up his cross daily. He was the Imitation of Christ; not a book but a man. To Francis, Jesus of Nazareth was not merely the chief name in the current hieratic legend, but a living Person, still living and still dying. Not otherwise can we explain the stigmata. Many Protestants patronize St. Francis as an amiable freak who was in the Catholic Church but not of it, hymning the sun and preaching to the birds. The truth is that the Poverello was a devout Christian and a loyal Catholic whose career cannot be understood in any other light."

Are You a "Yes Man"?

In every grade of humanity all over the world, and more often in the ruts of the earth than on the high ground, a type of person is to be found who by an apt student of humanity has been termed a "Yes Man." He is an unconscious menace, and the unlisted brotherhood to which he belongs brings devastation, even if only in a minor degree, in its wake. Their very anxiety to please those in authority by praising instead of giving their unprejudiced opinion frequently becomes one of the chief factors which withholds success from the very enterprise under discussion.

If the "Yes Man" has any opinions of his own, it is his policy to withhold them; so anxious is he to create a pleasing impression that rather than criticize or offer an adverse comment when his opinion is asked, he waives his claim to his right and bows his head in amiable and congratulatory agreement rather than risk displeasure.

Every one looks through different eyes, and perhaps one man's view of a case may show a longer range of vision; it may be the saving of a situation, it may open out fresh fields of ideas; but if he is a "Yes Man," with the desire for peaceful approbation, he suppresses his opinion regardless of the consequences. The "Yes Man" is found in positions of authority just as amongst the rank and file, he is a danger to himself and others. It is so easy to take the line of least resistance, to say "Yes"—acceding to requests and agreeing to schemes, and once done, it grows easier and easier with practice, until, like dry rot, it destroys the whole structure of an organization.

It has been the policy of the F. R. to encourage observation, decision, unprejudiced opinion, and courage of conviction, for these characteristics make for individuality in each one of us—and that means individuality and confidence in our common cause.

Whether you prove to be right or wrong, it is only fair to the world and to yourself to maintain your opinions, for you cannot learn whether or not

you are justified until you have stated your case. It is our view that no one should drift into becoming a "Yes Man," afraid of making a fool of himself by suggesting his own ideas. Stevenson once said, "It is better to emit a scream in the shape of a theory than to be entirely insensible to the jars and incongruities of life, taking everything as it comes in a forlorn stupidity," and again, "Some people travel on through the world like graven images pushed from behind; for God's sake give me the young man who has brains to make a fool of himself."

An English View of Mr. Mencken's Methods

Not all his delight in the humor of Mr. H. L. Mencken's "Americana" can restrain Mr. J. St. Lee Strachey, the well-known British journalist, who has just written a book on his American experiences (*American Soundings*; London: Hodder & Stoughton) from an outburst against the unfairness of the method employed by the editor of the *American Mercury*.

"I may remind English readers," he says, "that Mr. Mencken's method is to collect every kind of folly, ineptitude, perversion, and general idiocy out of the daily, weekly, and monthly minor press of America and then to ask the American public what they think of such horrors and stupidity. If they are wise, what they will think of them is exactly what a man would think if the bodies of several dead cats, bits of semi-putrid meat, and other sordid remains were brought out of his neglected dustbin, arranged upon the dining-room table, and he and his family were thereupon asked whether they did not feel humiliated and disgraced by living in a house where such things could happen. . . . A nation is no more to be judged by the contents of its dustbin, however squalid, than is a family. This view of the case is, of course, perfectly well understood in America, even by those who are most annoyed by the publication of Mr. Mencken's books. The real trouble and misunderstanding

begins when his books are offered for the perusal of the British public. They in their ignorance, and especially as the source of communication is American, think that the extracts are significant and even typical."

The Religious Problem

The *Atlantic Monthly* for September had an article "From Authority to Experience," in which some of the stock errors about the Catholic Church play a part. The whole tone of the article makes the concluding paragraph all the more surprising. It speaks of the late Eucharistic Congress, and is in no way foreshadowed by what the rest of the article says: "Or, is it a conceivable thing that the Roman Church now desires by this splendid show in the New World to make a gesture of tolerance to modern thought and ascertained knowledge, extending the poetic beauty and religious mystery of its ancient faith to such as may feel that experience is not only costly, but an incomplete teacher? Has its own experience something still to contribute to a world which yet lies in darkness and the shadow of death?"

The religious question is everywhere paramount. Still, is it not surprising that a journal so modern and "liberal" as the *New Republic* (Oct. 27) should make the following profession: "This is the essence of the religious problem, as it is presented to intelligent progressives: how to get spiritual refreshment from the contemplation of the facts of matters concerning which we know only that we do not know. We submit that this problem cannot be solved by a church without a creed. We submit that it cannot be solved by a creed without a church upon the authority of which the creed is given *ex cathedra*. We submit further . . . that the retreat of religious mystics into the certainties of 'religious experience' also leaves the religious problems quite unsolved—for all those who wish to remain intelligent progressives and to talk of reconciling their religion with their science."

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There are sincere truth-seekers everywhere. Often they almost beckon to us. What are we doing for them?

The So-Called National Catholic School of Social Service

In the *Catholic News* of New York (Vol. XLI, No. 5, p. 7), appears the following dated from Milwaukee:

"Announcement, as the great gathering [of the National Council of Catholic Women] was closing, that \$20,000 had been contributed at the convention to the National Catholic School of Social Service at Washington, D. C., a major project of the Council, brought a wave of enthusiasm from the many hundreds of women assembled."

The announcement that a like sum of money had been contributed towards the education of young men for the priesthood would indubitably be received by the bishops of certain missionary dioceses with a like degree of enthusiasm. Funded at six per cent, \$20,000 would yield *in perpetuo* \$1200 annually,—enough to supply board and tuition for three candidates for sacred orders. Does anybody believe that "social service workers," men or women, are as necessary or useful in the United States to-day as priests are?

Notwithstanding the subsidies which this so-called National Catholic School of Social Service received from a certain fund and from the Rockefeller Foundation, it appears to be a costly and questionable undertaking. Only recently the Catholic press told of a "drive" to obtain \$600,000 for further encouragement of this fad, on which there must already have been spent,

but not invested, several hundred thousand dollars.

While nearly every Western and Southern diocese faces the need for priests and teaching Sisters, without the money to obtain either, this so-called school of social service gathers from the laity a large sum, which could be put to far better use.

The Palms of British India and Ceylon, by Ethelbert Blatter, S. J. (Oxford University Press), is an admirable example of a missionary's contribution to the scientific knowledge of the country he has gone to evangelize. It is a solid volume of 600 pages, with 106 full-page plates, and will no doubt become a standard work on the subject. The publishers state that while many monographs have been written on particular groups of palms, this volume is the first comprehensive survey of the whole range of palms found in British India and Ceylon, including foreign species which are grown there for ornamental purposes. A feature which gives a practical value to this scientific work is that the author has added an account of the economic uses of each palm with notes on its cultivation.

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Notes and Gleanings

In the course of a news article published in the *Catholic Vigil* of Grand Rapids, Mich. (Vol. 12, No. 43, p. 2) it is reported that at the convention of the National Council of Catholic Men at Cleveland, October 17-19, "a staff representative of the N. C. W. C. News Service told how that agency gathered Catholic news from all over the world." It is too bad that there was not included in this gentleman's address a description of the way in which the N. C. W. C. News Service "gathers" its staff at Washington. One member of this N. C. W. C. organization, who hails from St. Louis, can hardly be qualified for the writing or redaction of material for the Catholic press, unless he has vastly improved in outlook and experience since he worked here as a penny-a-liner political reporter, a "municipal specialist" (whatever that may mean), and editor of two sorry trade journals, now defunct. It is doubtful whether this particular member of the N. C. W. C. News Service, while here, could have explained the difference between a cope and a crozier.

The question has repeatedly been asked: Why is the Christian Science Church so friendly towards Freemasonry? The obvious answer is: Because so many prominent members of the sect are Masons. But this answer does not explain why Mrs. Mary Baker Glover Eddy, the founder of the sect, made such a decided exception in favor of Masonry when, in 1970, she promulgated the by-law: "Members of the Mother Church shall not be made members of clubs or organizations (the Freemasons excepted) which exclude either sex or are not named in the manual of the Mother Church." According to the Masonic and Kluxer *Fellowship Forum*, of Washington, D. C. (edition of Oct. 2, Vol. VI, No. 16, p. 8), the reason of Mrs. Eddy's predilection for Freemasonry was the fact that the first of her three (successive) husbands, George Washington Glover, to whom she was very much devoted, was an enthusiastic Freemason, and

SECOND HAND BOOKS FOR SALE

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- Leonard, Jos. (C. M.) St. Vincent de Paul and Mental Prayer. A Selection of Letters and Addresses. London, 1925. \$2.50.
- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Williamson, B. The Book of Life. [Meditations on the Life of Christ]. London, 1926. \$2.50.
- Kunze, O. Heliand. Die altsächsische Evangelien-dichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Hall-Patch, W. St. Philip, Tutor and Saint. London, 1926. \$1.
- McElhone, J. F. (C. S. C.) Following Our Divine Model. Meditations for Those Who Are Called. St. Louis, 1926. \$1.50.
- Fey, Mother Clare. Meditations for Advent and Christmas. London, 1926. \$1.75.
- Waltendorf, M. J. Sponsa Christi. Schwester M. Angelica von Jesus, unbeschuhte Karmeliterin (1893-1919). Nach ihren Aufzeichnungen. Mit 3 Bildern. Freiburg i. B., 1926. \$1.
- Perrin, Ste. M. St. Colette and her Reform. A Page from the History of the Church. Tr. by Mrs. Conor Maguire, ed. by Geo. O'Neill, S. J. London, Edinburgh, 1924. \$1.50.
- Delorme, F. (O. F. M.). La "Legenda Antiqua S. Francisci." Texte du MS. 1046 de Pérouse, Paris, 1926. \$1. (Wrapper).
- Sebastiani, Nicol. Summarium Theologiae Moralis ad Codicem Accommodatum. Ed. 7a major. Turin, 1924. \$1. (Wrapper).
- Misner, Chas. H. The Annunciation and Other Poems. (Poems of Faith). New York, 1926. \$1.
- Willmann, O. Die Wissenschaft vom Gesichtspunkte der kath. Wahrheit. Paderborn, 1921. \$1.
- Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50.
- Salisbury, E. The Saints of Assisi: Francis and Clare, Juniper and Giles. London, 1926. \$1.50.
- Kelly, M. V. Zeal in the Class-Room. Pastoral Theology for Clergy and Religious Engaged as Teachers. 2nd ed. Chicago, 1926. \$1.
- Williams, Michael. The Little Flower of Carmel. New York, 1925. 80 cts.

THE FORTNIGHTLY REVIEW

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when he died,—though he had been a member of St. James Lodge No. 1, of Wilmington, N. C., only for a few months,—his brother Masons buried him with Masonic honors and generously assisted his widow, whose finances were in a somewhat depleted condition."

M. Salomon Reinach, the famous French-Jewish scholar, in a letter to the London *Times* asserts that "Franciscanism" represents the influence of Buddhism on primitive Christianity, and that many of the ideas of St. Francis were derived from the Manichean Catharism introduced into Western Europe from the Orient in the 13th century. When M. Reinach first published this "discovery," six years ago, Fr. Delehaye, the Bollandist, showed in the *Analecta Bollandiana* that it has no basis in fact and that Reinach uses the time-worn fallacy of taking one incident from each narrative that has some surface resemblance with the other, declaring them identical and arguing that the later narrative is a mere imitation of the earlier.

There is a rapidly growing conviction among thoughtful people in every section of the United States that a most fruitful cause of crime, so alarmingly prevalent throughout the nation, especially among the young and undeveloped, is the astounding exploitation of crime news in the daily press. At bar association meetings in every State leading lawyers are giving attention to the urgent need of a revision of the criminal code that would bring about swifter legal procedure and surer punishment of convicted criminals. They fail, however, to take cognizance of, or, at least, to mention, a cause of crime even more fruitful than dilatory and ineffectual legal procedure, and that is the reprehensible exploitation of crime and criminals in the daily newspapers.

A young woman surnamed Hennessey recently petitioned the courts to change her patronymic to Henderson. She was not only refused by the judge, but severely lectured for being ashamed of that in which she should take great

pride. Hennessey is an ancient and honorable Irish name. Its proper Gaelic form, we are assured by the New Jersey *Monitor*, is MacAongusa and the family is a branch of the historic Clan of Colgan, which owned large territories in Leinster before it was dispossessed by the invading English. Irish surnames are among the oldest in Europe and for the most part are not derived from any trade or occupation, but from some noted ancestor, usually a prince or military commander.

The description of the personal appearance of St. Francis of Assisi by one who knew him will be recalled with particular interest just now. It occurs in the earliest "Life" of the saint,—the "Legenda Prima," by Thomas of Celano, which was finished in 1229. It runs as follows: "Facundissimus homo, facie hilaris, vultu benignus, statura medioeris, parvitati vicinior, caput medioere ac rotundum; facies utemque oblonga et protensa, frons plana et parva, medioeres oculi, nigri et simplices, fuscii capilli, supercilia recta, nasus aequalis, subtilis et rectus, aures erectae sed parvae, tempora plana . . . dentes coniuncti, aequales et albi, modica labia atque subtilia, barba nigra, pilis non plene reversa, collum subtile, humeri recti, brevia brachia, tenues manus, digiti longi, ungues producti, crura subtilia, parvuli, pedes, tenuis cutis, caro paucissima."—(1 Cel. xxix. 83).

We fail to see the reason for getting excited over certain new books that tell the truth about George Washington. Students of history have long since known that Washington was addicted to swearing, was a sharp trader, and had a quick eye for a pretty feminine ankle. Why should our youth be taught a legend that they will find to be a lie when they grow up?

Father J. Keating, S.J., editor of the *Month*, who visited this country not long ago, in his "Impressions of America" (*Month*, No. 748, p. 346) gives utterance to a thought which must have arisen in the minds of many visi-

tors of the Seminary at Mundelein, Ill., namely, that the chapel which forms the centre of the group of buildings, is "hardly in keeping with what a Catholic shrine should be, for the colonial style of church-building seems to have been to erect a steeple on an ordinary oblong, two-storied dwelling-house." In and around Chicago the chapel is known as "Mundelein's meeting-house."

A teacher sends to the *N. Y. Times* a report of an amusing dialogue between himself and a plasterer who, having immigrated to this country only two years ago, earns ten dollars a day and expects to earn sixteen before long. "The city," ironically says the *Times* correspondent, "pays \$26 a day to a plasterer and his helper; \$12.33 to a teacher with no helper. One handles plaster, the teacher handles children, and 110,000 teachers quit their jobs last year." Truly, America is the plasterers' paradise!

In Vol. XXVII, No. 108 of the British *Journal of Theological Studies*, the Rev. A. Wilmart, O. S. B., describes "a small volume of mean appearance" in the town library of Orleans, which contains a manuscript collection of some Easter sermons of St. Augustine's, written probably at the end of the tenth century. Seven of these sermons are here published for the first time with short notes, and a further instalment may be expected.

The *Catholic Citizen* in a recent editorial enumerated the qualities of a good editor, which are: tolerance proceeding from kindness and independence of outlook proceeding from love of truth. A good editor seeks the facts which will enable him to form an opinion of his own. He observes, deliberates, sifts the facts, compares views, refuses to be stampeded with the herd, and tries to influence public opinion in favor of truth and justice. How many of us measure up to this standard?

Criminologists declare that writers of anonymous letters are almost invariably potential criminals.

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Current Literature

—*The Sick Call Ritual*, compiled and translated from the latest edition of the Roman Ritual, by the Rev. James E. Greenan (Macmillan), is printed in red and black and aims "to help the priest to help the sick" (foreword). Father Greenan's painstaking efforts have resulted in a manual which really attains this object. The first three chapters contain the sick-call rites proper, *viz.*, Sacraments, blessings and prayers for the sick and dying; the remaining three include the more familiar blessings, as well as baptism, marriage, and burial services. Perhaps the author will be kind enough to publish the first 190 pages (chapter, I, II, and III) separately in a cheap paper edition for the use of the laity. Our people crave for this kind of food, and it would help them to participate in the celebration of the "sacrosancta humane reparationis mysteria" and enable them, so far as they can, to assist the sick and the dying in the absence of a priest. The book is admirably gotten up, except for the red print, which is so light as to make reading (cf. p. 96) difficult.—M. B. H.

—*Feurige Wolke, Kanzelvorträge für die Sonn- und Festtage des Kirchenjahres*, by Dr. Robert Linhard. This second volume (we have already reviewed the first) shows that the Gospel has a message for our time and that, with study and prayer, the priest can adapt his preaching to a modern audience. This collection of practical sermons, including the Sundays from Pentecost to the end of the ecclesiastical year, will be helpful to priests who are in search of timely material for their Sunday discourses. It includes a sermon on "Christ the King" for the newly instituted feast.—A. M.

—*Preaching Christ Crucified* is a volume of sermons for Lent, by the Rev. Charles E. O'Neile, the chief merit of which we think is found in the eight discourses on "The Three Hours' Agony" and especially in the straightforward eight talks on "Mixed Marriages." Sermons on this subject have occasionally drawn attention by

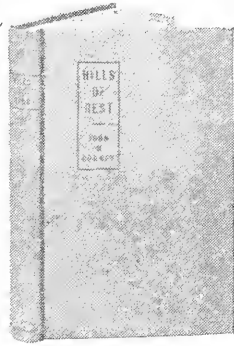
a note of flippancy; here there is a note of deep sincerity. However, we think it is hardly wise to refer to the young woman contemplating a mixed marriage as a "boob." There are stronger and more appropriate words of condemnation. Occasionally the paragraphs are too long. The author is rector of the Church of the Most Holy Redeemer at San Francisco, Cal. The book may be ordered from the Society for the Propagation of the Faith, 109 E. 38 Str., New York City.—A. M.

