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Founded, Edited, and Published

By

ARTHUR PREUSS

THIRTY-FOURTH YEAR

VOLUME XXXIV



ST. LOUIS, MO.

1927



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The Fortnightly Review

VOL. XXXIV, No. 1

ST. LOUIS, MISSOURI

January 1st, 1927

The American Bishops' Pastoral Letter on the Mexican Situation

Although the pastoral letter of the bishops of the U. S. on the religious situation in Mexico is rather lengthy, it will repay a careful perusal by all those who wish to understand the history of the religious troubles in that troubled country. But they should make sure that they read the whole letter, as we see from the *True Voice* (Vol. XXV, No. 51) that the N. C. W. C. News Service, with its usual slovenliness (or is there a sinister motive this time?) omitted from the copy it sent out to its clients more than a full column of the pastoral. The bishops give a clear and dispassionate account of the events leading up to the present *impasse* between the Church and the Mexican government. They dwell mainly on the infraction of religious liberty by the government, and develop that point strongly and clearly. The case, as they describe it, is a question of religious freedom. All political side issues are avoided, and nothing is said about Bolshevism.

The bishops plainly state that they do not call for any interference by our government in the affairs of Mexico. In this they show wisdom beyond that of many others, who would have our government take action in the premises. The bishops are content to rest the case of the Church in Mexico with an informed public opinion in this country and with the prayers of Catholics throughout the world.

The Knights of Columbus have raised the cry of Bolshevism. This cry the bishops, very prudently, do not re-echo, probably because they have perceived the movement of which it is the slogan to be more deeply interested in exploiting Mexico than in protecting the interests of the Catholic Church.

"As further identifying our spirit of conquest with the progress of civilization," says the Milwaukee *Catholic Citizen* (Vol. LVII, No. 5), "we have raised the cry of Bolshevism against these enemies of American capital and Yankee exploitation. We must check the rising tide of anarchy which threatens the safety of the Panama canal. No Trotzky's at Tampa, no soviets at Sonora. This is America, not Russia! We cannot intervene to stop religious persecution in Mexico, but American Catholics may be invited to join the mob scene in our cantata and swell the chorus, 'Down with Bolshevism!' In so doing, under the leadership of their worthy grand knights, they [the Knights of Columbus] may seem to be abandoning the strong case they have against religious oppression for an opportunist adventure which is doubtful and dubious. The ending of religious oppression in Mexico depends on the return of Mexico's rulers to sanity. And this is not promoted if the friends of the Church join in fresh provocation not germane to their case."

Let us hope that the leadership of the protest movement in this country will now pass out of the hands of the "worthy grand knights" and the utterly incompetent General Secretary of the N. C. W. C. and his aids into that of the bishops, who are the divinely constituted guides of the Catholic people in all matters involving faith and morals or the public affairs of the Church.

It is to be regretted that the bishops' pastoral has not been given the wide publicity which it deserves through the daily press of this country.

The National Catholic Welfare Council and Birth Control

Those who have been reading of the appointment of Madam Alexandra Kollontay as Soviet Minister to Mexico will no doubt be surprised to learn that she assisted in the enactment of our Sheppard-Towner Maternity Law. The Madam, of course, did not appear personally before Congress to urge this legislation. She had for her proxy Miss Julia C. Lathrop, then Chief of the U. S. Children's Bureau which administers the Sheppard-Towner Act.

Miss Lathrop in a statement to the Committee on Interstate and Foreign Commerce of the U. S. House of Representatives, Saturday, July 23, 1921, praised Madam Kollontay's book in support of the Sheppard-Towner scheme. Miss Lathrop said:

"* * * Undoubtedly her [Madame Kollontay's] compilation was the most voluminous and perhaps complete collection of material extant at the time the Bureau study ["Maternity Benefit Systems In Certain Foreign Countries," by Henry J. Harris] was written. It was properly included in the bibliography" [of the Harris "Study"].

"Madame Kollontay seems to have traveled very largely and everywhere to have gathered information on this particular subject and to have published it. Indeed, there was a request that the Children's Bureau should republish, but after our translators had looked at the material, it did not seem advisable to undertake so costly a piece of work, because we could in more brief manner present all that was necessary and from more original sources. This, of course, was all before the present revolutionary movement." (*Hearings*, page 235).