—Two important new publications of the N. Y. Metropolitan Museum of Art are: *New Texts from the Monastery of St. Macarius*, edited, translated, and commented by the late H. G. Evelyn-White; and *The Monastery of Epiphanius*, in western Thebes, in two volumes, by H. E. Winlock, W. E. Crum, and H. G. Evelyn-White. The former of these consists of a large number of new Bohairic texts, found by the editor at the famous monastery in the Nitrian Desert; the latter describes a small Coptic monastery excavated by the Museum, and publishes the 600 odd texts, Coptic and Greek, which were found there, besides dissertations on various aspects of Egyptian monastic life. Both works are provided with plates and exhaustively indexed.

—Before any movement can grow and sweep the masses with flames of enthusiasm, the spirit must be caught that enkindles the flames and ignites the latent interest for the cause. The Liturgical Apostolate, a cause most deserving of the sympathy of every Catholic, is slowly gaining ground in our land, after blazing forth in European countries, leading hosts of fervent souls nearer to the unbloody altar of the Crucified. If the faithful of America have not been caught in the current of the movement in greater numbers, the irresistible spirit has not yet reached them. With more reason, therefore, do we welcome another volume of the *Popular Liturgical Library*, issued by The Liturgical Press, Colleceville, Minnesota: *The Spirit of the Liturgy*, by Abbot E. Caronti, O. S. B., and translated from the Italian by the

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—The Franciscan Herald Press, as our readers are aware, is observing the centenary of St. Francis of Assisi by a series of paper-covered pamphlets on various Franciscan subjects, under the title "Seventh Centenary Series." Among the latest batch we note *Legends of St. Francis*, by Mary J. Mal-

loy; *Patrons of the Third Order* (St. Louis, King of France, and St. Elizabeth, Queen of Hungary), by Fr. Hilariion Duerk, O. F. M.; *Frederick Ozanam, Founder of the St. Vincent de Paul Society*, by Fr. Faustin Hack, O. F. M., and a new, revised edition of Fr. Francis Borgia Steek's *Glories of the Franciscan Order*. The latter, a scholarly piece of work, can also be had in cloth binding. It has a valuable bibliography and a useful appendix containing "A Directory of Franciscan Convents in the United States." We trust the entire series will meet with the success which it deserves.

—The B. Herder Book Co. have published a second series of *At the Feet of the Divine Master*, short meditations for busy parish priests by Fr. Antony Huonder, S. J., (recently deceased). It is subtitled, "The Night of the Passion," and will no doubt please those who found the first series so edifying and helpful. Like its predecessor, this volume has been freely adapted from

the German original, and edited by Arthur Preuss.

—The *Manna Almanac* of the Society of the Divine Saviour, St. Nazianz, Wis., is the first Catholic almanac to come to hand for 1927. It is full of useful and instructive reading matter, neatly printed and tastefully illustrated, and has for its special aim to promote greater love for Jesus in the Blessed Sacrament.

New Books Received

- Mary Rose, Graduate.* By Mary Mabel Wirries. 159 pp. 12mo. Benziger Bros. \$1 net.
- Readings on Fundamenta' Moral Theology.* By the Rt. Rev. Louis J. Nau, Rector of Mt. St. Mary Seminary of the West, Cincinnati, O. 109 pp. 8vo. Fr. Pustet Co., Inc. \$1.25 net.
- Passionist Manual.* Thoughts on the Sacred Passion, with Instructions and Devotions. Intended as Helps to Continue the Work of the Mission. 12th Edition. 320 pp. 32mo. Chicago: D. B. Hansen & Son. Price from 75 cts. to \$3 according to binding.
- Religion Outlines for Colleges.* Course II. The Motives and Means of Catholic Life. By John M. Cooper, D. D. 262 pp. 12mo. Washington, D. C.: The Catholic Education Press. \$1 net.
- A Fade Mecum for Nurses and Social Workers.* By Edw. F. Garesché, S. J. New and Revised Edition. 184 pp. 4½x6¼ in. Milwaukee, Wis.: The Bruce Publishing Co. \$1.00 net.
- Sodalities for Nurses.* A Series of Instructions on their Nature, their Organization, and the Methods of Conducting their Chief Activities by Rev. Edw. F. Garesché, S. J. 152 pp. 12mo. Milwaukee, Wis.: The Bruce Publishing Co. \$1.50 net.
- Handlexikon der katholischen Dogmatik.* Unter Mitwirkung von Professoren der Theologie am Ignatiuskolleg zu Valkenburg herausgegeben von Joseph Braun, S. J. viii & 356 pp. 12mo. Herder & Co. \$3 net.
- Die deutsche Novelle im Mittelalter.* Auf dem Untergrunde der geistigen Strömungen. Von Hermann Weisser. vii & 128 pp. 8vo. Herder & Co. \$1.45 net. (Wrapper).
- Sizilien.* Wanderbilder von Josef Weingartner. Mit 15 Illustrationen. 161 pp. 16mo. Herder & Co. \$1.20 net.
- The Kingdom of Christ.* The Letter of Pope Pius XI Instituting the New Feast of the Kingdom of Christ. 32 pp. 4x6½ in. Translated by the Rev. John J. Wynne, S. J. (Leaflet). New York: The Home Press, 19 Union Square.
- Sieg! Kämpfe einer Konvertitin.* Von M. Scharlau (Magda Alberti). 240 pp. 12mo. Herder & Co. \$1.10 net.
- Ein Apostel des innern Lebens:* Wilhelm Eberschweiler (1857-1921). Von water Sierp, S. J. Mit 7 Bildern. xvii & 286 pp. 12mo. Herder & Co. \$1.75 net.
- Johann Peter Hebe': Gedichte, Geschichten, Briefe.* Herausgegeben von Dr. Philipp Witkopf. xxvi & 302 pp. 4½x6¾ in. Herder & Co. \$1.50 net.
- How to Pray Always.* Principles and Practices for Attaining to Union with God. By Raoul Plus, S. J. Translated by Irene Hernaman. viii & 99 pp. 4x6 in. Benziger Brothers. \$1 net.
- In the Workshop of St. Joseph.* By the Rev. Herman J. Heuser, D. D. 236 pp. 8vo. Benziger Bros. \$1.50 net.
- Martha Jane at Colège.* By Inez Specking. 183 pp. 12mo. Benziger Bros. \$1.25 net.
- Report of the Eighth Annual Meeting of the Franciscan Educational Conference.* Floyd Knobs, Ind., July 2, 3, and 4, 1926. 338 pp. 8vo. Published by the Conference. Office of the Secretary: Capuchin College, Brookland, Washington, D. C.
- Canonical and Civil Status of Catholic Parishes in the United States.* By the Rev. Charles Augustine, O. S. B., D. D. v & 334 pp. 12mo. B. Herder Book Co. \$2.50 net.
- The Open Door.* A Popular Plea for the Catholic Faith, as Free as Possible from the Technical Terms of Philosophy and Theology. By S. Burrows. xix & 505 pp. 12mo. Benziger Bros. \$2.50 net.
- The Parish Hall, Center of Activities.* 68 pp. 5x6½ in. Effingham, Ill.: Parish Activities Service.
- Officium Parvum B. Mariæ Virginis et Officium Defunctorum cum Psalms Paenitentiales ac Litanis Sanctorum e Breviario Romano a Pio Papa X Reformato Excerpta.* Editio II iuxta Typicam III Vaticanam Breviarii Romani. xii & 291 pp. 3x5 in. Fr. Pustet & Co., Inc. \$1.50 net.
- Guide for the Roman Missal.* Instruction and Study Plan for the Use of the Roman Missal with an Explanation of the Colors of Vestments and with a Pious Thought for every Day in the Year according to the Intentions of the Church. Prepared by Cuthbert Goeb, O. S. B. For the year 1927. 120 pp. 3½x6¼ in. St. Paul, Minn.: The E. M. Lohmann Co. 30 cts. net. (Wrapper).
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A LETTER

Dear Mr. Preuss:—

Your delectable Irish chiropodist who eased the troubles of the crowned heads of Europe by removing their corns (FORTNIGHTLY REVIEW, Oct. 15, p. 462) is proof incontrovertible that not only Shakespeare was right when he said, "Uneasy lies the head that wears a crown," but also the man who is responsible for this improvement of the bard of Avon: "Uneasy sits the crown that wears the head."

Yours truly,

Justin A. Henkel.

There is a story of an inebriate accustomed to staggering out of a blind pig every late afternoon. One day his feet became so tangled he sprawled on the sidewalk. A passerby stuck his head in the door and called to the proprietor: "Hey, mister, your sign fell down!"—O. O. McIntyre.

Farmer Corntassel.—What is this new horticulture I hear about?

Farmer Alfalfa.—So far as I can hear, it is setting out your next orchard half a mile from the auto highway.

An exchange reports the following: The young husband, receiving the radio programme, endeavored to copy a cooking recipe for his wife. One station was broadcasting the recipe, whilst another gave out physical exercises. This is what he took down: "Hands on hips, place one cup of flour on the shoulders, raise knees and depress toes and mix thoroughly in one-half cup of milk. Repeat six times. Inhale quickly one-half teaspoonful of baking powder, lower the legs and mash two hard-boiled eggs in a sieve. Exhale, breathe naturally, and sift into a bowl."

Fr. Bernard Vaughan was one day walking along a street in Manchester when a man suddenly addressed him with the words, "Believe in the Lord Jesus Christ, and you will be saved?" "Thank you, that's a very good text; a very good text indeed. But, wait a moment. I did not ask you for it, did I?"—"No, sir."—"Then it is only fair that I should give you one in return, is it not?"—"Yes, sir."—"Then here you are! 'If you would enter into life, keep the Commandments.' You will find it a full-time job."—London *Universe*.

Small boy (running after lady with vanity bag): "Hi, my lady, you've lost your repair outfit."

Calf love often leads to cowed spirits in married life.

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ST. ANTHONY'S TITHE CLUB

In August last a young business man from a western city made his first visit to Graymoor. This young man had an unsatisfactory partner who was constantly overdrawing his account and spending money faster than the firm could make it. On the advice of a priest the young man put out the unsatisfactory partner and took St. Anthony of Padua as partner instead, promising to the wonder-worker one-tenth of the net earnings of the business. He came to Graymoor just to tell us the wonderful results. St. Anthony was developing the business so rapidly that it was difficult to keep pace with him. In his enthusiasm he declared he would persuade as many of his business associates as he could influence to follow his example taking St. Anthony as their silent partner and paying him one-tenth of the income. There is really nothing new in this transaction, the principle of paying God one-tenth of all we earn as a recognition of his sovereign dominion over all our possessions is as old as revealed religion. About thirty-five hundred years ago Jacob, when a penniless fugitive fleeing from the wrath of his brother Esau, saw a vision in the night of a ladder let down from Heaven, up and down which ascended the Angels of God and standing above it the God of Abraham and Isaac and Jacob.

"And Jacob, arising in the morning, made a vow, saying: 'If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperous to my father's house: the Lord shall be my God: and of all things that thou shalt give me, I will give tithes (a tenth) to Thee'." (Genesis 28, 18-22.)

Later God enjoined through the Mosaic Law that the Israelites should pay tithes and first fruits in recognition of His divine sovereignty over all they had. "All the tithes of the land, whether of corn, or the fruits of trees, are the Lord's, and are sanctified to Him. Of all the tithes of oxen, and sheep and goats that

pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." These are the precepts which the Lord commanded Moses for the children of Israel in Mt. Sinai. (See Leviticus 27, 30-34.) Moreover, God promised that if the people faithfully paid their tithes He would bless and prosper them accordingly. The Divine promise is contained in the Book of Proverbs (III, 9-10): "*Honor the Lord with thy substance and give Him of the first of all thy fruits; and thy barns shall be filled with abundance, and thy presses shall run over with wine.*"

The greatest living example of the fulfillment of this promise is John D. Rockefeller, who imitated Jacob in this regard when he was a young man earning a very small salary, and the Rockefeller Foundation, which now amounts to nearly six hundred millions, and other millions given away by Mr. Rockefeller for religious and charitable purposes, are present-day evidence that he has kept his promise.

For a long time Graymoor has been the headquarters of a Club of Catholic Tithe Payers, but only recently have we invited St. Anthony to be the President of the Club with the result that new members are being enrolled in greater numbers. This article has been inspired by a letter under date of October 15th, written by the young man mentioned above, in which he reports progress, as follows:

"Business conditions are good and I am trusting to St. Anthony to look after me and guide me in my activities. I will be in a position to declare a five thousand dollar dividend in November, of which four thousand dollars will be my share and I will send St. Anthony my check for four hundred dollars, in accordance with my promise. Our company is in better shape now than at any time in the past two years."

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The Fortnightly Review

VOL. XXXIII, No. 23

ST. LOUIS, MISSOURI

December 1st, 1926

Archbishop Curley on the National Councils of Catholic Men and Women

No better testimony of the failure of the National Council of Catholic Men and the National Council of Catholic Women, "departments" of the National Catholic Welfare Conference, could be adduced than that given by the Most Rev. Archbishop Michael J. Curley in the *Baltimore Catholic Review*, official paper of the Archdiocese of Baltimore, in its issue of November 5 (Vol. XIII, No. 50, pp. 1 and 7). The headquarters of the Welfare Conference and the chief executives of its "departments," including the Men's Council and the Women's Council, are in that Archdiocese. Their existence is almost coincident with Archbishop Curley's occupancy of his present see. No other member of the episcopate has had a better opportunity and a stronger reason than he to observe the activities of the Welfare Conference and its several branches.

At the end of nearly five years of coöperation with the Welfare Conference and its Councils of Men and Women, His Grace finds it necessary to say:

"I have come to the conclusion, after five years' experience and a sincere attempt to effect organization of our men and women on the basis of the Council, that the plan will not work, has not worked, and has not given us today, after five years' waiting and the expense of an enormous lot of money, anything like a national organization of either men or women."

The staff correspondent of the *Review* then continues to report other statements made by Archbishop Curley regarding the Men's and Women's Councils:

"Paid workers have been kept in office. A demand is now made for a very considerable budget for the Head Of-

fice force employed in connection with the National Council, and a further requisition for field workers whose monthly salary and expense account would be at least six hundred dollars."

It would be interesting to ascertain the actual cost, in money, of the futile endeavors to establish these Councils of Catholic Men and Women. The outlay can hardly have been less than \$300,000,—enough to build a hospital, an orphanage, a high school or a small college. Archbishop Curley's statement indicates that this vast expenditure has been wasted.

The *Baltimore Catholic Review* next attributes to Archbishop Curley the following:

"The Men's Councils in the Archdiocese died of inanition, and the Women's Councils cannot be said to represent in any way whatsoever the large body of Catholic lay women of the Archdiocese."

His Grace has served the cause of truth and frankness in revealing to his associates in the hierarchy, and to the clergy and laity, the extravagance and fatuity of these "national" Councils. Others who have watched their misrepresenting Catholic opinion and mishandling Catholic affairs, regard them as not only inept, but positively harmful.

An editorial comment on Archbishop Curley's estimate of the Men's and Women's Councils (*Baltimore Catholic Review*, Vol. XIII, No. 50, p. 4) is second in significance only to His Grace's own words. Three paragraphs of this editorial are especially illuminating:

"A few weeks ago the National Council of Catholic Women held a convention in Milwaukee. An account of the convention as sent to the *Review* covered many columns. The *Review*

found little of interest in the account. It felt the report would be quite boring to its readers and it used less than a half column, all told. There was no bias; the editors simply treated the convention according to its news value.

"The same thing applied to the Cleveland convention [of the National Council of Catholic Men]. Archbishop McNicholas, Bishop Schrems, and Judge Morgan O'Brien said something of interest. Most of the other speakers got up and indulged in platitudes and inanities. There seemed to be no definite objective at the meeting. The *Review* handled these meetings without in the slightest degree taking into consideration Archbishop Curley's views on the subject. For a long time the National Council of Catholic Men and the National Council of Catholic Women have been drifting aimlessly.

"That is the *Review's* honest opinion. It has been honest in its reporting of the various events of the two organizations. It is glad that Archbishop Curley has emphatically and clearly expressed his opinion. Some people may not like it, but His Grace's statement will be hard to answer."

The *Baltimore Catholic Review* might have added that some people will dislike "His Grace's statement" precisely for the reason that it is "hard to answer."

The Story of a Conversion

The *Bombay Examiner* (Vol. 77, No. 38) calls attention to a pamphlet recently published by the Light of the East Press, 30 Park Str., Calcutta, India. It is entitled, *Dominus Illuminatio Mea: The Story of a Conversion*, by H. C. E. Zacharias, Ph. D. Dr. Zacharias was born a German Lutheran, became successively an atheist, Agnostic, Deist, Freemason, Occultist, Vedantist, and Anglican, until finally he was brought by God's mercy to the full light of "the true, visible, Catholic Church," into which he was received last Easter.

One of the writer's most interesting experiences in India was the year he spent within the Jacobite Communion

of the Malabar Coast, which left him with the conviction that "a self-contained Church, aiming entirely at the preservation of the past, is inexorably condemned to stagnation and frustration."

The study of St. Thomas played an important part in Dr. Zacharias' conversion, and some of the fruits of that study are contained in a reprint, *The State in Catholic Philosophy*, containing articles on the State, Freedom, Despotism, Equality, Democracy, etc., which have lately appeared in the *Servant of India*, a non-Catholic publication, through which Dr. Zacharias has been able to reach an audience which would not read a Catholic paper, but which, according to the *Examiner*, is ripe for the clear teaching of Catholic philosophy on all these much-debated problems.

* * *

A recent letter from the Catholic Association of Bengal informs us that that organization will, from next January, publish a new Catholic weekly to take the place left vacant by the suppression of the *Catholic Herald of India*, and that Dr. H. C. E. Zacharias will be the editor. We greet the eminent convert as a fellow-worker in the apostolate of the Catholic periodical press and trust he will serve the Catholic cause efficiently as editor of *The Week*.

A novelty in the advertising line is the following clipped from No. 1291 of the *London Times Literary Supplement*:

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The Religious Policy of Scouting

Rev. Dr. John O'Grady in his interesting letter published in our No. 22 suggests the solution of many problems of Catholic recreation by the employment of a full-time, trained executive, wherever possible.

There can be no doubt that a competent Catholic recreational executive can do much to bring order out of the confusion that has arisen in the field of Catholic recreation, by unifying the efforts of all organizations concerned, preventing duplication of effort, and making efficient methods of management as well as a practical programme available to all.

The difficulty in regard to scouting seems to remain, however. Scouting can scarcely be classified with purely recreational movements. It is distinctly religious, and this phase of it seems to demand that the movement, so far as Catholic boys are concerned, be under the complete control of the bishop of each diocese. Such an arrangement would greatly simplify the work of the Catholic recreational executive in supervising Catholic scouting and would eliminate almost all the objections raised against the movement as now organized.

Regarding the religious policy of scouting as organized in the United States, we quote the official handbooks:

"Scouting presents greater opportunities for the development of the boy religiously than does any other movement instituted solely for boys." (*Handbook for Boys*, p. 12). This is certainly a broad statement.

In *The Scoutmaster*, an official pamphlet, the following explanation of the religious policy of the movement is found (p. 4): *"Scouting is non-sectarian, though its ideals are in accord with those of the modern church, and it is based upon a pledged allegiance to the service of God and the brotherhood of man."*

Which is "the modern church?" And what are its "ideals"? Is the religious basis mentioned adequate for Catholic boys and acceptable to those who profess the supernatural religion

of Christ? It must be noted that we are dealing here with scouting, not as a purely recreational movement, but as distinctly religious.

In the *Handbook for Boys* this is contained: *"There are many kinds of religion in the world. One important point about them is that they all involve the worship of the same God. There is but one Leader, although many ways of following Him."*

Today we hear our priests warning us against this very doctrine, which cannot but tend to make Catholics take an indifferent attitude toward their religion.

It is true that non-Catholic scout officials insist that the movement is non-sectarian, but their concept of non-sectarianism is entirely different from ours. They state that scouting is built along such broad lines that it supplies a common ground upon which all creeds can agree. This is not true, since our religion differs essentially from theirs. There is no common ground, so far as religion is concerned, upon which Catholics and non-Catholics can unite in a character-training programme.

The explanations that sincere non-Catholic scout officials make must be considered from *their* standpoint. They probably have no intention or design to turn anyone from his religious allegiance. But they do not speak in the light of Catholic principles, nor do they contemplate Catholic boys. Their objective is too often the inculcation of purely natural virtues, judged from the standpoint of "service," while we look to every religious society for Catholic boys to safeguard and strengthen Catholic faith, by which all virtues, natural and supernatural, will be nurtured.

The state of philosophy and religion outside the Church explains why non-Catholics are so enthusiastic about the scout movement from a religious standpoint. Many hold that all that is necessary to keep a boy from evil, is to keep him busy. Since they do not take into account the great sources of

strength which the Catholic boy has in the Sacraments, nor the religious advantages of the parochial school, they are not able to interpret the religious value of scouting for our boys. Indeed, when we consider that they do not believe that for every temptation grace is given to overcome it, that many of them hold that morality is entirely relative and reject conscience as we understand it, it is small wonder that they exaggerate the value of scouting and recreational supervision from the standpoint of religion and character-building.

The danger is, of course, that Catholic scout leaders, working under the local council, and taking over the regular scout programme for Catholic boys, will accept non-Catholic principles and doctrines. If a Catholic executive, responsible only to the bishop and his representative, were employed, the greatest source of danger would be eliminated.

The following excerpts are taken from a recent number of a local council paper, and serve to bring out the views of one prominent scout executive on the religious policy of scouting:

"Scouting teaches the fatherhood of God and the brotherhood of man. It is an urge to look beyond our man-made differences and emphasizes our God-made resemblances. It does not accentuate differences, but invites all boyhood upon the love of God and fellowmen. Yet it does not weaken, but actually strengthens the boys' loyalty to his own church."

"Scouting allied to the religious institution makes the ideal plan of religious education."

The above statements acquire more significance in the light of the following contained in the same issue:

"The churches are gasping like a fish out of water, and flopping around to attract dull-hearted, jazz-minded congregations."

On another page the fact of Catholic participation in scouting was mentioned.

The above citations do not, of course, prove that such conditions are general, but they do show that false doctrine

can be spread among Catholics when a local executive, feeling free on the non-Catholic principle of liberty in religious matters, is in a position to influence Catholic leaders and Catholic boys. Besides the local council paper, the non-sectarian camp and the non-sectarian leadership school are sources of danger. The employment of a Catholic executive, who will be able to explain Catholic principles, conduct his own leadership courses, if necessary, and see that Catholic boys as far as possible attend Catholic camps, will solve many problems.

Dr. O'Grady certainly indicated the solution of many difficulties by the employment of a full-time trained executive. But there is another consideration. If we expect these men to be successful and obtain the support of parents and pastors, they must have a real Catholic programme. If scouting can be adapted to our programme, let us by all means use it and take a whole-hearted interest in the movement. But whether scouting becomes available or not, it will help the situation if we realize that no single organization or movement can solve our recreational problems. Scouting takes care of only one phase of it, providing a programme for a limited number of boys, between the ages of twelve and fourteen years, usually. There are other organizations that are deserving of attention and support. Most of these do not claim to be distinctly religious, but stay within the field of recreation and leave the distinctly religious organization to the pastor.

A competent Catholic recreational executive, thoroughly familiar with existing organizations and movements, would be in a position to advise the best and most practical way to meet special needs and circumstances. It is encouraging to note that some headway is being made along these lines.

Many men want to lay up enough money to give their children a start. Money will do it all right, but it is on the down grade. If my boys cannot get along without my financial aid, they can't with it.—Elbert Hubbard.

Unsafe Representatives of the Catholic Cause in the N. C. W. C.

Belated though it be, the resolution adopted by the convention of the National Council of Catholic Men at Cleveland, Ohio, Oct. 19th, represents a better attitude than this organization had sustained toward federal bureaucracy during several months preceding its latest pronouncement. Whether this resolution is the fruit of contrition or attrition on the part of executives of this Men's Council, or whether it is the result of the pressure of Catholic public opinion, it is nevertheless in sharp contrast with the statements by which its officials and other representatives of the National Catholic Welfare Conference sought to commit the Catholic people of this country last spring.

The resolution of the Men's convention as reported by the *Catholic Universe-Bulletin* (Vol. LIII, No. 16, p. 3) is as follows:

"9. The N. C. C. M. again voices its determined opposition to any step by way of congressional legislation or any other channel towards the federalization of education. The attempt to remove both right and responsibility from the States is un-American and an injury to democratic government."

This hardly coincides, however, with the statement made by Mr. Charles F. Dolle, Executive Secretary of the National Council of Catholic Men, when he appeared before Joint Committees of the Senate and House of Representatives in Washington last February. In the transcript of the hearings before these committees (p. 277) Mr. Dolle is quoted as follows:

"*Catholic citizens do not oppose federal research in the field of education and federal supervision of education by the United States Bureau of Education. The present Federal Bureau of Education has rendered valuable service to education in this country and has operated with conspicuous success. If it requires additional powers and appropriations, these should be granted to it.*" [Italics ours.—Ed.]

Mr. William F. Montavon, who introduced himself as the "actual chairman" of the "committee on public interests of the Welfare Conference," said: "A large and important body of American citizens have entrusted me [*sic*] with the duty of making clear to you their convictions with regard to this proposed legislation" [the Curtis-Reed Bill]. He argued for a particular brand of bureaucracy, which was afterwards written into the Phipps Bill. Mr. Montavon, advertizing to Senate Bill 2841, which would have erected a great nation-wide commission of some hundred members, all under federal tutelage, said:

"I have no doubt but that the creation of such a board might result in much good by way of exchange of ideas, and the coordination of plans and activities. I see no reason why such a commission, being created, could not function equally well under a federal commissioner of education as it could under a federal secretary." (Joint Hearings, Curtis-Reed Bill, p. 287).

Another plea for federalization was made by Miss Agnes G. Regan, Executive Secretary of the National Council of Catholic Women. She urged that the present Bureau of Education "*be strengthened*—its power as well as its appropriation *be increased*—that it may in the fullest possible sense carry on the wonderful work that it can do, and still leave to the States the privilege as well as the responsibility of developing the schools of the nation." (Joint Hearings, Curtis-Reed Bill, p. 391.) [Italics ours.]

Finally, the N. C. W. C. endorsed the Phipps Bill (which was and is no less objectionable and dangerous in principle than the Curtis-Reed Bill), and used part of its funds in the dissemination of propaganda intended to persuade Catholics to support this measure.

The resolution of the Men's Convention did not, as it should have done, condemn the Phipps Bill by name, but if the utterance means what it seems

to say, it repudiates the executives of this branch of the N. C. W. C., who, for three months, exploited this scheme for bureaucratic control of education and solicited—but did not receive—the help of other Catholic organizations in the business of endangering our schools, public and private.

This record convicts its makers either of downright ignorance of the true interests of the Church or proves them guilty of a conscious abetment of an assault on Catholic education. In either case, precautions should be taken to prevent them from speaking or acting for any Catholic cause in future. It is not enough that after discovery of their blundering or bad faith they make public recantation. Their self-repudiations do not cure the harm they have done. They should be supplanted by persons by whom and for whom no apologies will be necessary.

The Inquisition in Portugal

Mr. John C. Branner has prepared, and the Stanford University Press has printed among its "Publications," an English translation of *Da Origem e Estabelecimento da Inquisição em Portugal*, by Alexandre Herculano de Carvalho e Araujo. Herculano is one of the most distinguished historians of the 19th century, and his *History of Portugal* is an enduring monument. "Whether the book [on the Portuguese Inquisition] is impartial history," Mr. Branner says, "is a matter with which the translator has nothing to do." Yet the question may justly be asked, for if the book does not contain impartial history, why revive and translate it more than seventy years after its first publication? Herculano is given a sympathetic notice in the *Catholic Encyclopedia*; yet a non-Catholic reviewer of Mr. Branner's translation of his book on the Inquisition says in the *Literary Supplement* of the *London Times* (No. 1286, p. 624):

"Some of the details and observations are false and the general impression is unfair. Herculano is unfair to João III, who is presented as 'an incompetent and malignant fanatic'; and

he fails to bring out the extreme difficulty of the king's position. The whole of the preface, which might well have been engaged in showing how tremendous a political problem the Jews in Portugal had become at the opening of the sixteenth century, is occupied with remarks on the reactionary politics of Herculano's own time. From the moment that many thousands of Jews were permitted to remain in Portugal on condition of becoming converts to Christianity some such institution as the Holy Office was almost a necessity. It was not King João, but his predecessor, King Manuel, who originally asked for its introduction. Popular belief held, perhaps correctly, that all these 'new Christians' were in their hearts and in their houses still Jews. At a massacre of Jews in Lisbon in 1506 no fewer than two thousand persons were burnt to death or otherwise murdered in three days. Herculano himself eloquently describes the scene of horror. That was the kind of thing which King João had to face. . . . The Portuguese Jews bribed heavily at Rome; the King was obliged to use the same weapons. The Pope did not wish to treat the Jews harshly; he was especially well inclined to them at certain moments, for instance, after their offer of 30,000 ducats in 1535; but he found delay golden, and went on temporizing. It is these sordid and unattractive intrigues that the Portuguese historian lays bare with a master hand."

The explanation of Herculano's partiality probably lies in the fact that he was a confirmed Liberal, who had to flee from his native country under Dom Miguel and fell under the influence of De Lamennais in Paris. Mr. J. D. M. Ford in his *Catholic Encyclopedia* article speaks of Herculano's "robust Catholic faith." We fear this judgment will have to be revised somewhat in view of his work on the Portuguese Inquisition, now accessible to English readers. It would also be advisable for some one acquainted with the documentary evidence used by this author to subject his book to a thorough and impartial criticism.

Evolutionary Pranks in the History of Religion

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

It is a large thesis which Professor E. Washburn Hopkins sets out to prove in his recent work, *Origin and Evolution of Religion* (New Haven, 1923), but in the end it remains unproven. The publishers of the book have "featured" this thesis on the front cover, and it also leads off the first chapter. It is as follows: "Every religion is a product of human evolution and has been conditioned by social environment. Since man has developed from a state even lower than savagery and was once intellectually a mere animal, it is reasonable to attribute to him in that state no more religious consciousness than is possessed by an animal. What then, the historian must ask, are the factors and what the means whereby humanity has encased itself in this shell of religion, which almost everywhere has been raised as a protective growth about the social body?"

The author's standpoint is made very clear in this introductory paragraph. It is the grossest and crassest evolution. The man of the street will be impressed by the magisterial tone of the assertions. In the last chapter the author apparently makes a feeble effort to atone for the statement that religion owes its origin to the blind and brutal play of "evolutionary forces," by hinting that religion does offer some advantages. This brief, and entirely unsatisfactory, chapter is entitled: "The Reality of Religion." And what is this advantage that religion offers? It is a vague consciousness of being "one with the divine" (!). "Religion itself, in what we are pleased to call its mystic phase, is the experience in which the soul thus becomes conscious of itself as one with the divine soul." Surely, the long travail of the ages has brought forth little fruit if this is all we now have as the result of that mighty upward striving, since man left the state in which he had "no more religious consciousness than is possessed by an animal."

At least one-half of the chapters have no direct bearing on the main thesis of the book, as stated in our first paragraph. Writers on folklore, primitive culture, and comparative mythology have frequently presented the same array of facts in order to prove some other favorite theory than the one of Professor Hopkins. For, granted that among tribes in pre-Christian days, and even in our time, there existed "the worship of stones, hills, trees, and plants," "the worship of animals," "the worship of the sun," etc., it does not follow that these superstitions lend any weight to the conclusions laid down at the beginning of the book. Sometimes, the simpler the explanation of such fantastic aberrations of the mind, the nearer we come to the truth. There is no need to go into elaborate evolutionary explanations. Even to this day the Hopis of Arizona engage in the so-called flute and snake dances biennially at all their pueblos except two. The chief of the Snake society actually carries live rattlesnakes in his mouth, and the people chant the songs for rain which have been inherited from a remote past. Some of the Indians may still vaguely believe in the ceremonies which once meant so much to the inhabitants of an arid region, but many a wily redskin engages in these fantastic rites solely for the sake of the money supplied by the awed spectators.

But we need not go so far afield to find instances of superstition which imply no connection with religion, and whose explanation is to be found in the "cussed foolishness" of men. Many a congressman at Washington will not take Room 13 in a hotel, nor board a train without a rabbit-foot in his pocket. Neither the redman nor the statesman may think of religion when he practices his superstitions. The only difference is that the Indian is wise, while the congressman is foolish. A century from now a historian of the American Congress may be able to throw light on the mentality of

some of its present-day members by discovering their penchant for the rabbit foot, but he will hardly say that this superstition of the congressman indicates the latter's religion (or want of religion). So we may well believe that a good deal of this "worship" of stocks and stones in ancient times had no particular reference to religion. The congressman is "afraid of No. 13," while the Fiji Islander is afraid of catching a disease by eating out of the chief's dishes or wearing his clothes. Just plain foolishness in either case.

Perhaps Professor Hopkins wished to be independent of his predecessors in this field. At any rate there are few references to the recent literature of the subject. We wonder whether he is acquainted with the truly remarkable work of the Rev. Dr. W. Schmidt, S. V. D., who has effectively done away with "evolutionary theories" in the study of religions, and whose conclusions are widely accepted. The massive learning of this investigator, shown in his recent book, *Der Ursprung der Gottesidee*, supports the conclusions of the exhaustive study, chief among which is that even "primitive" man could and did come to some knowledge of a Supreme Being by trying to account for the existence of all world phenomena. The idea of God is derived (among primitives) "from a causal inference drawn from the totality of world-phenomena and embracing the whole nature of man, an act with which, especially in those times, psychologically, personification was closely connected."

Rather than to come to close grip with realities, Professor Hopkins prefers to construct airy "evolutionary" ladders upon which man gradually and painfully climbed up to that "experience of being one with the divine." But such evolutionary series lead nowhere. Constructed pell-mell and indiscriminately by writers on the history of religion and culture, they have been the chief reason why the evolutionary method is now being abandoned by scholars. The very order of chapter headings in Professor Hopkins' book betrays a preconceived opinion of

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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“what ought to be” in the history of religion, not a fearless desire to investigate facts, even if they should lead to the abandonment of that cherished slogan, “Evolution.”

Of course, Prof. Hopkins will say that this criticism arises from theologic narrow-mindedness. It does not. Dr. John R. Swanton, of the Bureau of American Ethnology, one of our foremost authorities on the culture of the American Indians and a life-long student of the history of religions, is opposed to all evolutionary fantasies in the history of religion—to the ghost theory of Spencer, to the animistic speculation of Tylor, and to the theory of magic built up by J. G. Frazer. “All of these theories,” he says, “are particularistic. Each selects one particular feature from the mass of phenomena and arranges the rest in a series ending with the dominant belief of civilized man. As in the other cases, some element of belief particularly strange to so-called ‘civilized’ people is selected to start the series, and each chain of evolution leads dutifully up to either the monotheism or the atheism of western Europe. As in the other cases, one answer to these theories is that the selection of one feature rather than another lacks validity, and that the arrangement of the evolutionary steps is arbitrary. Furthermore, instead of being scattered through different peoples, which might then be considered to represent so many distinct stages in the evolution of religion, one or more of these elements are frequently found in tribes equally primitive.” (*American Anthropologist*, N. S., XIX (1917), pages 459 to 470.)