Miss Lathrop, who admitted in her testimony before the Committee that she had a large part in the preparation of the Sheppard-Towner Bill, has a good many friends among the female radicals in this country and Europe. When Madame Kalenina, wife of the President of the Russian Soviet Republic, sought to enter the United States to conduct a Communistic agitation here,

in April, 1923, shortly after the execution, by the Bolshevik rulers of Russia, of several priests for teaching religion to children, it was reported in the New York *Herald* (April 9, 1923) that "... a committee of well known women to aid Madame Kalenina in her proposed tour here" included Miss Lathrop (cited in the *Congressional Record*, July 3, 1926).

Miss Jeanette Rankin, former member of the U. S. House of Representatives, is another of Miss Lathrop's friends. Miss Rankin, at the time of the hearings on the Sheppard-Towner Bill before the House Committee (July 12 to 23, 1921) was a member of the Voluntary Parenthood League under the auspices of which was published the *Birth Control Review*, a publication frankly preaching contraception. It is noteworthy that Miss Rankin introduced the original maternity bill, July 1, 1918 (*ibid.*). An "emergency committee" to promote the Sheppard-Towner Bill in 1921 is listed at page 266 of the *Hearings*. Of the twenty-two members of this committee, eight were "indorsers" of the Voluntary Parenthood League.

Congressman Newton of Minnesota asked Miss Lathrop: "Is there anything in it [Madame Kollontay's "Compilations"] by way of nationalization of children or anything hinting along that line at all?" Miss Lathrop replied: "Well, I have no reason to suppose that there was." (*Hearings*, page 236).

Madam Kollontay has achieved international infamy by her advocacy of free love, birth control, and nationalization of children. She is an apostle and protagonist of all the villainies of Russian Communism—hatred of God, hatred of religion, and degradation of human beings. Madam Kollontay was formerly Commissar of Social Welfare. She is the author of a book, *Communism and the Family*. (*Ibid.*)

No wonder American preachers of birth control resort to the "compilations," "bibliographies," and "bulletins" of the Children's Bureau for

“statistics” to bolster their nefarious propaganda. This Bureau and its spurious statistics on puerperal and infantile mortality have been a rich source of material for the Margaret Sangers, the Helen Todds, the Florence Kelleys, and other purveyors of this repugnant doctrine.

Of course, the National Catholic Welfare Conference did not miss the opportunity to “approve” the Sheppard-Towner Bill. The spokesman of the Welfare Conference, when asked by Congressman Towner, “But it [the Welfare Conference] has unreservedly indorsed this bill?” replied “Yes.”

It is more than a coincidence that Congressman Towner, who was co-author of the law giving the federal government jurisdiction in all cases of pregnancy and parturition, was also one of the framers of the Sterling-Towner Bill, which would have vested the national government with control over education. The federal bureaucrats by virtue of the Sheppard-Towner law have authority over children before birth and afterwards. A Sterling-Towner law or a Phipps law would give these bureaucrats power over children, directly or indirectly, from the day they entered school until the moment of their leaving it.

The auspices under which the Sheppard-Towner act was conceived and is now administered are virtually the same as those under which the pernicious propaganda for birth control is fostered and furthered in this country. Many non-Catholic women, petitioning Congress against the perpetuation of the Sheppard-Towner law, describe the activities of the U. S. Children's Bureau, which administers the act, as a “campaign of ‘frightfulness’ against mothers.” These women ask: “Why should country-wide lists of expectant mothers be furnished a bureau always trying to ‘picture the hazards’ of their condition and trying to make them believe also that America is carelessly neglecting mothers in comparison with Japan and South Africa?” (*Congressional Record*, July 3, 1926).

One of the chief dependences of the birth preventionists is women's fear of

puerperal death. Margaret Sanger and her congeners are forever sounding this maudlin note as an excuse and an assistance for their unnatural dogmas. The U. S. Children's Bureau does not neglect the economic argument for birth control, either, though it leaves their application to the propagandists on the outside.

A bill (H. R. 7555) to extend the Sheppard-Towner Maternity Act for two years from June 30, 1927, is now pending in the Senate, having passed the House April 5, 1926.

The spokesman for the National Catholic Welfare Conference said that organization indorsed the original bill in a “formal statement.” Has the N. C. W. C. indorsed, or will it indorse, the pending bill in any kind of statement?

Decay of the Daily Press

Publishers are vulgarizing their newspapers to sell more copies, because advertisers have come to prefer size to quality in circulation, declares Bruce Bliven in the *Central Christian Advocate*, an organ of the Methodist Episcopal Church.