In fact, and this is the weakest point of the whole evolutionary dream, the series of phenomena as generally construed by evolutionists, can be “man-handled” so as to prove any kind of “sequence.” Frazer presents a good example of this in his *Golden Bough*, and many critics of that elaborate structure admit its weakness in this regard. The various phenomena discussed by Hopkins in chapters two to seven of his book often co-exist in different tribes. If he had reversed or

jumbled up in a different way the order of these seven chapters—beginning with the worship of ancestors and ending with the worship of stones, hills, trees, and plants, his argument would have neither been weakened nor improved in the slightest degree. This fact shows the fallacy of his whole procedure. For if, as a matter of fact, tribes have worshipped stones, animals, heavenly phenomena and ancestors at the same period, what logical value does his elaborate classification possess? According to E. B. Tylor, the father of the theory of “animism,” primitives are very liberal in their deification habits. The savage thinks that all the different beings that surround him are like himself, and hence he attributes to them a body and a soul. This is animism according to Tylor. But as Dr. D. G. Brinton has shown, we may admit all the facts of Tylor, yet arrive at a totally opposite conclusion to the one reached by the English anthropologist and father of animism. There is absolutely no proof of *any sequence* in the order of worship of objects and it will be the task of Dr. Hopkins to show why any other arrangement of phenomena than the one he has picked out, could not just as well “prove the evolution of religion.” (To be concluded)

There is a physico-psychic problem which the resolute sceptic finds particularly hard to explain and which consequently has a tendency to provoke him to violent protests. It is the amount of good evidence which may be quoted for the immunity from injury of participants in the “fire-walk.” The feat is performed not as a trick, but as a religious ceremony, and it takes place under varying conditions in many parts of the world, usually in broad daylight, and large groups of people, in some cases including children, walk over red-hot stones or shuffle through a bed of smouldering ashes without their feet showing any signs of scorching. The witnesses of such scenes seem to be numerous and unexceptionable, and their statements are precise. What is the explanation?

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A New Liturgical Review for Clergy and Laity

The September number of the *Caecilia* (p. 192) had an interesting article by Father G. Ellard, S. J., entitled, "America Discovers the Liturgy." The discovery expedition, *i. e.*, the liturgical movement, is making successful strides in this country,—far more successful than had been expected a year or two ago. This movement is a *movement towards the Church's liturgy, i. e.*: (1) the seven Sacraments and, in particular, the Holy Sacrifice of the Mass, as it is celebrated by the divinely instituted priesthood, and (2) the prayers, chants, and ceremonies as the precious setting of the Sacraments and the Sacrifice.

After counting over some of the noteworthy results of the "expedition," Father Ellard concludes his article thus: "Now there comes the best evidence that America is discovering the liturgy. It is the announcement of a liturgical review, *Orate Fratres*, soon to issue monthly from St. John's (Benedictine) Abbey, Collegeville, Minnesota. In this review will be voiced and fostered and spread everywhere the new spirit that has come to the Church in America."

"That the enterprise," says *Notes* (Caldey), "should be centered in a

Benedictine monastery is just as it should be, and the general editor is Dom Virgil Michel, O. S. B., assisted by four monks of St. John's. But the Benedictine spirit is not narrow and sectional, for it is rooted in the liturgy, which *is for all* without distinction, and so the monks of St. John's are associating with themselves other clergy and lay-folk in the work of the press." These associate editors include the Rt. Rev. Msgr. Dr. Holweck, Vicar General of St. Louis and leading hagiographer; the Rev. William Buseh, professor of Church History in the St. Paul Seminary, who recently translated Father Kramp's *Eucharistia*; Dom Patrik Cummins, O. S. B., formerly rector of Sant' Anselmo in Rome; the Rev. Gerald Ellard, S. J., an authority on non-Roman liturgical uses; Mother Mary Elleker, O. S. D., whose books for children are well known in this country; the Rev. Martin B. Hellriegel, of O'Fallon, Mo., who has done much practical work for liturgical worship; the Rev. Leo Miller, professor of dogmatic theology at the Pontifical College Josephinum, Columbus, O., who, a few months ago, gave us a translation of another work of Father Kramp, S. J., *The Liturgical Sacrifice*; Mrs. Justine Ward, whose Institute for Liturgical Music in New

York has been wonderfully successful. Ireland is represented by Fr. James O'Mahony, O. S. F. C., and Great Britain by the editor of the *Notes*. The subscription price of the new magazine is \$2 a year.

The F. R. extends a cordial welcome and best wishes to the promising new monthly, which is published by The Liturgical Press, Collegeville, Minn.

An Ordo for Lay-Folk

Encouraging evidence of the steady progress of the Liturgical Apostolate in the United States is found in the fact that an American publisher has undertaken to issue an Ordo for lay-folk. To the E. M. Lohman Co., of St. Paul, Minn., belongs the credit for the publication of a *Guide for the Roman Missal* for the year 1927. It is a neatly-printed booklet of 120 pages, prepared by Dom Cuthbert Goeb, O. S. B., of St. John's Abbey, Collegeville, Minn. The Guide proper is prefaced by some succinct remarks on the Holy Sacrifice of the Mass, the Missal and its divisions, together with the necessary directions for the use of the Guide itself.

The directory of the Guide is arranged on the left hand side of the page in three columns. The first gives the day of the month and the color of the vestment used at Mass; the second, the day of the week, and the third contains the directions for the Proper of the Mass. The inevitable abbreviations of every Ordo are explained so as to make their meaning clear. We fail, however, to find an explanation of the abbreviations 2 cl and 1 cl after the d and sd, denoting the double or semi-double rite of the feast. Knowledge of the meaning of 2 cl and 1 cl can hardly be taken for granted on the part of the average lay user of the Missal. The omission, however, may have been intentional, since the class of the feast is of no practical significance to the user of the Guide.

The right hand side of each page is devoted to passages from the liturgy calculated to serve as a thought for each day. Each double page of the Guide covers the Mass-liturgy for one week.

The Guide should prove a great help to the ever-increasing number of the laity who have found the treasure of the Missal in the vernacular. It will be especially welcomed by those who are fortunate enough to possess St. Andrew's Daily Missal (E. M. Lohmann Co.), since it contains special references to that splendid manual. It will be equally valuable to those who use other editions of the Missal.

A. E. W.

College Freshmen

Each year about 200,000 graduates from high schools enter colleges. Two plans of admission into college are in vogue. The first is by examination by the College Entrance Board—a board functioning since 1901; the second, by presentation of certificated credits from high schools accredited to some regional accrediting association.

About 10,000 of the high school graduates have been examined in 1925 by the College Entrance Examination Board. Only 10 institutions admit all their students by the board's examinations: Harvard, Yale, Princeton, Massachusetts Tech., Hartford, and five women's colleges: Mt. Holyoke, Smith, Vassar, Wellesley, and Radcliffe.

The remaining 190,000 high school graduates enter college upon presentation of certificates of graduation from accredited schools.

Practically all the schools of our country, outside of a few in New England and the Middle States, seem to prefer the accrediting plan. From available statistics the college entrance examination method does not seem to have any advantage.

The pupils garnered by the College Entrance Examination Board do not in the aggregate show better results than the pupils from accredited schools. Financially, the college entrance examination method is decidedly inferior. The College Entrance Examination Board charged about \$203,965 in 1925 to examine the 10,000 pupils who applied for examination.

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The Real Anatole France

The portrait of Anatole France drawn by Marcel le Goff in his recently translated book, *Anatole France at Home* (New York: The Adelphi Co.), though candidly appreciative in one respect, is unflattering, and, as a critic in the *Times Literary Supplement* observes, "as such, probably just."

There was in Anatole France's manner to his friends and guests the benevolence of a famous man of letters and the refined courtesy of a successful scholar. But the majority of his acquaintances suspected that his kindness was a surface quality, that his urbanity was generally forced and did not prevent him from feeling the most complete indifference to their tastes and affairs. France's egotism was of the kind commonly labelled "artistic"; it was a devouring intellectual conceit, lightly glossed by a bland affectation of tolerance. The rudeness and arrogance of which he was capable are shown in many little incidents which M. Le Goff describes in his book. His

behavior to the swarms of Americans who, during the greater part of 1918, came to La Béchellerie to pay ingenuous homage, his sarcasm in the presence of bores and his malice in the course of argument, his habit of complimenting plain women on their beauty—these reflect a temperament which fame doubtless permits, but which neither wit nor learning sanctifies. And M. Le Goff's book makes it more clear than ever that it was France's habit to talk for effect. At Tridon's bookshop he loved to display the versatility of his studies; he had read so much and his memory was so good that the company listened to him for hours, on each occasion with fresh amazement. But many of the sayings attributed to him in this book, although one imagines that they were effective enough in conversation, exhibit a facile and shoddy cynicism.

If a man has never been tempted, he shouldn't be too sure of his honesty.

Errors in "Boyology"

In the *Catholic Herald* of St. Louis, Nov. 7th, appeared an editorial, "What Boys Need," which contains statements that are typical in modern boywork but must not go unchallenged.

The first statement is a quotation: "Boys never go wrong if you give them a chance to go right." The necessary conclusion is: Boys who go wrong never had a chance to go right. Hence, there is no choice and—no guilt. The statement quoted is an implicit denial of free will and of the dogma that sufficient grace is given to overcome each and every temptation.

Another statement, which is also a quotation, reads: "The need is recognized . . . that the fourth agency is necessary to bring the fruit of the three other agents of boy training—the home, the Church, and the school." This is not so. Keeping in mind that the Church is a divine institution and the home a natural institution with divine rights, and the school an agency of both, drawing its authority from the Church, family and State—we are speaking about Catholic schools—it seems very peculiar that boy work is placed on the same level, if not higher, because this "fourth agency is necessary to bring fruit of the three other agents." There is no doubt that work among boys may do much good, provided it is based on dogmatically correct principles. It will at least keep the boys away from organizations that are not purely Catholic and therefore not based on Catholic principles. These latter do not go to the root of the evil; they may improve the material, but are apt to ruin the spiritual life. Different remedies are needed.

The article relates that "260 leading men of all faiths took part" in a Boyology course and that the course was acceptable to them and to a number of organizations mentioned.

This statement presupposes that the doctrine proposed was acceptable to all creeds and no-creeds alike. The Catholic doctrine of free will and grace and its consequences, if proposed, would surely be ridiculed by many whose beliefs are not only different from, but

contrary to our faith. Religion cannot be disregarded in this connection. It seems that a compromise was made which resulted in that purely ethical-naturalistic doctrine that has been but recently denounced by the Holy See.

The whole editorial shows how men without a solid theological training and without special knowledge of the psychology of youth (on which, so far as I know, no Catholic treatise in English exists), and without an intimate knowledge of the soul, are carried astray in their expressions by an otherwise laudable enthusiasm.

The editorial also lets us surmise the reasons why real Catholic men—the only ones fit and useful in this connection—stay away from boy work as expounded by modern neutral agencies.

The conclusion contains one truth of importance to Catholics: "Proper male guidance for boys must be provided when fathers fail in this duty." To this we all can subscribe. But such guidance does not naturally devolve upon laymen. It is the clergy who have divine authority to lead. The clergy, however, are most willing to grant a share in this great apostolate for youth to lay men and women, provided they submit in everything that is not purely social and financial to the authority of the Church, represented by bishops and pastors, as the laws of the Church prescribe, and the letter of the Pope to the Knights of Columbus on the occasion of the opening of the Oratorio of St. Peter in Rome absolutely requires.

A far better means of providing male guidance is to work and make sacrifices for Catholic male teachers and to pray for vocations for our teaching brotherhoods.

A Priest.

Learn to know and feel the soul of goodness, truth, and beauty, which, however hidden, acts everywhere in man and in the universe, making the world fair and life precious.—J. L. Spalding.

In high men the highest happiness springs from the consciousness of being and doing right.—J. L. Spalding.

Notes and Gleanings

Rev. Father P. C. Gannon, commenting in the Omaha *True Voice* on Archbishop Curley's attitude towards the National Council of Catholic Men (which forms the subject of a leading article in this issue of the F. R.) says that that organization "has never been able to stand alone for more than a few months in any diocese where it has been organized thus far, and it is very doubtful whether it can be made more than a 'paper' organization." "Whether," Fr. Gannon continues, "a federation of existing Catholic societies can be brought about so as to represent Catholic activities and interests is somewhat doubtful. The experience of the old Federation of Catholic Societies was not very encouraging. . . . We have often wondered why no effort was made to build on the foundation of our existing societies rather than to form an entirely new organization when the National Council was projected. It was easy enough to map out an elaborate programme of organization on new and independent lines. But to get it in working order and to keep it going is a different matter. It has been tried and found wanting. It is in order now to discuss a different basis of organization."

A paragraph in a report of the *Columbus* (O.) *Citizen* (Oct. 21) on the Klan row in Indiana says: "There is a degree, he [Hugh Emmons of South Bend, Ind.] said, in which the brethren cut slits in the veins of their arms and exchange blood to bind the oaths that they have taken." We have had several intimations of the existence of such a "degree" in the Ku Klux Klan, but this is the first positive statement on the subject which we have seen credited to a member.

Having adopted the plan of counting communicants rather than confirmed members, the Lutherans expect to rank third in point of numbers among the Protestant denominations in America. Heretofore the Baptists, Methodists and Presbyterians have led in the order named.

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Dr. A. J. Drumbaugh, professor of education in Chicago University, recommends the open use of "ponies" for translating the classics in order "to economize students' time." An inter-linear translation, he says, "would simply save a lot of time spent in referring to the back of the book for meanings of words." This suggestion may be dictated by "modern efficiency," but will students acquire a working knowledge of Latin by such methods?

A pastor writes to the F. R.: "According to the *Acolyte* in some Eastern diocese they 'broke through the old and bad custom and the priests during their retreat said Mass every morning.' Is this the truth, or is it merely a pious wish of 'Gasolinus Peregrinus'? Perhaps the hint was taken from some railroad and steamship lines, which show in their 'folders' the picture of an altar, on which priests may say Mass while on the ocean. The Rock Island R. R. advertised that priests en route to the Eucharistic Congress could say Mass on the train. Probably these concerns would not bother about providing convenience for priests to say Mass if they knew that during the annual spiritual exercises, in which they are supposed to renew the sacerdotal spirit, priests usually do *not* say Mass. . . . It would indeed be a great boon for the clergy, the people, and the Poor Souls in Purgatory, if the new practice would spread over the whole country."

The *Caccilia* of Prof. Otto A. Singenberger (Mundelein, Ill.) accompanies its October issue with a noteworthy supplement,—a "Missa Liturgica pro Schola Cantorum et Populo" by Fa-

ther H. Gründer, S. J., of St. Louis University. The Mass is strictly liturgical and can be sung either entirely by men's voices, or entirely by women's voices, or by a large chorus of children, or by a mixed choir, and that without any change in the musical setting. In the latter case the Schola Cantorum is represented by the tenors and basses of the choir; the sopranos and altos take the part of the *populus*. This mode of rendering the Missa Liturgica would seem to be within the strictest and most literal interpretation of the Motu Proprio of Pius X. even if the sopranos and altos are women. For though women are excluded from the Schola Cantorum, they are by no means excluded from singing in church. On the contrary, Pope Pius X urges all the faithful to take part in the singing.

What is the significance of the statements contained in the following excerpts from a news article sent to the Catholic papers by the N. C. W. C. News Service from Cleveland, Ohio, during the convention of the National Council of Catholic Men there, on October 17-19 (see the *Catholic News*,

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Vol. XLI, No. 5, p. 2), that "Carl E. Milliken, former Governor of Maine and now associated with Will H. Hays as secretary of the Motion Picture Producers and Distributors of America, . . . paid a glowing tribute to the work of such organizations as the National Catholic Welfare Conference, which has been constructively working with the industry for several years and stressed the importance of having a *mouthpiece for Catholic thought*." (Italics ours.—Ed. F. R.) Can anyone explain the frequent exchanges of compliments between the N. C. W. C. and the interests which spatter so much dirt on the silver screen?

It was a severe trial to peruse the daily press during the visit of Queen Marie of Rumania to our hospitable shores. The columns upon columns of sentimental bosh with which the yokelry was regaled was a discouraging revelation of the infantilism of the American mind. We are a democratic people, proud of our democratic tradi-

tions and a little scornful of European thrones at long range. But bring any bearer of the royal purple within sight of our eyes, and we fall over one another in a frantic effort to touch the hem of his or her garment. The antics of America's fashionable world, which would hardly deign to look upon a Rumanian immigrant, in courting the favor of this queenlet from the Balkans is scarcely any more puerile than the vicarious satisfactions which the plebeians gain from the perusal of the vapid diary by the publication of which the charming but impecunious queen financed her American trip. The social psychologist can glean more than one lesson from the whole disgusting spectacle.

Msrgr. W. P. H. Kitchin contributes to the *Irish Rosary* (Vol. XXX, No. 10) a paper on a lawyer who became pope. Guy Foucault (or Fulcodi), who reigned as Clement IV from 1265 to 1268, was born at Saint-Gilles, near Arles, about 1190, of a pious father, who became a monk in his old age and

died in the odor of sanctity. Guy, after having studied law for several years, offered his services to Ferdinand III of Castile and was seriously wounded in a battle against the Moors. After his recovery he completed his law course and, after graduation, settled down at Paris as a member of the bar. He quickly acquired fame for his ability, honesty, and courage, and won the friendship of King St. Louis, who selected a wife for him among the ladies of his court. Guy married, but after his wife's death bid goodbye to the world and entered the Carthusian order, about 1255. The priestly unction was hardly dry on his hands when he was called to be bishop of Puy. A year later he was made archbishop of Narbonne. Urban IV created him a cardinal, and in 1265 he was elected pope. Canon Nicolas, who devoted seventeen years of study to the life and career of Clement IV, styles him one of the greatest glories of the Church and "the most eminent jurist of his time."

One of the most significant of the conferences which have taken place in Geneva since the Assembly of the League of Nations has concluded its work was that in which French and German ex-soldiers who had suffered in the war pledged themselves not to fight one another again and solemnly sealed their new pact of peace by clasp- ing hands. It was the National Association of ex-Soldiers which brought these former combatants together, who came not only from France and Ger- many, but from Italy, Austria and Bul- garia, Czechoslovakia, Poland, Ru- mania, and Jugoslavia. The decision was reached to form an international federation of ex-soldiers for the pro- motion of peace by social and intel- lectual co-operation, and it was re- gretted that neither British nor Amer- ican comrades were present, for the meeting was not merely a sentimental reaction against war, but a real demon- stration of the widespread determina- tion of ex-combatants that there should be no more war if they can help it. And who have a better right to de-

clare this than the men who bore the brunt of the latest horrible and sense- less struggle?

According to George Jean Nathan, the most scathing of New York dra- matic critics, the stage seems to have fallen into a bad way. Speaking of a class of plays now so numerous, Mr. Nathan says: "If these audiences haven't had their fill of such garbage, the managers—at least a few of the reputable ones—should have enough courage (they have enough money al- ready) to lay off and set themselves, instead, to putting on something that at least tried to give back to the Amer- ican stage a share of its old dignity."

Prudence is perilous. Over-careful souls soon starve. "Safety first" is a slogan fraught with danger to the spirit. The man or the community that is primarily concerned to escape danger and difficulty, is doomed to dry rot. Who does not know timorous per- sons and families and groups whose engrossing aim is to be safe and sure, to run no risks, and to incur no enmi- ties? Always these are the most unin- teresting, unattractive, and unproduc- tive of human beings. They are vic- tims of the natural law that the selfish soul shall become lean.

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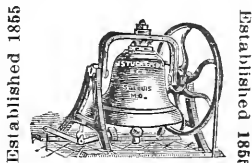
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Current Literature

—*Every Child's Garden* is a collection of poems published for the support of native missionary catechists by The New Hope, 419 Vine Str., Scranton, Pa., but printed by the A. B. Dewes Printing & Stationery Co. of this city and bearing the imprimatur of Archbishop Glennon. The poems are written in a simple, childlike style and appeal especially to small children. One might almost call the whole series a Bible history in rhymes, for the author takes the youthful reader from the creation of the world and the Fall of our First Parents through the various stages of the Redemption. Each poem is illustrated by an appropriate picture; not a few of these pictures are copies of famous master-pieces.

—Father F. Markert, S. V. D., has been well advised in reprinting from the *Amerikanisches Familienblatt*, of which he is the able editor, his travelogues in book form under the title,

Erlebtes und Erlauschtes auf einer Reise nach und in Europa. It may be a venture, as he says in the preface, to publish a German book in America at the present time, but this book is so beautifully gotten up and so prettily illustrated, and sells so cheaply (\$2, postpaid) that one cannot help thinking it will meet with a large sale, especially since its typographical and technical beauties are merely the accompaniments of a letter-text which reminds the reader of the late Alban Stolz. For Fr. Markert has the rare gift of writing in a truly popular vein and of seasoning his descriptions with philosophical and religious reflections which are refreshing and instructive, though not in the least obtrusive. We bespeak for this attractive book a wide circulation among those who read German. (Techny, Ill.: Mission Press of the S. V. D.)

—*Christmas Chimes*, by the Rt. Rev. Msgr. James C. Byrne, is a companion volume to the same author's *Easter*

Chimes, which we recommended to our readers a while ago. This new volume, as the subtitle indicates, contains thoughts on the mystery of the Incarnation—deep and beautiful thoughts, clothed in simple language, suitable for meditation or as material which can easily be expanded into well-rounded sermons. Both on account of its contents and because of its appropriate binding the handsome booklet is well adapted for a Christmas gift. (St. Paul, Minn.: The E. M. Lohmann Co.)

—Father C. F. Donovan's new novel, *His Father's Way*, just published, shows a distinct improvement in technique over its predecessor, *The Left Hand*, which we reviewed about a year ago. It is a gripping story of modern newspaper life in a small city near Chicago [Elgora—Elg (in)-(Auro) ra?] in which the hero, James Stuart, fights a gallant battle for clean journalism of the kind cultivated by his deceased father, against the yellow newspaper trust. There is nothing specifically Catholic in the story, but it is full of adventure, love, and mystery, and holds the reader's attention to the last page. While not a thesis novel, the moral. (Published by Joseph H. Meier, 64 W. Randolph Str., Chicago, Ill.)

book conveys a distinct and timely

—*The Dummy of Stainwright Hall*, by G. Leslie Baker, is frankly a mystery story. The scene is laid in Ireland. There is some excellent character drawing, and the final *dénouement* is decidedly unexpected. It is a fascinating and wholesome story which can be recommended for our parish and school libraries. (B. Herder Book Co.)

—*The Ceremonial for the Use of the Catholic Churches in the United States of America*, originally published by John B. Piet & Co., and then taken over by H. L. Kilner & Co., has been revised for the ninth edition by the Rev. W. Carroll Milholland, S. S., Master of Ceremonies in St. Mary's Seminary, Baltimore, Md. The changes in this edition have been made in conformity with the laws laid down in the new Missal, the revised Breviary, the

Code of Canon Law, the *Caeremoniale Episcoporum*, the *Pontificale*, and the decrees of the S. Congregation of Rites. In minor points, regarding which neither the *Caeremoniale Episcoporum*, nor the Missal, nor the Pontifical give definite instructions, the manual follows approved writers such as Martinucci-Menghini, Haegy, Fortescue, etc. The *Ceremonial* in its new edition can be cordially recommended. (Philadelphia: H. L. Kilner & Co.)

—*The Saints of Assisi, Francis and Clare, with Juniper and Giles*, by E. Salusbury, is drawn largely from Thomas of Celano and the *Fioretti*. The authoress retains as far as possible the very language of these early biographers. She is a true *aggregator librorum* and uses the literature of her subject with fine judgment. The result is a book full of interest and charm, though marred by some inaccuracies and jarring phrases, such as "the depraved priesthood," (p. 6) and "rascal priests, deceiving, proud, avaricious, and insatiable" (p. 7). The authoress is evidently a Protestant, else how could she say that Elias was absolved on his deathbed by a boy lay brother (p. 10), or that Brother Juniper "was wrapt in ecstasy while celebrating the Mass" (p. 209)? The bibliography is incomplete. (Benziger Bros.)

—*Lumen Christi* is the title of four essays by Abbot Ildephouse Herwegen, O. S. B., which have been collected into a volume (No. VIII of the series "Der Katholische Gedanke"; Munich: Oratoriums-Verlag). These essays breathe a deep appreciation of the spiritual need of our own time and a strong conviction that the Church answers this need in her liturgy, if properly lived up to according to her intention. The last essay, "Das Mysterium als die Seele katholischen Wesens," is an exposition of the liturgical *mysterium*, the special contribution of the Benedictine monks of Maria-Laach to the liturgical discussions which have aroused such intense interest in Europe, nay, all over the Catholic world.

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New Books Received

- His Father's Way.* A Novel by Rev. C. F. Donovan, Managing Editor of the *New World*, Chicago. 352 pp. 12mo. Chicago: Joseph H. Meier, 64 W. Randolph Str. \$2.
- A Simple Life of Our Lady for Children.* By A Sister of Notre Dame. 87 pp. 16mo. Illustrated. Sands & Co. and B. Herder Book Co. 75 cts.
- The Divine Song-Book.* A Brief Introduction to the Psalms. By Stephen J. Brown, S. J. 83 pp. 16mo. Sands & Co. and B. Herder Book Co. \$1.10 net.
- Unterwegs zur Heimat.* Sonntagslesungen von Leo Wolpert. viii & 216 pp. 12mo. Herder & Co. \$1.25 net.
- Chats and Stories about the Blessed Sacrament.* By Winfrid Herbst, S. D. S. 124 pp. 16mo. St. Nazianz, Wis.: The Society of the Divine Savior.
- The Dummy of Stainwright Hall.* [A Novel] By G. Leslie Baker. 215 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Literaturwissenschaftliches Jahrbuch der Görres-Gesellschaft.* In Verbindung mit Josef Nadler und Leo Wiese herausgegeben von Günther Müller. Erster Band. 161 pp. Svo. Herder & Co. \$1.75 net. (Wrapper).
- The Mexican Question.* Some Plain Facts by the Rt. Rev. F. C. Kelley, D. D. 32 pp. 16mo. New York: The Paulist Press. 5 cts.; \$3.50 per 100. (Wrapper).

- Pius XI.* Die Ansprachen an die deutschen Pilger im Jubiläumsjahre 1925. Herausgegeben von Dr. Eugen Klee, Gesandtschaftsrat an der deutschen Botschaft beim Vatikan. Mit einem Begleitwort von P. Max Kassiepe, O. M. I. xi & 133 pp. Svo. Herder & Co. \$1.15. (Wrapper).
- Do the Dead Live?* By Joseph McSorley, of the Paulist Fathers. 15 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100. (Wrapper).
- Erlebtes und Erlauschtes auf einer Reise nach und in Europa.* Ein Reisebuch von F. Markert S. V. D. 486 pp. large 8vo. Illustrated. Techy, Ill.: Mission Press. \$2.
- Teacher Tells a Story.* Story Lessons in Conduct and Religion for Every Day in the School Year. By the Rev. Jerome D. Hannah, D. D. Book II. 352 pp. 12mo. Benziger Bros. \$2 net.
- The Sacrifice of the New Law.* By J. Brodie Brosnan. viii & 263 pp. 12mo. Benziger Bros. \$2.35 net.
- Every Child's Garden.* 64 pp. 12mo. [A Collection of Illustrated Poems]. Published for the support of Native Missionary Catechists by The New Hope, 419 Vine Str., Seranton, Pa. 60 cts. postpaid.
- Blessed Bernadette Soubirous.* By the Abbé J. Blazy. Translated by the Rt. Rev. Msgr. Charles Payne, V. G. xi & 146 pp. 12mo. Benziger Bros. \$2 net.

Jesus Christ, the Model of the Priest. By Joseph Frassinetti. Translated from the Italian by the Rt. Rev. Jas. L. Patterson. xiv & 93 pp. 4x6 in. Benziger Bros. \$1 net.

The Eternal City. By Fr. Clement, S. D. S. 400 pp. 5x7 in. Illustrated. Published by the Salvatorian College, Rome, Italy. For sale in the U. S. by the Salvatorian Fathers, St. Nazianz, Wis. \$2.15.

Der Wanderer Kalender für 1927. xlviii & 95 pp. large Svo. Illustrated. St. Paul, Minn.: Wanderer Printing Co.

Eucharistic Whispers. Being Pious Reflections on the Holy Eucharist and Heart to Heart Talks with Jesus in the Blessed Sacrament. Adapted by Winfrid Herbst, S. D. S. Vol. III. 111 pp. 32mo. St. Nazianz, Wis.: The Society of the Divine Savior. 50 cts.

Staatslexikon. Im Auftrag der Görres-Gesellschaft unter Mitwirkung zahlreicher Fachleute herausgegeben von Hermann Sacher. Fünfte, von Grund aus neubearbeitete Auflage. Erster Band. Abel bis Fideikommiss. Mit 74 Bildern und Kärtchen. xii pp. & 1864 cols. large Svo. Herder & Co.

Lovest Thou Me? Examples of Affection for the Purgative, Illuminative, and Unitive Way. Translated from the Latin of the 17th Century by Rev. Thomas O'Keefe. v & 44 pp. 4x5½ in. Fr. Pustet Co., Inc. 50 cts.

The Cast'e of San Sa'vo. A Novel by Isabel C. Clarke. 416 pp. 12mo. Benziger Bros. \$2 net.

The Priest and His Mission. By Rt. Rev. D. I. Lanslots, O. S. B. iv & 214 pp. 12mo. Fr. Pustet Co., Inc. \$2.

Der mystische Strom von Paulus bis Thomas von Aquin. Von Otto Karrer. 452 pp. 4½x7 in. Illustrated. Munich: Verlag "Ars Sacra" Josef Müller.

Die grosse Gut. Textgeschichte der Mystik im Mittelalter von Otto Karrer. 532 pp. 4½x7 in. Illustrated. Munich: Verlag "Ars Sacra" Josef Müller.

Les Clubs Sociaux Neutres. Ce qu'en pense la Théologie. Par l'Abbé Cyrille Gagnon. 16 pp. 16mo. Montreal: L'Oeuvre des Tracts. (Wrapper).

A SPRINKLE OF SPICE

Two Irishmen, one accompanied by his wife, met on the street. Said Pat to Mike: "Let me present my wife to ye."

"No, thank ye," replied Mike. "Oi got one of me own."

The traveller asked the Pullman porter what was his average tip.

"A dollar," replied the porter.

The gentleman handed him a dollar, and as the porter pocketed the bill, he added: "Thank you, sah, but you is the first gentleman to come up to the average."

A contributor to the *Nation* recalls a good story told by Carl Sandburg in a public lecture. Two Senators were arguing about foreign words and their ability to understand them. The more confident of the two laid a wager of ten dollars that he would translate any poser put by the other. The wager was accepted. After a minute's hesitation the problem was stated: "What is the meaning of 'Vox populi, vox dei'?" A smile of triumph spread over the challenger's face. "'Vox populi, vox dei'—you want to know what that means? Well, sir, know then that 'Vox populi, vox dei,' being interpreted, means 'My God, my God, why hast Thou forsaken me?'" And he took the money which the other, being an honest if unlearned loser, relinquished without protest.

Mrs. Greene: "Mary, how can you tell an old chicken from a young one?"

Mary: "By the teeth, ma'am."

"How silly! Chickens have no teeth."

"No, but I have."

Teacher: "What do you understand by the word deficit, John?"

Johnny: "It's what you've got when you haven't as much as you had when you had nothin'."

"I've just purchased a Thesaurus."

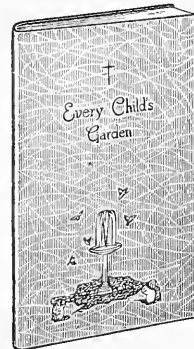
"You can't fool me. Those animals have been extinct for a million years."

"Just a minute, mister."

"Yes?"

"My wife is starving."

"So's mine," responded the affable millionaire. "It's tough on the girls, but it's the only way to get a fashionable figure."



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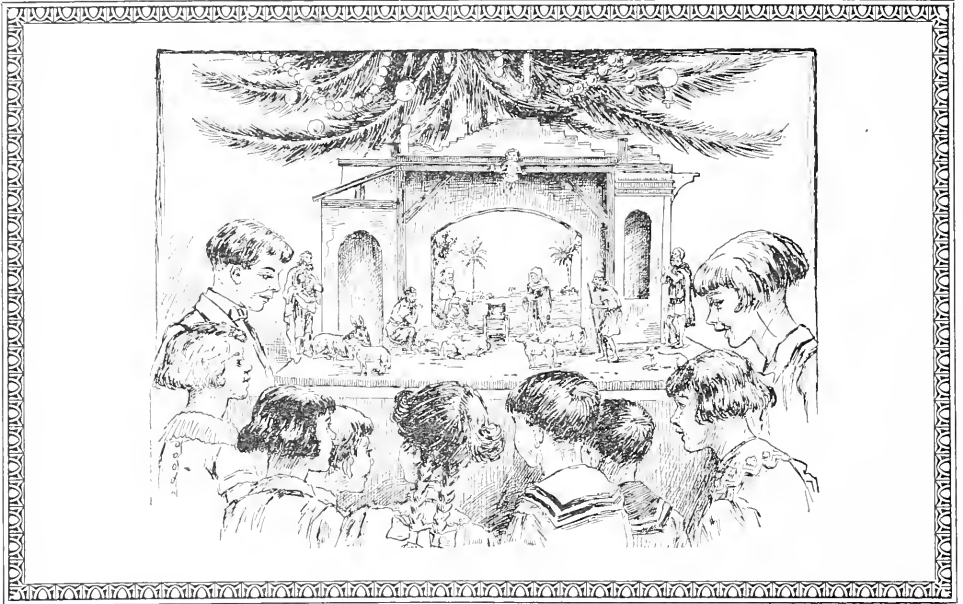
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The following are a few of the more recent testimonials received by the Friars of the Atonement from grateful clients of the Wonder-Worker of Padua:

Mrs. J. A. B., Minnesota: "I am glad to write and let you know that ever since I have been praying to Saint Anthony, I have been feeling a lot better. There has not been any return of the old trouble since last March. I truly believe Saint Anthony is working a miracle for me."

A Friend of St. Anthony, Anaconda, Mont.: "A petition that I have been asking for over five years has been granted to me gradually. I am very grateful to St. Anthony and will always trust in him as he has never failed me in any petition that was pleasing to God. Inclosed find a thank offering."

H. H., Massachusetts: "Inclosed please find a thank-offering for St. Anthony's Bread. Last week I mislaid two valuable rings and had given up looking for them as hopeless. After praying to St. Anthony, my husband looked in an almost unheard of place and found them. I feel that it was a miracle that they were not thrown out. I shall always have great faith in dear St. Anthony."