The modern newspaper, Mr. Bliven says, features crime, sex news, photographs of scantily clad young women and prize contests in order to sell itself to persons not equipped by education to take interest in an intelligent and well-balanced presentation of public affairs.

“Good newspapers,” he declares, “are growing better, and bad ones are growing worse. But in the race for big circulation the good papers are being beaten. The bad papers are the ones which are growing, and the worse they are, the faster they grow.” The danger is that the good ones will “modify and concede and conform, always in the direction of sensationalism, superficiality, and jazz.”

There are enough good people in the United States to bring about a marked improvement in this situation, if they cared to. All they would have to do is to refuse to buy and advertise in bad papers.

Politics Divorced From Ethics

In two very timely Press Bulletins of the Central Bureau (Vol. XIV, No. 25 and 26) Mr. F. P. Kenkel calls attention to the deplorable fact that there has been an ever widening separation between practical politics and the principles of Christian ethics, much to the detriment of the welfare of nations.

Mr. Kenkel's very appropriate comment is based on a speech by the eminent priest-statesman, Msgr. Ignaz Seipel of Vienna, delivered in the first week of October, 1926, at the Sixth Congress of the "Union Catholique d'Etudes Internationales." In this address Msgr. Seipel stated that while the great thinkers of the Middle Ages had, like their predecessor St. Augustine, taken up the problems of the State and of the common welfare, there came a time when this study was neglected, and as a consequence, when absolutism came into power, there were few or none to oppose to the unjust and unethical oppression of rulers the iron principles of Christian ethics.

That there was a sad dearth of sound knowledge of the eternal principles of Christian right, duty, and obligation among the public leaders, diplomats, and statesmen who have been trying to solve the burning world questions begotten of the late war, is quite apparent. For few of their deliberations and resolutions have been accepted whole-heartedly, much less unanimously, by all parties concerned in the strife. Was there not the vitiating taint of "absolutism" in much of the statecraft of these public men? Wrong and misleading principles can only be combated by weighing public questions in the light of the adamant principles of Christian ethics.

Dr. Seipel said: "This absolutism was not content to erect a structure upon pagan models, but it tabooed all discussion on the moral duties of the State. The consequence was that people gradually ceased to give thought to these matters. Gradually, too, there grew up an impression that only a few ought to be concerned about knowing how a State should be governed,

and that these few would somehow be enlightened on this duty. There was then an absolute divorce between politics and ethics; the false idea took root that morality was to rule only in private life, and that public life was to be governed by any kind of norm except those of sound ethics. Naturally the theologians after Suarez and Vittoria rejected the false thesis that these other norms had no relation with ethics, but they were not listened to. A thorough discussion of this branch of ethics, a discussion which proceeded from the fundamental notions of morality, was not undertaken, and many acquiesced in this sin of omission. This went on for a century, for two centuries, and people had become so accustomed to the situation that it was believed that the structure of Christian ethics had been completed, even though the chapters on the life of nations and of States had been omitted."

It is true that the false principles of absolutism and of tyrannic State sovereignty no longer meet with universal favor, and that new lines of statecraft are being developed. But here, too, Catholics allow themselves to be crowded too much into the background, and the field of social and political reconstruction is pre-empted by men who acknowledge any other law but that of Christ and of Christian right and justice.

There is in the speech of the learned priest-chancellor, as well as in Mr. Kenkel's timely and practical comment, much food for thought for our own leaders and for all our Catholic societies interested in social and industrial problems. A. M.

Happy is the man whose youthful ambitions may still be pursued in old age. So much of the work and pleasure to which we give our best powers is outgrown and left behind us. One of the tragedies of life is that so many persons outlive their real interests, and life becomes a mere existence, a futile effort to fill time satisfactorily. In choosing a vocation its permanence should be a prime consideration.

The Mexican Problem

By William Franklin Sands, Washington, D. C.

Gilbert K. Chesterton in a recent copyrighted essay published in *America* ("On Pope Joan") takes occasion to point out that as a rule people who are not Catholics do not know and will hardly believe when told, "that there is any such thing as a Catholic controversy,—in the sense of a controversy between Catholics. They do not know that there is any such thing as a Catholic legend that has been corrected by Catholic history. . . . They are quite certain that to quote one Catholic is to quote all Catholics, and that every Papist always speaks for the Pope." He adds that "self-criticism as a whole has always been the mark of the Society as a whole," referring, of course, to the general Catholic body.

That comment is timely and peculiarly applicable to a matter that is engaging the attention of American Catholics almost to the exclusion of other topics; a matter which fills the Catholic press every week, in some cases quite completely: I mean the condition of Mexico. It is fairly safe to say that we have been sufficiently occupied with our own affairs to give very little attention to Catholic affairs or general conditions in other countries, even neighboring countries. We might have very well defined opinions that what we know of general conditions in other countries does not attract us very greatly, and that on the whole we are better off at home. We might even, from occasional tours or business trips, be quite certain that in some Catholic countries various things done by Catholics there do not please us at all and that we are better satisfied with our own conditions and ways of doing. When we suddenly became aware, however, that there was a very critical condition in church relations to the government just at our border line, and that there is every appearance of an organized attempt to wipe out the Church and stamp out the Catholic religion in what we have always looked upon as a Catholic nation, the danger

of our brothers in the faith called forth every generous impulse in us to come to their rescue in some way, in any way possible, with the result that some of the ways suggested, more impulsive than judicious, not only tended to react upon ourselves, but actually tended to make their situation more difficult and perilous for the Mexicans whom it was our intention to help. So unanimous was the helpful impulse that those who saw that danger (by reason of a more intimate knowledge of Mexican conditions than could possibly be possessed by the majority), and sought to clarify American Catholic thought, have been forced, not infrequently, into the appearance of lack of sympathy with persecuted brethren, of catering for political or perhaps social purposes to an anti-Catholic sentiment at home, or even of being not very good Catholics. No Catholic likes to take the appearance of any of these things. Nevertheless every Catholic has a right to discuss these things and to contribute to the discussion his knowledge or his opinion. He has not only the right to do so, but the duty, if he has special knowledge and a reasoned opinion. It is a Catholic thing for him to do. Because some have pointed out that in Mexico problems exist which do require solution, even if the present government of Mexico in our opinion is going about solving them wrongly; because some have called attention to the fact that Mexicans as a whole do not look at things as a whole in the same manner as do North Americans as a whole, and because, these things being so, it is necessary for us to understand what they are talking about before we join in the debate, we are now entering upon a second and most important phase: that of studying the causes. Out of this phase, it is to be hoped, will come an orderly, intelligent public opinion as to whether it is possible for us to do anything about it, and if so, just exactly what we can and should do.

Much current discussion among us turns upon church property in Mex-

ico; many "lies" are being "nailed" with the utmost activity; we are very outspoken in our opinion on the right of "the Church" to own property—on the fact that in Mexico the Church never did own property in the figures stated by von Humboldt and other distinguished travelers, or alleged by zealous supporters of the Calles administration. All that would seem to be relatively unimportant beside the fact that when "the Church" does own property, and property becomes a matter of acute discussion in a nation, the Church cannot escape being brought into the discussion; the Church, when it owns property, cannot escape being affected by property. Most of the troubles of the Church in the Middle Ages came from that very thing. Land is at present a matter of acute discussion and of governmental action in Mexico. We should at least study that point and satisfy ourselves whether the Mexicans, either those who are not Catholic, those who are anti-Catholic, and the Catholics, have ideas concerning land which are different from North American ideas concerning land. Unless we reach the same definitions, or see plainly that our definitions are not the same, we can neither discuss nor be very helpful. That is a point affecting the Church in Mexico which is not purely a religious issue. Our civilizations and our political ideas are not the same and never have been.

Another point of current discussion is the position of "the Church" in politics. One hears it vigorously denied that "the Church" is now or ever has been active in politics in Mexico. That is distinctly a point for study. When the Spanish conquerors of Mexico, men trained in eight hundred years of warfare with their Mohammedan invaders, arrived in Mexico and began to partition out land with its inhabitants according to the feudal system of Europe, the missionary priests were certainly extremely active in politics, and it was due to their unceasing activity that the natives were given a chance for their lives. In later centuries archbishops and bishops took active part in government, as high of-

ficers of the Crown; later they occasionally held office as members of the cabinet; priests have been elected to public office or to legislative bodies in many countries. There is a notable example today, Monsignor Seipel, in Austria. There has been in recent years a notable example in Italy: Don Sturzo. Why deny these things? Why not study, if we are truly interested, what has happened? It might be useful in clarifying our minds here in the United States, as to whether there is really any principle involved, and whether in our own country there is any reason why we should stress the Catholicity of any man in public office, provided he be an honest man and a wise and just official. These are interesting thoughts in this controversy concerning Mexico, for our own use.