M. J. M., Virginia: "Through our prayers to St. Anthony, my nephew won

the four year scholarship. I am very grateful and I am sending you the offering which I promised for this favor. Please publish."

Mrs. E. C., Massachusetts: "I inclose offering in gratitude for a very great favor received from good St. Anthony. It seemed almost a miracle to have things turn out as they did, and I know St. Anthony heeded my prayers and directed everything."

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The Fortnightly Review

VOL. XXXIII, No. 24

ST. LOUIS, MISSOURI

December 15th, 1926

A Song for Christmas

* * *

By Charles J. Quirk, S. J.,
Spring Hill College, Mobile, Ala.

* * *

Come, let us visit Heaven,
It isn't very far;
You will not have to journey
Even to yonder star.

See this lowly dwelling,
Heaven's very Shrine,
Hallowed by the presence
Of the child divine.

Just come with me through the
gloaming,
Come softly through the night;
See! through the gathering darkness
That ray of mellow light?

Here is peace and comfort
From the world apart;
Here is little Jesus
For the weary heart.

Yes, here is truly Heaven.
(A humble cattle shed?)
Here is where the Lad of God
Rests His tiny head.

Let us lay our offering
At His tiny feet;
All our joys and sorrows,—
The bitter with the sweet.

If you enter gently
You will find Him there
With His Lady Mother
Wrapped in deepest prayer.

See! He smiles upon us,
Looks into our eyes;
Ah! the world becomes for us
Heaven's Paradise.

Yes, come with me to Heaven;
It is so very near.
Come with me to Heaven—
To Bethlehem's Christmas
cheer!

Catholics and the Future

By William Franklin Sands, Washington, D. C.

It is a striking thing that in all this recent "open season" in the United States for criticism of, or objection to, the Catholic Church, every disagreement has been addressed to externals; not one of any value has been directed to essentials. Magazines like the *Forum*, and periodicals of all kinds, print articles and essays on the Church, and not only on the Church, but on every form of religious belief connected with Christianity. Articles on the Eucharistic Congress treat the central mystery with profound respect and the pageant surrounding it with equally deep distaste. It would seem to be quite true, as one of our foremost editors has said, that "there is greater news value in religious discussion in the United States than in any other subject." Many Catholics are resenting all this discussion of Catholic affairs. That also is rather striking, for frank discussion of Catholic belief or practice ought to be most stimulating. Honest disagreement, objection or even pronounced hostility, obliges the thinking believer to marshal his facts and the reasons for his faith and to review current practice,—to square his practice with his faith.

After all, it was to this end that the Spiritual Exercises of St. Ignatius were instituted. It is quite obviously with this object in mind that the Holy Father has again emphasized their importance. It was not only to combat error and prejudice that the Catholic Evidence Guild was encouraged; one of its most important functions was to bring men to reason out their faith before they preach it. There never was a time of such complete intellectual freedom as in the great universities of medieval Europe, when all the world was Catholic and men reasoned publicly concerning their religious belief and philosophical theories and their consequences. That some men drew vicious conclusions from wrong premises with detriment to their faith, is not an argument against the

system of open discussion. If it proves anything, it proves that logic is logic; that if you start wrong you are likely to end wrong in your argument; and that if you start wrong you have been insufficiently grounded in the fundamentals. In Catholic days men argued and expounded not only in lecture halls, but on street corners and in the market place, in good old Athenian style; had monthly magazines existed, they would certainly have discussed things in the magazines.

The invasion of religion by nationalistic politics raised passions and hostilities which put an end for centuries to such free discussion. We suffer today under the weight of those centuries, but it would seem that in America the situation is shaping itself once more in the direction of deep interest in spiritual matters and an honest desire to know and to weigh the other man's religious point of view.

In the course of religious warfare in Europe,—a warfare into which many things entered besides religion,—some of the people were subjected to discriminating laws because of their faith. Both Catholic and Protestant populations suffered deeply from such laws. In some communities, where under the law Catholics were barred from public life, and in private life from education and the practice of their religion, from all those rights which we in America consider to be inalienable, the priest was very often the only educated man in the neighborhood, and even he had to obtain his education to the priesthood by stealth. Free discussion of religious topics was not possible; it was enough to live and obtain through the fearless heroism of the priesthood access to the Sacraments. The priest was a shepherd in the literal sense, by force of circumstances; his oppressed people were sheep-like, and he the leader, caretaker and defender in all things of life. The priests saved the faith of their people, and all honor be to their memory!

That situation, however, was very far from the ideal; it was an aberration. Catholic life is a full life, to which persecution should have been merely a preparatory or purgatorial stage. Nevertheless many of us still lie under the weight of those memories and traditions. While we have used our liberty (to which some of the peoples of Europe had long been unaccustomed when their descendants came to America) in politics, in the pursuit of material wellbeing,—as is not only legitimate, but the duty of a citizen,—we still lie under the burden of a wrong tradition in religious matters. We are resentful not only of "criticism," but of all open discussion, not only between Catholics and others not of our religious faith, but even between Catholics together, even when such discussion lies well within the proprieties. We are suspicious of any layman who expresses his opinion except in unmitigated and universal praise. Worse still, old nationalistic tendencies in religion still show out, tendencies which once nearly wrecked the Church, as nearly as any human agency could approach what our faith teaches us cannot be accomplished. The Church is universal; the name Catholic means that. Nationalism in religion is as old as Christianity, but is one of the dangers which can be surmounted, as it was in early days when the question arose between Jews and Gentiles.

It would seem that in the United States there is no such general hostility to the Catholic faith as many good people, laboring under traditions of other lands and other times, suppose.

Objection to "the Church" is being advanced in public writing in America in concrete form, definitely, but in the main without rancour and with profound respect for the Catholic religion. Disagreement and objection are given definite direction to externals. There are writers, of course, who are frankly venomous; yet we have no reason to assume that most of them are not honest. There are others who reject fundamentals of our belief. These are on a different ground. The majority of opinion or feeling seems to

be not at all directed to matters of faith, but to matters of practice, to outward manifestations.

If this sort of distinction between a religious faith and its material and worldly manifestations really does express the attitude toward the Catholic Church of a majority of Americans who do not have that faith (and there is strong evidence that it does), it would appear that there is here an unusual opportunity for a better understanding. It would seem that, far from a general insuperable hostility to our religion, there is actually a more favorable situation for the Catholic religion in the United States than ever has been, if we are awake to it; if we are able to raise our eyes from the level of the Klan and the *Menace*; if we can divest ourselves of the obsession of persecution and realize that a good part of the uneasiness that shows itself in current writing comes from a growing fear that some day when we are strong enough we may turn things the other way about and "take it out" on those whose ancestors, hundreds of years ago, in other countries and under other conditions, made it exceedingly uncomfortable for the ancestors of many American Catholics.

Many honest and good people, with no hostility at all toward Catholicism, some of them even full of admiration for it, really fear that with our enormous and growing wealth the Church here is becoming a machine, more of an organization than a religious communion. They are in fact beginning to fear ultimate "persecution" from us. There is no possible use in taking offense at that attitude of mind. There is no advantage in becoming controversial about it and offending in our turn by unnecessary sharpness. It would seem that we have it in our own hands to stimulate a situation of suspicion and hostility which is on the point of growing less here than anywhere in the world, if not of ceasing to exist among the intelligent; or we can turn the present interest in spiritual things and organized religion in the favorable direction we should wish to turn it.

It would seem that this is the layman's task at least as much as it is the task of the priest. It would seem also that the whole discussion raises another point: that of *Catholic* education, thorough education in Catholic matters, in distinction to the education of Catholic youth to material ends in moral surroundings. We have met the latter problem successfully, even brilliantly, short-handed and under stress. The latter problem is one which confronts our generation and the next.

G. K. Chesterton and the Clergy

To the Editor:—

Mr. G. K. Chesterton, the noted British writer and convert, has come out in defense of the Catholic clergy against Mr. H. G. Wells, who characterizes priests as mercenaries that "would come pouring out [of the Catholic Church] were someone to discover some interesting well-paid employment for ex-priests." However, the disciplinarian has turned a rather carping critic himself. Writing in *America* (Oct. 16, 1926), Mr. Chesterton describes the Catholic clergy in this wise:

"It is not very difficult to know Catholic priests. They are known by this time to many who are not Catholics. They vary like other men; some are clever, some stupid, some untravelled, some I suppose, unworthy. But anybody who knows the four or five priests of the nearest parishes knows that the one thing they have in common is that to them religion is not only real, but universal; that the Church is for them the world, that they think in terms of it, regard its honors as the highest honors, its grandeur as the greatest grandeur, its position (even in this world) as one of unparalleled dignity and authority."

Though we will charitably presume that the writer is confining his characterization of the lesser clergy to the range of his own experience, yet even with this restriction he seems anything but just. If the qualifications "clever" and "stupid" are intended to be a rendition of the Scriptural *prudentes*

sicut serpentes and *simplices sicut columbae*, respectively, it would be indeed a clever as well as novel translation. The conventional meaning of clever scarcely bespeaks moral excellence. The other descriptive term, "untravelled," likewise lacks connection. There is no doubt about the fact that travel imparts wealth of experience and breadth of outlook; but it is hardly a necessary ingredient of clerical training. Besides it is not favored by the law of residence and a meagre salary. Should Mr. Chesterton's observations rest on fact and the intellectual standard of the British clergy be no higher than that of the average layman, no fault can be found with his frank admission of such a condition; as an honest and unbiased critic he is the clergy's best friend. In that case it would be a matter for the British college and seminary authorities to consider; they are charged with the important task of training a clergy that measures up to the divine requirements of being the salt of the earth and the light of the world.

But Mr. Chesterton is decidedly ill advised in his attempt to extenuate stupidity on the plea of religious and ecclesiastical loyalty; for no amount of zeal will condone lack of scholarship on the part of the Catholic priest, or strengthen his position against the cynics, the pseudo-scientists, and the sophisticated masses of to-day. In fact Mr. Chesterton, in making this statement, positively detracts from the dignity of the Church and, unwittingly perhaps, but none the less truly, is repeating the ancient and putrid libel that ignorance is the mother of devotion. Wisdom and unction are the two indispensable and sufficient supports of the priest of God, and substitutes are inadmissible. Is Mr. Chesterton prepared to ascribe his conversion, next to the grace of God, to a clergy of his description? "*Non talibus auxiliis.*"

Shelby, Neb.

Fr. A. Wagner

Will is dark, mind is luminous; and it is the purpose of education to flood the will with intellectual light.—J. L. Spalding.

St. Francis and the Christmas Crib

Father Cuthbert, O. S. F. C., writes in *Catholic Truth*, Vol. III, No. 6:

There had been "representations of the Crib" of Bethlehem before the time of St. Francis. In a number of the cathedrals of France and England, and perhaps elsewhere, the "Representation of the Crib" formed part of the liturgical service of Christmas night. A manger was placed near the high altar, and this was the centre of a liturgical drama acted by the clergy at the beginning of the midnight Mass, whilst from the clerestory a choir of boys sang the angelic "Gloria in excelsis Deo." It may be that St. Francis during one of his journeys in France had witnessed this liturgical drama and so conceived the idea of his own representation of the Crib, the prototype of the popular "Crib" which since his time has become a feature of the Christmas festival in most Catholic churches. St. Bonaventure tells us that St. Francis' crib was an innovation and that therefore the Saint sought the permission of the Pope to institute it: another instance of the Saint's Catholic spirit. It may be that hitherto the "Representation of the Crib" was unknown in Italy; in any case the Franciscan crib was an innovation, for it differed from the liturgical drama as a homely country church differs from the cathedral.

As it was instituted by St. Francis, the Representation of the Crib was an adjunct to the Christmas liturgy, but no longer strictly a part of it. It still kept its dramatic character, but the one actor on the stage was the preacher who recited the story of Bethlehem whilst he exhibited the tableau of the Nativity to the eyes of the audience. It was the dramatic art of the wandering minstrel as distinct from that of the staged play. To-day we retain the tableau in our churches; but the minstrel's dramatic recital has given place generally to silence or the decorous sermon: occasionally it is taken by the carol-singers who gather at the crib and sing the sweet songs of Bethlehem.

The story of the first Franciscan crib should be read in the pages of the early Franciscan legends if one is to enjoy its full delight. We can give here but a brief outline.

It was in the Advent of 1223, when the Saint was staying in retreat at Greccio in the mountain valley of Rieti that he called to himself a devout friend of his and said to him: "Ser Giovanni, the Christmas festival is nigh at hand and I would that you make a representation of the stable of Bethlehem, that we may in some sort see with our bodily eyes the great mystery of Christmas." So Ser Giovanni, following the instructions of St. Francis, built on the hillside a stable with a manger, so that all might be visible from outside; and beside the stable he built an altar. And word was sent to all the country folk around that the Christmas midnight Mass would be celebrated there. The night came; an ass and an ox had been installed in the stable; the people flocked to the scene, carrying lighted torches and green boughs.

After the Gospel or the Mass, Saint Francis preached from the stable. He recited the Christmas story, and in his recital all the characters who entered into it lived again—the townsfolk unheeding the mystery, the shepherds obeying the call, Joseph and Mary—and the sheep grazing on the hillside. Then, turning towards the manger, the Saint addressed the Divine Infant, calling Him his divine brother and welcoming Him to earth. Tenderly he bent over the manger as with a mother's caressing love; or with the language of an adoring love, offering to the Divine Babe the adoration of his own heart and of the heart of all men and all creatures. The crowd outside hung upon his every word: to them the great mystery it seemed was again taking place on earth and the Divine Child was again in their very midst. Ser Giovanni and others affirmed that as St. Francis bent over the manger, they saw a sleeping Babe awaken to life and respond to the Saint's caresses.

In an ecstasy of love the Saint returned to the altar to assist at the Mass.

Such in brief is the history of the institution of the Franciscan Crib at Greccio.

To Saint Francis indeed the Christmas festival had always been the most loved festival of the Christian year. On one occasion, when Christmas was at hand, a friar came to him and asked, whether as the festival fell on a Friday, the brethren must observe their accustomed Friday fast. The Saint replied with his usual directness: "Brother, Christmas day is never a Friday." On another occasion he addressed a letter to the magistrates of the cities of Italy, begging them to scatter grain and fats by the roadways, that the birds might make merry and feast on Christmas day: for he would have all creatures be glad at the coming of the Great King. To him it was in truth the feast of the Great King coming amongst His own to redeem and claim the world which He Himself had created.

A Communication on the N. C. W. C.

To the Editor:—

It is a disappointment to many that responsible officials of the National Catholic Welfare Conference at Washington continue to furnish occasions for criticism and deprecation by those who, though they are embarrassed by the consequences, are not involved by consent or previous cognizance in these regrettable occurrences. Still more must one deplore that a reasonable prospect, if indeed not an implicit promise, that these abuses would be abated, seems not to have been realized. Perhaps the multiplication of these unfortunate incidents increases impatience, but the Church, if sometimes she seems slow, is none the less sure in the application of remedies.

Some measures have been taken to safeguard against repetition of acts which have given just cause for both criticism and concern. Further precautionary and corrective measures from a source which has plenary authority in the premises will, it may be

taken for granted, remove every fair objection to an institution which, if prudently directed, would be useful,—though, as the F. R. has pointed out, necessarily always an unofficial—instrumentality of the Church in the United States. Ignotus

Apropos Boy Scouts

To the Editor:—

Is Catholic culture so impoverished, and Catholic leadership at so low an ebb, that it is necessary to adopt a movement rooted in a so-called "non-sectarianism"? Must it be "Boy Scouts" or nothing?

Surely we have fallen upon sad days when Catholics are satisfied to be tolerated as the tail on a "non-sectarian" kite. Isn't it wonderful to be privileged, concessioned, and permitted to have our individual parochial scout programmes?

But will you tell me this? Is there a life-giving stream that flows from the national headquarters of the Boy Scouts of America to the individual troops? Does the national headquarters support the troops? Or is it the other way? Are the local troops the mainstays and support of the national headquarters?

Ah, there's the rub, I believe. The local troops are undoubtedly necessary to the maintenance and support of the national headquarters and local Scout executives, *i.e.*, paid workers. The support given by the local troop or the individual Boy Scout may be only moral support, but it is effective support, nevertheless. It gives the paid worker an excuse for his being and a rallying cry for the inevitable fund raising campaigns.

Give us a Catholic organization (a Catholic remedy) with a Catholic name. There is too much of this "broad-minded," "barrier-breaking" business. F. E. McCann

Roek Island, Ill.

In education the essential is not programmes and methods, but able and devoted men; not the things taught, but the spirit in which they are taught.—
J. L. Spalding.

Evolutionary Pranks in the History of Religion

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

II.

Among the American aborigines the Indians of California rank lowest in culture. But these tribes have a high concept of the Deity. Their pure notions of a Creator and of creation are strong refutations of the animistic and magic theory of the origin of religion, and of the theory of the comparatively late origin of the idea of a Supreme God. Dr. Kroeber, of the University of California, writes as follows: "In Central California there is always a true creation of the world, of mankind, and of its institutions. The conception of the Creator is often quite lofty, and tricky exploits or defects are usually not connected with him. Often there is an antithesis between this beneficent and truly divine creator and a second character, usually the coyote, who in part usually coöperates with the creator but in part swarms him, being responsible for the death of mankind and other imperfections in the world-scheme. In the northern half of the central region the creator is usually anthropomorphic; if not, he is merged into one personage with the more or less tricky coyote." (University of California Publications in American Archaeology and Ethnology, IV, 1906-1907, 343).