Another point for consideration is the allegation that the cause of Mexico's troubles is Bolshevism. That is the greatest nonsense that has so far been contributed to the discussion. It is, of course, true that the Third International gives organized training to its agents in turning disorder, dissension, dissatisfaction everywhere to the cause of World Revolution. Even if one did not know it to be a fact that the Third International is now working through its agents on the Mexican situation, anyone familiar at first hand with the principles and methods of that body would know that it was a condition ready for their hand. Aside from that it is sheer nonsense to assert that "Bolshevism" is the cause of the trouble. The causes of Mexico's crisis, political and religious, lie in Mexico's history. This is a crisis in self-government, as well as a religious crisis, and the Mexican hierarchy have contributed more than any other Mexican body to the political development of the people by the manner in which they have met this problem.

The educator's ceaseless endeavor should be to prevent the formation of habits of wrong-doing; for such habits are enfeeblement of will, are the weakness which is misery.—J. L. Spalding.

Evolutionary Pranks in the History of Religion

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

III (Conclusion).

Ethnologists are familiar with the phrase "primitive secret societies," and much has been written about the fraternal associations for all grades of members among the lower races. Now here too the evolutionist has been at work, constructing "stages" through which such societies are supposed to pass in all parts of the world. He strives to bring together unrelated features of social life, when, as Lowie says, "there is neither a historical nor a psychological affinity between these associations." Yet some writers are obsessed by this evolutionary craze, though it has been abundantly shown "that the search for all-embracing laws on the model of Morgan's or Schurtz's scheme is a wild-goose chase and that only an intensive ethnographic study in each cultural province can establish the actual sequence of stages" (l. c., pp. 336 f.).

Dr. Schleiter was, of course, bound to take issue with those who apply this unscientific procedure in the domain of the history of religion. He says: "All evolutionary schemes of religion, without exception, in the determination of the primordium and the serial stages of alleged development, proceed upon a purely arbitrary and uncontrolled basis. The empirical possibilities of the arrangement of the data, starting, in this manner, from a primary point of orientation, are indefinitely numerous, and, if we spread before ourselves dispassionately a number of classical evolutionary schemes, there is little reason to accord preferential respectability to any one of them on the ground of a relatively greater degree of plausibility" (page 39).

One of the favorite phrases of most evolutionary writers on religion is "the evolution of the idea of God." Text-books on sociology are full of this nonsense. But, with other students of comparative religion, Dr. Schleiter holds to the theory propounded about fifteen years ago by Andrew Lang, of

the priority of monotheism among primitive people independently of animism. "One of the doctrines which has been very popular with evolutionary writers from time immemorial, is that the idea of God is a relatively late development in history and represents a mature flowering, as it were, of the religious spirit which is immanent in man. Investigation, however, entirely fails to support this view, there being considerable evidence that the concept of an omnipotent being may arise spontaneously among the most primitive tribes" (page 35). This opinion is all the more worth while, since Schleiter in general gives evidence of a sharply critical attitude towards questions in this field.

It is perhaps the irony of fate that the very land which, ever since Darwin visited there early in the thirties of the last century, has been cited as a region where the aborigines had "no knowledge of a Supreme Being," should now, in the light of later and more systematic research, become known as a region where the people prayed to "one God," whom they regarded as their father and benefactor. This land is Tierra del Fuego at the southernmost corner of South America. In 1922, a most exhaustive study of the language, religion, and tribal customs of the remaining members of the Yagan and Ono tribes of Indians was made by two ethnologists, the Rev. Fathers Koppers and Gusinde, both of the Society of the Divine Word. They won the complete confidence of the Indians and were even initiated into one of their "secret societies." The result of their successful trip of exploration is now before us in a fine volume written by Rev. Dr. William Koppers, who after his return to Austria became Associate Professor of Ethnology at the University of Vienna. (*Unter Feuerland-Indianern. Eine Forschungsreise zu den südlichsten Bewohnern der Erde mit M. Gusinde.* Stuttgart, 1924.)

The two Fathers were especially careful in gathering information as to the early knowledge among the tribes of a Supreme Being, being desirous to know what had been the belief and the practice of their fore-fathers. After considerable hesitation on the part of their "informants," the investigators were richly rewarded for their pains and patience, since the people realized that they would not be laughed at by their questioners.

The Supreme Being, of whom they had knowledge long before Darwin's time, long before the tribes came in contact with any white men, is known in the language of the Indians as Watauinewa. All things belong to him, for he created all things. "It is not to be wondered at, that on the basis of this conception, Watauinewa is considered to be the all-highest (Monau-nakin). He is above all spirits, be they good or bad, and if one of the evil spirits or a medicine-man (Yekamush) should harm anyone, still he could not do anything against the will of Watauinewa. For all tribulations, especially for death, it is he who in the last instance is responsible. This is apparent not only from the numerous prayers to Watauinewa, but was expressly stated by the two most intelligent of our interlocutors."

"Watauinewa is in reality and without question a good God. He is also known as Hitapuan, because, in the opinion of the aborigines, he acts like a father. In fact, by far the most common name given to Watauinewa is Hitapuan (my father). Hence, to the father above they pray for all kinds of gifts and favors. If he grants the petition, they thank their father."

Dr. Koppers comments on these and other facts as follows: "The unusual significance of the discovery concerning the attitude towards Watauinewa among the Yagans naturally soon dawned upon us. For there was question of the Tierra del Fuegians, who, ever since Darwin, had been proclaimed to all the world as complete unbelievers, and were always put forth as examples of absolute primitive godlessness. And now, opposed to this fal-

lacy, there appears a belief in a Supreme Being, so clear and definite as scarcely to find its equal among primitive people. It was naturally our duty to try to make this point especially clear."

"First of all we asked the people themselves: 'Where did you get all this? Was this known to you in former times, or did you learn it from the Christian mission?' The question always received the same answer: 'We did not learn this from the mission, but we have always had all this.'" (pp. 151, 154).

The main objection to be found with a work like that of Dr. Hopkins, is, as has already been stated, that isolated facts of the kind of which the book is full can be interpreted in a variety of ways and used to "justify" any number of conclusions. But the inferences so boldly stated in the opening paragraph of Dr. Hopkins' book, which was quoted at the beginning of this article, are certainly not justified. It is rather naïve to imagine that such far-reaching conclusions can be "proved" by a mass of un-related phenomena brought together from all corners of the earth, and simply labeled "religious." Not only has the main conclusion not been established, but it has not been proven that there is any necessary sequence between the different "forms of worship." In fact, there is no such sequence in religious phenomena. Unilinear evolution has been absolutely rejected by the leading ethnologists of to-day as regards the general development of human culture, and on the basis of careful recent work in comparative religion, it is to be rejected more especially in this highest and noblest domain of man's intellectual life. Opposed to the unscholarly method of trying to "prove" a large thesis by a heap of unrelated phenomena, is that followed by the Rev. Father Brunsmann, S. V. D., in his masterly essay on "The Monotheistic Origin of Religion" (*Jahrbuch des Missionshauses St. Gabriel*, Vol. I, now incorporated in that author's *Lehrbuch der Apologetik*, Vol. I, of which an English translation is in preparation).

Father Brunsmann lays down the thesis that the original religion of mankind was monotheistic and that, in the course of thousands of years, men gradually fell away from their high estate and arrived in the debasing depths of superstition, magic, and ghost-worship. There are two facts especially which speak for the monotheistic origin of religion: the oneness of the name of the deity (*Einheit des Gottesnamens*) among the Indo-Germanic and Semitic peoples, and the development of religion among the widely separated civilized and primitive people of the globe. Hence in almost all pagan religions, among the cultured nations of antiquity as well as among the primitive tribes of to-day, we meet more or less definite reminiscences of Monotheism. The author then examines the name of the supreme deity among the Sanskrit-speaking people of ancient India, Dy-aush-pitar, who stands in solitary grandeur as the God of heaven. In the religion of the ancient Persians, Ormuzd, the principle of good, is superior to Ahriman, the source of evil. These two opposing beings were preceded by a higher eternal being, which created both, according to Greek, Armenian, Arabic, and later Persian testimony. Again, as is well-known to the classical student, Zeus is at the head of the Greek pantheon, being the father of gods and men. The gods became more numerous in post-Homeric times and the Olympian Zeus was replaced by a number of inferior and foreign gods.