Another well-known authority on the Indians of California, Dr. R. B. Dixon, writes of the Maidu, a tribe formerly dwelling in the Sacramento Valley and the adjacent Sierra Nevada: "One of the most striking features of their myths is the sharp and consistent contrast of the characters of Creator and coyote. Throughout the whole series the Creator is uniformly dignified, benevolent, never stooping to trickery, and always striving to make life easy for man, and to render life deathless and happy. On the other hand, coyote is at all times opposed to him, striving to render life hard, and insisting that man must die and suffer." (*Bulletin of the American Museum of Natural History*, VII, pp. 336-337).

Turning to the extreme of South America, we find the Indians of Tierra del Fuego, lately investigated by the Rev. Dr. Koppers, S. V. D., and the Rev. Fr. Gusinde, S. V. D. These tribes are very low in the scale of culture, but the two priests found there a relatively high monotheism, as we shall see later on. Long before these two ethnologists had visited the country, Andrew Lang (*The Making of Religion*, 2nd ed., p. 174) had remarked of these people that they practiced neither ancestor worship nor any other debased cult. Peschel states that their belief in God included belief in divine punishment as a chastisement for sin. The stage of ancestor worship, therefore, is valueless when discussing the "religious evolution" of these South-American tribes. (*Völkerkunde*, 7th ed., p. 151 sq.)

In fact, Dr. Hopkins' Chapter VII on "The Worship of Ancestors" loses most of its significance when we recall that among the Chinese nation, where this cult was most widely practiced, it was rather a social and national than a strictly religious institution. Missionaries who are thoroughly familiar with Chinese views of life never fail to tell us of the "filial piety" for which the Chinese are deservedly honored. It is rather in response to the obligations of filial piety than from a sense of religious duty that these, and also other peoples, practice the cult. This being the case, Dr. Hopkins loses another link in his evolutionary chain.

Ancestor worship flourishes also among the Ewe, an important African nation which occupies the region between the Volta River and Yoruba in western Africa. But here it presents phases which are not found in China. To look upon it, however, as a form of religious worship, is absurd. Among the Ewe ancestral cults are observed at times of sickness, at funerals, in taking a solemn oath, etc. The black man speaks of his forefathers with rev-

erence. When he feels that he is near death, he consoles himself with the thought that he will soon be with his fathers. In fact, many heathen are afraid to receive Baptism before death on account of their departed relatives. "What would my ancestors say, were I to allow myself to be baptized?" A very special form of ancestral worship among these Negroes—perhaps unique in the entire history of this cult—is reverence for "the ancestral chair." It is a low stool made of the wood of a special tree, and every year at the time of the "feast of the yams" a celebration takes place in honor of the chair, which is considered the most precious possession of the tribe. It would be a lasting disgrace for the tribe to lose it. When any danger threatens, the chair is at once brought to a secure place. Every man of the Ewe would rather forfeit his life than suffer the chair to be taken away. For the possession of this object, long continued and bitter feuds have arisen among the various clans of the Ewe people. But they no more consider it a divine object in the real sense of the word, than Barbara Fritchie considered the Stars and Stripes, which she shook at the rebel host, to be divine. Such facts are useful only to bolster up preconceived evolutionist theories which cannot stand the light of sober investigation.

The late Professor Leopold Schroeder, of the University of Vienna, was much impressed by the purity of the religious concepts of many primitive tribes. Among these primitives the concepts are often practically monotheistic. He writes: "If we examine the religion of the primitive and most primitive people more closely, we are met by a remarkable fact, which can by no means be reconciled with the prevailing theories of the origin of religion from the cult of souls (*Seelenkult*) or from nature worship. This is the wide-spread, if not universal, belief in a supreme, good being, among these people. To this being is attributed creative power, it is good itself and demands of men that they be good, moral and just, and that in certain re-

spects they should be unselfish and even make sacrifices (for others). This being watches over the actions of men, and is often, though not always, thought of as rewarding good and punishing evil conduct. . . . There is question here of a very simple, but at the same time eminently practical concept,—of the primitive idea that there is someone here, someone must be here who has made all things; there must be someone here who wants me to act in this or that manner, who desires that I do not do this or that." (*Wesen und Ursprung der Religion*, Munich, 1905, pp. 17 sq.).

We cannot too strongly state here that some of the most forceful and complete rejections of evolutionism in the history of culture, and therefore, too, of religion, have come from American scholars. It is not necessary, therefore, to glean painfully from the books of European savants an occasional condemnation of evolutionary pranks as they are found in the works of Spencer, Frazer, Comte, Schultze, and Tylor, and, thereafter, in the compilations of an "innumerable minor choir." We shall quote from the work of Dr. Frederick Schleiter, *Religion and Culture: A Critical Survey of Methods of Approach to Religious Phenomena* (Columbia University Press, New York, 1919). Speaking more directly of evolutionism as represented by the five writers just mentioned, and of the unsound methods employed by Durkheim (*Formes Élémentaires de la Religion*), he comments as follows: "In the last analysis, all evolutionary theories go back to a hypothetical primordium which furnishes the starting-point of this serial arrangement of data. If, however, in the selection of the primary stage, the writer contrives to seize the wrong pig by the ear, his further periods of development will not exhibit progressive improvement. . . ." (page 37).

(To be concluded)

Health and wealth are appreciated when they have been lost; knowledge and virtues when they have been found.—J. L. Spalding.

† Joseph Otten

Our dear old friend Joseph Otten did not long survive his excellent spouse (F. R., Vol. XXXIII, No. 9, p. 195). When she died, on Holy Saturday of this year, he was ill, and the shock of her loss and the loneliness that came upon him after her death, prevented his recovery. He followed her into eternity on Nov. 21, aged 74.

Mr. Otten was a Hollander by birth and received his education in Holland, Belgium, and Germany. At the age of 22 he emigrated to Canada, where he served for ten years as organist and choir director in the Church of St. Jean Baptiste, Quebec. Then he came to St. Louis, where he directed the choir of St. Francis Xavier (Jesuit) Church and established the famous Choral Symphony Society, whose director he was from 1885 to 1900. In 1900 he received a call as organist and choir director to St. Paul's Cathedral, Pittsburgh, Pa., where he spent the remainder of his years in the work that was so dear to him and for which he was so well equipped. Despite his physical deformity (he was a hunchback) he had a cheerful and kindly disposition. All who knew him intimately, esteemed him for his high ideals and his devotion to his noble profession. He was an ardent promoter of church music reform and was everywhere recognized as an authority in this field.

Mr. Otten was a contributor to several newspapers and magazines and wrote articles on Church Music for the Catholic Encyclopedia. The FORTNIGHTLY REVIEW attracted his attention in its early years, and he became a regular contributor to its pages about 1896, continuing to write book and music reviews, articles and notes, until almost the end of his life. We shall miss his valuable and generous collaboration and that of his cultured wife. May both of these noble souls rest in everlasting peace!

When you die, all that you will take with you in your clenched hands will be the things you have given away.—Elbert Hubbard.

The General Secretary's Mistake

Officials of Catholic educational institutions continue to wonder why the Rev. John J. Burke, C. S. P., General Secretary of the National Catholic Welfare Conference, selected the persons who appeared before the Joint Congressional Committee last spring, ostensibly to oppose the Curtis-Reed Bill, but in reality, it would seem, to foist upon the country another equally odious form of federalization.

The N. C. W. C.'s Department of Education is competently staffed. At its head is Archbishop Dowling, whose brilliant abilities are at once the cause of pride and a source of strength to the Church in the United States. His immediate and secondary subordinates are all of them men of Catholic training and broad experience. The FORTNIGHTLY REVIEW, which has frequently criticized the N. C. W. C., nevertheless believes that the Department of Education would have correctly and effectively presented the Catholic position to the Joint Committee last spring, had the delicate task been committed to its representatives.

What happened when other spokesmen of the N. C. W. C. were chosen, has made a record of stupidity that will be preserved in the congressional archives to the chagrin of Catholics for years to come.

The FORTNIGHTLY REVIEW has published the statements made by Messrs. William F. Montavon and Charles F. Dolle and Miss Agnes G. Regan to the Joint Committee, not for the luxury of fault-finding, but to point out the danger to which unauthorized and incompetent representatives expose Catholic interests, and if possible, to prevent these persons from repeating their embarrassing blunders.

Work and enthusiasm are the pinions on which great deeds are borne.—Goethe.

To be truthful and honorable are the most difficult virtues, for truth and honor spring from the finest sense of duty of which the soul is capable.—J. L. Spalding.

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The New Edition of the Latin Vulgate

The first volume has just appeared of the critical edition of the Vulgate prepared by the Pontifical Commission named for this task by Pope Pius X. The work has been in progress for twenty years and has held the attention not only of savants, but of the general public in all countries. The first volume is entitled *Biblia Sacra iuncta Latinam Vulgatam Versionem. Tomus I. Librum Genesis ex interpretatione S. Hieronymi cum prologis variisque capitulorum seriebus adiectis prolegomenis recensuit D. Henricus Quentin, Monachus Solesmensis*. It contains the text of the first Book of Moses, preceded by the prolegomena and the ancient prefaces relative to the ensemble of the Bible and to the Pentateuch. Three other volumes, giving Exodus and Leviticus, Numbers and Deuteronomy, and finally Josue, Judges and Ruth will follow shortly.

No effort has been spared to give to this edition the strictest scientific character and to provide the most complete information possible. The libraries of all Europe have been searched and all important monuments have been photographed to put at the disposal of the learned collaborators the innumerable variants, which with traditional Benedictine patience have

been transcribed with the most scrupulous care. The task of coordinating the mass of material for the Octateuch was confided to Dom Quentin, whose *Mémoire sur l'Etablissement du Texte de la Vulgate* and *Essais de Critique Textuelle*, furnish the principles and the method employed in the work. He has set for himself the objective not only of "revising" the text printed in the Clementine Edition, but of drawing from the manuscripts, according to critical rules painstakingly established and religiously followed, a completely new text, in which he has avoided entirely the influence of lections adopted by former editors without sufficient information. The result of the work is the modification of almost 2000 passages in Genesis.

It is true that the great majority of these modifications are of the same order as those connected with the criticism of the works of the classic writers—they bear on questions of literary form. Many, however, are concerned with providing a more satisfactory sense for the text. But the interest in the edition rests above all in the fact that it provides for every word of the text a complete documentation and that for all the textual questions the testimony of Latin tradition is to-day at the disposal of scholars and exegetes.

The Antioch Chalice

In No. 749 of *The Month*, Father Herbert Thurston, S. J., reviews a new book on the "Antioch Chalice," which Dr. Gustavus A. Eisen holds is in all probability nothing less than the cup used by our Saviour at the Last Supper, preserved to us in a richly decorated outer casing which was constructed to contain it in A. D. 64.

The little volume (*Le Calice d'Antioche, les Théories du Dr. Eisen et la date probable du Calice*) par G. de Jerphanion, S. J., Professeur à l'Institut Pontifical Oriental (Rome, 1926), he says, supplies a sane, scholarly and, indeed, almost exhaustive study of the problems raised by the Antioch Chalice. Although permission was refused by Messrs. Kouchakji, the owners of the treasure, to allow a reproduction of any of their photographs, as soon as it was understood that Fr. de Jerphanion's book criticized adversely the conclusions of their representative, still, according to Fr. Thurston, the rough sketches of the details of the chalice, the admirable photographic plates of related objects, and a number of other illustrations, enable Father de Jerphanion's readers to follow his argument perfectly. He has provided in short space a most deadly exposure of Dr. Eisen's extravagances.

The astounding thing is Fr. de Jerphanion's contention that Dr. Eisen is not a scholar.

One of the most unsatisfactory features in the Eisen monograph, of which Messrs. Kouchakji are the publishers, is the absence of any precise account of the circumstances under which the vessel was discovered. Has it any real claim to be described as "the Antioch Chalice"? We are told by Dr. Eisen (p. 3) that "this silver treasure was discovered in 1910 by Arabs digging a cellar or well in the city of Antioch on the river Orontes in Syria. The exact site they refused to reveal." But, as Fr. de Jerphanion points out, the same writer on different occasions has given accounts of the circumstances under which it was acquired by Messrs. Kouchakji which are not strictly consistent with one another. Meanwhile,

quite positive assertions seem to be current in Syria that the find included a considerable number of ecclesiastical vessels, and that it did not take place at Antioch, but at a village some distance to the west of Hama and more than 80 miles from Antioch. On the other hand Mr. C. Leonard Woolley, in the *London Times Literary Supplement* (July 10, 1924), declared that the chalice was discovered south of Aleppo and nearly a hundred miles from Antioch. "All this," says Fr. Thurston, "is highly unsatisfactory and in itself somewhat suspicious." None the less Fr. de Jerphanion maintains "that the so-called Antioch Chalice is a genuine antique. M. André, who superintended its deoxidation, expresses himself quite positively on the subject. . . . Neither do such authorities as M. Diehl, M. Bréhier, Dr. Stuhlfauth, W. F. Volbach, Sir Martin Conway, or Mr. O. M. Dalton express any suspicion of the genuineness of the chalice, though their views as to its date vary considerably. It is interesting to notice how closely the feature of an outward ornamental casing for the much ruder silver cup corresponds to the 'shrines' elaborately wrought by the early Celtic Christians to enclose the bells used by their more famous Saints. At the same time, of the many distinguished antiquaries who have now written on the Antioch Chalice hardly any seem disposed to endorse Dr. Eisen's fantastic idea that the figures may be looked upon as portraits of our Lord and His apostles."

TO A BEREAVED MOTHER

By Rudolf Blockinger, O. M. Cap., Catholic Mission, Kingyang, Kansu, China

Oh, the reapers have come, the reapers have
gone,
And my bright, golden sheaves they have
ta'en;
But hark! they've returned bearing bountiful
loaves,
So my loss, I declare, is but gain.

Lo! the reapers have come, the reapers have
gone,
And my fair little one they have ta'en;
But hark! they've returned with the message
of hope,
So my loss is my little one's gain.

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Fr. Delehaye on the Alleged Buddhistic Origin of Franciscanism

During his recent visit to London the distinguished Bollandist, Father Hippolyte Delehaye, S. J., published in the *Times* (Oct. 28), a reply to M. Reinach's letter to the same paper. The French Rationalist had attempted to show that Buddhist ideas, introduced into medieval Europe by the Catharist heretics, inspired St. Francis and the Franciscan movement. Fr. Delehaye begins by giving as his reason for dealing with the subject the fact that, in his letter to the *Times*, M. Reinach mentioned him as the only scholar who had discussed his theory when it was originally put forward a few years ago, in the *Analecta Bollandiana*. (Cfr. F. R., XXXIII, 22, 515). "I would have wished," he writes, "that he had at the same time mentioned that we are not in agreement on a single point either of facts or of method. If in writing history it is enough to start from some superficial resemblances and to pile up mere con-

jectures for which there is no proof, there is no theory, however improbable it may be, that one cannot flatter oneself as having given 'historic' proof of, and it would not be worth anyone's while to occupy himself with history."

This is a very apt indication of M. Reinach's methods not only in this wild theory of Franciscan origins, but also in his more widely published writings on the origins of Christianity.

Fr. Delehaye then briefly dismisses M. Reinach's arguments one by one, as based on mere conjecture, without any support from facts or documents. M. Reinach tells us that the family of St. Francis had sympathies with the Cathari. This is the merest conjecture, and that the Cathari at the time were a powerful body at Assisi—another mere guess. He says that the legend of Buddha (in the guise of the story of Barlaam and Joasaph) was introduced by the Cathari into Europe, but we have really no knowledge on this matter at all. As to M. Reinach's theory that the conversion of St. Fran-

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

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eis is only a repetition of the legend of the conversion of Buddha, Fr. Delehaye points out that the alleged likeness between the two stories is the result of a "forced comparison, for it was not the spectacle of human miseries that converted St. Francis, as it opened the eyes of Buddha." He then briefly shows how little real likeness there is between the two narratives. As for M. Reinach's assertion that the Cathari shared the Buddhist idea of the brotherhood of all living things, Fr. Delehaye merely remarks that he does not know any reason for such a statement.

It is well that this reply to the French Rationalist should have appeared in the *Times*, for M. Reinach's letter must have suggested to many of its readers that Fr. Delehaye considered his theory worthy of serious consideration. It is true that he referred to the *Analecta*, but that learned review only comes into the hands of a very limited circle of experts and specialists. Now we have it on record in the *Times* that the "distinguished scholar" mentioned by M. Reinach as having considered his theory of Buddhism as the inspiration of the Franciscan ideal a matter to be seriously debated, dealt with it only to declare it worthless and based on empty guesswork, and characterises M. Reinach's methods as a travesty of historical research.

The development of the Little Sunda Islands Mission is very remarkable. The spiritual harvest during the past year has brought 15,211 converts into the Church. The conversion of the chief king with his whole family, and of the Nai Meromak, who, when he was still a pagan, was adored and worshipped as a god, are drawing thousands into the fold. 16,825 adults and 21,527 children are taking instructions for Baptism and first Communion. Whole villages are begging for catechists (native teachers). There are now 100,970 Catholics in the Islands. Father Francis De Lange, S. V. D., Techny, Ill., represents the Little Sunda Islands Mission in the United States.

Notes and Gleanings

The FORTNIGHTLY REVIEW for the thirty-third time in its career wishes all its subscribers and readers a Merry Christmas and a Happy New Year.

A reader sends us this note: "For the past six months I have been diligently reading your articles about the National Catholic Welfare Conference. I have concluded that what the N. C. W. C. needs is not a 'general,' but a 'particular' secretary.—F. J. W."

The Rev. F. M. Lynk, S. V. D., of St. Francis Hospital, Evanston, Ill., writes: "There are so many German boys and men employed about our hospital here that we feel we should give them a chance to sing the good old German hymns at Sunday Mass. We are greatly handicapped by lack of books. Perhaps a little notice in the F. R. would bring some copies of old Hellenbusch. We shall be glad to bear the shipping expenses and also pay a little sum for every copy we get. There must be many parishes where German hymns are no longer sung and dust is gathering on the dear old 'Gesang—und Gebetbücher.' "

Fr. Pustet & Co., Inc., of New York and Cincinnati, have sent us a copy of the 31st edition of Sabetti-Barrett's *Compendium Theologiae Moralis*, which is still widely used in our seminaries and as a handy reference work by the parochial clergy. Fr. Barrett died lately and a new editor will have to be engaged. Let us hope that, whoever he will be, he will give the book that careful attention which is required to keep it abreast of present-day needs. As our readers are aware, it is the old Gury-Ballerini brought up to date, and no better textbook in Latin exists for students of moral theology.

The *Deutscher Hausschatz*, now combined with *Sonntag ist's* and edited by the Rev. Dr. Alphonse Heilmann, comes to us in a new dress and with a rejuvenated physiognomy. This excellent illustrated popular Catholic monthly, now in its 53rd year, has survived most of its ante-war contempo-

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aries and bids fair, under the impetus of the consolidation of the firms of Pustet and Kösel, to enter upon a new era of usefulness and popularity. A monthly "Weltbilderschau" illustrates current events, while the letter-press is devoted partly to choice fiction and partly to instructive articles on a great variety of subjects, all copiously and artistically illustrated. Those interested in more profound subjects will find such contributions as Dr. Hans Rosenbach's essay on "Der Medien-Aberglaube" in Nos. 1 and 2 of the current volume to their taste. There is the usual sprinkling of information on fashions, household recipes, riddles, and jokes, without which no family magazine can get along nowadays. Whoever wishes to read a first-class Catholic family magazine in the German language—we could imagine no more agreeable way of acquiring familiarity with the German language and mentality than through such a publication—should write to Fr. Pustet Co., Inc., of New York or Cincinnati, for a trial subscription to the *Deutscher Hausschatz*.

The documentary evidence on St. Francis of Assisi is by no means all in yet, and it will be some time before the definitive biography of the "Little Poor Man" can be written. A writer in the October number of *Blackfriars* calls attention to the fact that even in this year the young *sindico* of Assisi, Signor Arnaldo Fortini, has obtained access to certain parchments preserved in the Cathedral of Ruffino, which even Sabatier and Joergensen were not allowed to see. These parchments show that the origin of the Franciscan movement was a reaction against contem-

porary abuses: the merchants were so greedy, the lepers were treated so cruelly, and the wars were so horrible. "The new documents will show us more of the social struggle between masters and servants, of the greed of the merchants, of the tumults in the highways, of the factions both of the nobles and the people—an uproar of pride and hatred."

Heft 2 of Vol. XLVI of the *Historisches Jahrbuch der Görres-Gesellschaft* contains an interesting treatise (100 pages) by Fr. Pedro Leturia on the much-discussed Bull of Pope Leo XII of Sept. 24, 1824, concerning Spain and South America. In the light of Spanish and South American sources, many of them inedited, the author investigates the whole group of problems connected with the conversion of the Spanish and Portuguese colonies into independent republics and their connection with European history, especially with the policy of the Roman Curia under Pius VI and Leo XII. The Bull of Sept. 24, 1824, which pronounced in favor of the rights of the Spanish Crown, has been

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I

JESUS, EUCHARISTIC KING!
With delight Thy praises singing
We to Thee all honor bring,
To Thy Cross devoutly clinging
:We adore Thee and proclaim:
Glory to Thy Holy Name! :

II

King of Glory! Haste the day
When the nations all adore Thee,
In one faith Thy laws obey,
In one hope for aid implore Thee,
:And by lasting love controlled
Are one Shepherd and one fold.:

III

In the desert's solitude
God for forty years was feeding
Israel's folk by Manna food,
Christ, O King! through love exceeding
:Theu dost needy souls refresh
By Thy Precious Blood and Flesh.:

IV

HELP OF CHRISTIANS, QUEEN OF PEACE!
Pray that all on earth may rally
Round Thy Son and never cease
Battling in this tearful valley
With firm hope in Heav'n to sing:
Holy, Holy, Holy King!

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the subject of hot disputes in the past. Some writers defended it, others doubted, while still others denied its authenticity. Fr. Leturia shows that it is undoubtedly genuine and gives its history and authentic text, together with a Spanish translation.

Dr. Francis J. Schaefer's *Memorial Book* in commemoration of the *Golden Jubilee of St. Mary's Parish, Sleepy Eye, Minn.*, of which he is the pastor, differs from the regulation parish history in that the author, who is a trained historian well known to the public for his scholarly contributions to the Catholic Encyclopedia and the historical magazine *Acta et Dieta*, narrates not only the history of St. Mary's Parish, but also that of the diocese to which it belongs (St. Paul), of the county in which it is located, and of the city of which it forms a part. The entire work is based on authentic sources and therefore has more than ordinary historical value. Sleepy Eye, we note by the way, was named after a former

Indian chief of the tribe of the Sisseton Sioux, who was so nicknamed because his small eyes were usually only half open.

In a pamphlet entitled *The Parish Hall, Center of Social Activities*, Father George Nell, with his wonted thoroughness, shows the need of a hall as a means of attaining the primary purpose of every parish, namely, the present and future well-being of the parishioners. He tells how a parish hall should be constructed, what its equipment should be, and how it can be most efficiently used and managed. The ideas and suggestions contained in this compact study have been gathered from various sources and represent the experience of many directors of parish halls and community buildings. (Effingham, Ill.: Parish Activities Service).

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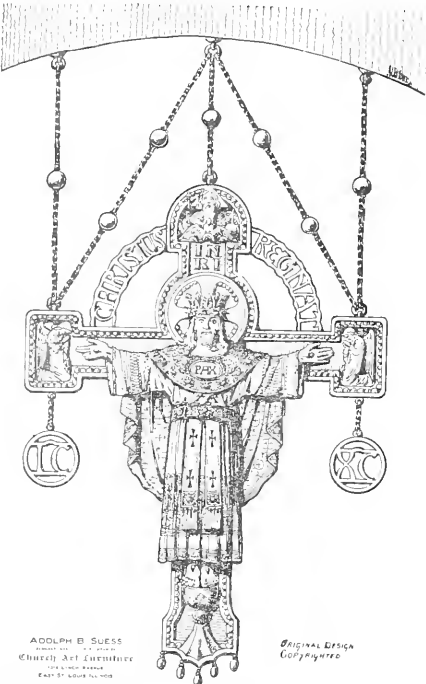
Current Literature

—Lida L. Coghlan gives us another fine new novel in *The House of Mystery*. As in *The Valley of Peace*, the scene is laid in and around St. Louis, the plot is well worked out, and the style is vivid and picturesque. Like *The Valley of Peace*, too, *The House of Mystery* is a good, wholesome story that can be cordially recommended for our parish and school libraries. (B. Herder Book Co.)

—*The Vision Beyond*, by Maurice V. Reidy, is an Irish story of the early 18th century, which moves rapidly and has some fine character-drawing interspersed with many bits of delicious humor. (B. Herder Book Co.)

—A literary curiosity is *The Rain-Bow's Pot o' Gold*, a novel written by four members of the Twinklers' Club, a society of St. Louis ladies who have had articles, stories, and poems accepted by first-class publications. This is their first venture in book form. The ladies are Miss Marie Merceret, Mrs. Helen Whitney Clark, Mrs. Lola V. Hays, and Mrs. Adele Stevens Cody. Miss Merceret has her name on the title page and therefore may be presumed to be the responsible editor. She has managed to do her job well; if the foreword were omitted, one would hardly suspect that the novel was not all cast in one mould. The different chapters fit in well, and unity and interest are sustained throughout. We expect to hear from all these talented ladies again. (B. Herder Book Co.)

—*Prophets, Priests, and Publicans*, by the Rev. J. P. Arendzen, Ph. D., D. D., forms a welcome sequel to the author's previous volume of New Testament essays. The book is divided, unevenly, into two parts: "The Credibility of the Gospels" and "New Testament Times." The first discusses some disputed texts and problems; the second throws light on different sects among the Jews and various persons and incidents in the Gospels. The arguments for the Petrine text (Matt. xvi, 17-19) are brilliantly marshalled



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against the pseudo-critics who reject it. The two last chapters, on “The Church of the New Testament” and “The Priests of the New Law,” will be found particularly useful for apologetic purposes. These essays are written for cultured readers, but without learned apparatus. They are well calculated to beget a taste for Biblical and exegetic studies. (Sands & Co. and B. Herder Book Co.)

—Msgr. Albert Farges’s *Mystical Phenomena Compared With Their Human and Diabolical Counterfeits*, translated from the second French edition by S. P. Jacques, is presumably reliable (though unnecessarily controversial) in its theological teaching, which, the author tells us, is based on St. Teresa and St. Thomas. But the historical matter embodied in the book is uncritical. The author tries to bring under the aegis of divine faith every devout legend contained in the Roman Breviary. His lack of critical acumen is deplorable. It would be easy to quote many instances of unverified

marvels; but what is the use? In matters of science, too, the author is unreliable. His pretentious book, therefore, can be used only with the greatest caution. (Benziger Bros.)

—Under the title, *A Retreat for the Clergy*, the Holy Ghost Fathers have published the retreat conferences which the late Rt. Bishop J. T. Murphy, C. S. Sp., of Port Louis (Mauritius) delivered in various Irish and American dioceses. They deal mainly with the origin and nature of the priesthood, sin and its causes, and divine grace. The author is earnest and plain-spoken, and the many priests who have made the retreat under him will no doubt be glad to have his thoughts in permanent form. The volume has a useful index. (B. Herder Book Co.)

New Books Received

- An Anthology of Catholic Poets.* Compiled by Shane Leslie. xv & 371 pp. 12mo. Macmillan. \$2.
- The Catholic Church and Conversion.* By G. K. Chesterton. 115 pp. 12mo. Macmillan. \$1.

- The Girl from Mine Run.* [A Novel] by Will W. Whalen. 329 pp. 12mo. B. Herder Book Co. \$2 net.
- Under College Towers.* A Book of Essays by Michael Earls, S. J. 142 pp. 12mo. Macmillan. \$1.50.
- Kirchengeschichte.* Auf Grund des Lehrbuches von F. X. von Funk neubearbeitet von Karl Bihlmeyer. Achte Auflage. Erster Teil: Das christliche Altertum. xii & 294 & 12 pp. Svo. Paderborn: Ferd. Schoeningh. M. 7.80. (Wrapper).
- Glaube und Mystik.* Von Dr. Gerhard Heinzelmann, o. Prof. der Theologie an der Universität Basel. viii & 132 pp. 12mo. Tübingen: Rainer Wunderlich Verlag. M. 2.80. (Wrapper).
- Weisheit im Staube.* Ein Lesebuch der Schwabenväter: Bengel, Oetinger, Fricker, Philipp Matth. Hahn, Michael Hahn. Mit einer Einführung in ihre Gedankenwelt von Joh. Herzog. xvi & 155 pp. 12mo. Tübingen: Rainer Wunderlich Verlag. M. 4.50.
- Jubiläumsmalmanach des Verlags Josef Kösel & Friedrich Pustet K. G.* 214 pp. 4½x7½ in. Illustrated. Munich, 1926.
- An Angel of Mercy.* A Book of Short Prayers for Catholic Nurses. Compiled by Rev. F. A. Reuter and Rev. E. J. Ahern. 241 pp. 32mo. Cleveland and Columbus, O.: John W. Winterich. \$1 to \$2.50 according to binding.
- Convent Echoes.* Devotional Verses by Sister Clara M. Paraclita, of the Sisters of St. Joseph, Brentwood, N. Y.. Foreword by Kathleen Norris. 86 pp. 4½x6¼ in. Benziger Bros. \$1 net.
- The Syllabus of Errors of Pope Pius IX.* The Scourge of "Liberalism." By Robert R. Hull, Author of "Impressions of a Convert." 100 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. 30 cts. (Wrapper).
- The House of Mystery.* [A Novel] by Lida L. Coghlan. viii & 272 pp. 12mo. B. Herder Book Co. \$1.75.
- Faith and the Act of Faith.* Authorized Translation from the 3rd French Edition by Leo C. Sterck. xiv & 169 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Religion and Common Sense.* By Martin J. Scott, S. J. viii & 320 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.65 post-paid.
- The Light of the World.* A Brief Exegetical Introduction to the New Testament, with Special Reference to the Four Gospels. By V. Rev. Leopold Fonck, S. J. Translated from the 2nd German Edition by E. Leahy. 169 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.
- Homily Notes on the Sunday Gospels.* By the Rev. F. H. Drinkwater. xi & 177 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.
- Christ Our King.* His Story Simply Told by a Sister of Notre Dame. vii & 212 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.
- Living for God.* A Book for Religious by Sister Marie Paula, Ph. D. Foreword by Cardinal Hayes. 146 pp. 12mo. Benziger Bros. \$1.50 net.
- The Catholic Church and the Appeal to Reason.* By Leo Ward. 115 pp. Macmillan. \$1.
- Report of the Proceedings and Addresses of the 23rd Annual Meeting of the Catholic Educational Association,* Louisville, Ky., June 28, 29, 30, July 1, 1926. xi & 663 pp. Svo. Office of the Secretary General, 1651 E. Main Str., Columbus, O.
- Principles of the Religious Life.* An Explanation of the "Catechism of the Vows." By Father Peter Cotel, S. J. Carefully Revised and Adapted to the Code of Canon Law by Father Camille Emile Jombart, S. J. Translated from the Fourth French Edition by Father T. Lincoln Bouscaren, S. J. 231 pp. 12mo. Benziger Bros. \$1.75 net.
- The Givers.* Notes and Essays on Catholic Education. By Francis H. Drinkwater, Editor of the Sower. ix & 252 pp. 12mo. Benziger Bros. \$2 net.
- The Life of the World to Come.* By Dom Anscar Vonier, O. S. B., Abbot of Buckfast. vii & 168 pp. 12mo. Benziger Bros. \$1.75 net.
- Catholic Truth Society Pamphlets,* published by the Catholic Truth Society, 72 Victoria Str., London, S. W. 1: *Baptism and Churching*, with Notes by Rev. C. C. Martindale, S. J.; 32 pp. 32mo.—*Education: A Novel Solution*, by H. E. Cardinal Bourne; 15 pp. 16mo.—*The Congregation of the Assumption*, 19 pp. 16mo.—*Schools and the Evidence Guild*, by F. J. Sheed, Henry John, and T. F. Burns, 40 pp. 16mo.—*The Conversion of a Modernist*, by André de Bavier; 16 pp. 16mo.—*The Pope's Intentions*, by the Rev. C. C. Martindale, S. J.; 16 pp. 16mo. (For sale by the B. Herder Book Co., St. Louis, Mo.)
- At Mass.* A Brief Explanation of the Holy Sacrifice for the Laity. By Father Kienberger, O. P. 79 pp. 3½x6 in. Chicago: Richard A. Mayer and Associates, 525 S. Dearborn Str. 15 cts. (Wrapper).
- The Priest at the Altar.* An Historical, Liturgical, and Devotional Explanation of the Mass according to the Roman Missal. By Dom Ernest Graf, O. S. B. v & 342 pp. 12mo. Joseph F. Wagner, Inc.
- Compendium Theologiae Moralis.* Gury-Bal-lerini-Sabetti-Barrett. 31st edition, 5th after the New Code. 1142 & IX & 141 pp. Svo. Frederick Pustet Co., Inc. \$6.
- The Vision Beyond.* [A Novel] by Maurice Reidy. vi & 210 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Rainbow's Pot o' Gold.* By Marie Merceret. vi & 259 pp. 12mo. B. Herder Book Co. \$1.75.
- St. Anthony's Almanac.* 1927. 96 pp. Svo. Illustrated. Published by the Franciscan Fathers of the Province of the Holy Name. 24th year. Paterson, N. J.: 174 Ramsey Str. 30 cts.

A SPRINKLE OF SPICE

A Letter

To the Editor:—

I know that you are interested in secret societies. To-day I was reading Leigh Hunt's "What is Poetry." In it he gives the description of a fairy palace from Drayton's *Nymphidia* as a specimen of fancy. The last four lines are:

"The windows of the eyes of cats
And for the roof, instead of slats
Is covered with the skins of bats
With moonshine that are gilded."

That struck my funny bone and the expression "red nose," although quite rhetorical, collapsed and became obsolete instantaneously. The above might give some ingenious man a cue to the establishment of a new "Order." Its name might be: "The Order of Bats Gilded with Moonshine." One of the officers might be called "Schooner," for every student of social history knows what a stellar role the schooner played in ante-Volstead

times. And since we are in the ship line, let us call the King-Bat, Battleship; another officer, Cruiser; another U-boat and so on.
P. B.

Mother: Remember, Willie, if you save your money you may be able some day to buy a seat in the United States Senate.

The Clergyman: "Now, can anyone tell me what are the sins of omission?"

Small Boy: "Yes, sir. They are the sins we ought to have done, and haven't."

Newer hotels are providing corkscrews in each bathroom. They are attached to the wall by chains and cannot be carried out. But the most gleeful touch of all is encompassed in a list of rules in the bathrooms of one New York hotel. One rule says: "It is against the law to mix or serve liquor brought into the hotel"; and down a little further is, "A charge of \$1 is made for furnishing cocktail and highball glasses."—O. O. McIntyre.

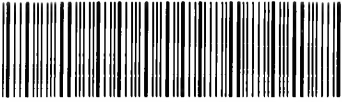
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