The evidence for primitive Monotheism among the various African nations is so abundant that we can only quote Fr. Brunsmann's summary: "We found the belief in a Supreme Being everywhere prevalent. In him the Africans recognize the creator of the world and the source of all good, without, however, showing him in general any special reverence or honor. The thought of God and the worship of the Supreme Being are almost everywhere crowded into the background by ancestor-worship and ghost-worship, by magic and all sorts of superstitions."

Father Brunsmann then traces the

belief in one God among the Australians and the South Sea Islanders, among the Andaman Islanders, among the Malays and the aborigines of North and South America, with the same solidly established result—the occurrence of primitive Monotheism.

The reckless procedure of evolutionists in constructing "development series" leading up to some definite type of culture has often and deservedly been condemned by scholars. For such a method is anything but scientific and often leads to a confusion of important issues. Still we have wondered why Dr. Berthold Laufer, Curator of the Asiatic Section of the Field Columbian Museum, Chicago, in reviewing Lowie's *Culture and Ethnology* (which contains a strong refutation of the evolutionary idea 'as applied to culture) should have condemned the theory of cultural evolution so mercilessly and emphatically as "to my mind the most inane, sterile, and pernicious theory ever conceived in the history of science (a cheap toy for the amusement of big children)." (*American Anthropologist*, New Series, XX, 1918, p. 90).

But when we read and hear of some of the evolutionary pranks still disfiguring books on the history of religion and texts in sociology (of which that by Blackmar and Gillin is a notable example), we wonder no longer at that forcible indictment.

ON PAGAN SOIL

By Rudolf Blockinger, O. M. Cap., Kingyang, Kansu, China

The sky that can frown is the sky that will smile,

And the night is replaced by the day;

The fields that were barren, the fields that were cold,

Are the fields that are fragrant in May.

Now, the hand dealing trial is the hand dealing joy,

All comes from the Father above;

The souls that were barren, the souls that were cold,

Are the souls growing warm in His Love.

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The N. C. W. C. and Legal Advice

From an editorial, "Education and Bureaucracy" in a recent issue of the *Iowa Catholic Messenger* (Vol. 44, No. 48, p. 2) we reprint—and commend—the following suggestion to the National Catholic Welfare Conference:

"We think that the hierarchy, each of whom in their own diocesan affairs, depends so largely on legal advice, ought to have the best available on all questions coming before the Conference . . ."

The *Messenger* ventures this recommendation in the course of its discussion of the Phipps Bill, a measure which would increase the powers and the control of the Federal Bureau of Education in respect to the schools of the country, and which the National Catholic Welfare Conference supported at a considerable cost of time and money.

The FORTNIGHTLY REVIEW gladly agrees that the N. C. W. C. should have the legal advice without which, as the *Messenger* says, Rev. John J. Burke, C. S. P., General Secretary, and Wm. F. Montavon, Director of the Legal Department of the Conference, and Chas. F. Dolle, Executive Secretary of the National Council of Catholic Men, "were not prepared to do the proper

thing with regard to the education bill."

But where, we ask, would the Conference get that necessary legal advice? Certainly not from its "Legal Department." Mr. Montavon, Director of the "Legal Department," is not a lawyer and has no lawyer associated with him. He was for some time an agent of the International Petroleum Corporation in Latin America, but he could hardly have gained in that capacity the training and experience one would suppose requisite for the legal adviser of a Catholic organization operating in the United States.

The General Secretary of the Welfare Conference may have had reasons for selecting Mr. Montavon as the Director of its "Legal Department," but they are by no means apparent in the latter's previous employment and activities or in his recent attempts to represent Catholic interests and opinions with respect to the vital question of education.

\$160,000 has been paid for a seat on the New York Stock Exchange. The Stock Exchange is almost as expensive a place as the United States Senate.

It is better not to read at all than to read only newspapers.—J. L. Spalding.

Catholic Statistics

The question what attitude to take toward the religious census is again confronting the bishops of the country, as the Director of the Census at Washington is now mailing schedules to pastors for the purpose of compiling a census of the religious bodies in the United States in 1926.

When this question came up last time, ten years ago, the F. R. expressed the hope that the bishops would discuss the matter at their meetings, and before the next census came round, would adopt some consistent and uniform plan of filling out the government schedules. Nothing seems to have been done, however, and we are again facing the old perplexing problem.

One of the bishops in a recent circular letter to his clergy reminds them that "it is our duty to exert ourselves to report our total Catholic population. Realizing the influence that naturally comes from numbers," he says, "the different denominations are hard at work to make as large a showing as possible. As Catholics we cannot afford to be backward in this matter. It is of vital importance to the interests of the Church that you report all Catholics, good, bad, and indifferent, in your parish and missions. As you know, all who are baptized Catholics are entitled to be called Catholics, whether they attend services or not, until they have formally renounced the Church."

We may remark, *obiter*, that the latest State census gives this particular diocese, which is credited with 39,450 Catholics in the Official Catholic Directory for 1926, only 21,268 Catholics. Evidently the fallen-away Catholics whom the bishop counts did not tell the State census enumerators that they were baptized Catholics. The discrepancy between the supposed numerical strength of some American dioceses and their respective statistics on marriages and births, is shockingly suggestive of either prevarication or downright stupidity.

This question of Catholic statistics is one which cries to Heaven for a cor-

rect solution. Not until we know how many Catholics we really have, can we begin to figure out what our losses have been and what measures should be taken to keep what we have and insure a normal growth in future.

While it is technically true that every baptized Catholic has a right to be counted as a member of the Church until he formally renounces the Church, and while it may be advisable for a number of reasons to count those who are practically fallen away, though not formal apostates, as Catholics in a general census, the practice of padding the statistics in the Official Catholic Directory seems to this writer but a means calculated to deceive ourselves and others concerning the true state of the Church, which, as the F. R. has pointed out on a number of occasions during the thirty-three years of its existence, is far less satisfactory than most of us would like to believe.

Church Architecture in America

Commenting in the *Southwest Courier* on Msgr. Seipel's impressions of Catholic America, Bishop Kelley of Oklahoma admits that in the building of churches we have been copying, nay shamming, in an unjustifiable manner.

"I well remember," he writes, "when building a beautiful parish church, securing my material on the ground by the use of field stone contributed by the congregation itself from their farms, that I substituted galvanized iron for cut-stone. My ornamental pillars were merely shells over the actual wooden pillars and the supposedly cut stone capitols on the inside were all made of plaster. I had the excuse of poverty, of course, but in reality, with the same amount of money, I might have secured a more genuine as well as an honest building. There are few churches in the United States that have escaped what we always supposed was the necessity of imitation and of sham. Monsignor Seipel's criticism suggests that we might well attempt to evolve an American style of church architecture."

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The Liturgical Apostolate

One of the St. Louis Catholic weeklies recently carried an editorial, the purpose of which ostensibly was to introduce to its readers the new liturgical review *Orate Fratres*. The editors of the latter publication will no doubt be pleased to see the attention given to their endeavors. On the other hand they will be disappointed at the lack of understanding displayed for their real aims and purposes. The very first paragraph of the editorial makes a statement to which the sponsors of the liturgical apostolate can not subscribe.

The sentence referred to reads: "Liturgy, it may be noted, signifies public service, that is, a *ceremonial*, observed in connection with religious worship." "Public service" is indeed the etymological rendering of the—originally Greek—word "liturgy." But, to identify liturgy with "a *ceremonial* observed in connection with religious worship," were it not a common error, would be unpardonable. The

necessity of clearing up such misapprehensions is one of the reasons for the existence of the liturgical apostolate. To define liturgy as a ceremonial, is little better than, with Schleiermacher, to define religion as "a feeling of dependence." Religion is more than a feeling, and liturgy is more than ceremonies. Ceremonies, in the present dispensation, are of human institution. Hence they should never be identified with liturgy, the essence of which is of divine institution. Ceremonies are but part of the outward expression of the inner content of the liturgy. Therefore they constitute only one element in its make-up, and that by no means the most important one.

Liturgy is defined by the best present-day authorities as the corporate, official divine service which the Mystical Body of Christ (*i.e.*, the members of the Church in union with Christ their Head) offers to the Heavenly Father. It includes, therefore, the seven Sacraments and above all the Eucharistic Sacrifice as it is celebrated by

the priesthood instituted by Christ, and, added to these (by the *Church*) the chants, prayers and *ceremonies* through which the Sacrifice and the Sacraments have received a precious setting. This is the true and adequate meaning of liturgy, and in this sense only is the term used by the sponsors of the liturgical apostolate. The altogether too prevalent notion which makes liturgy equivalent to ceremonies, confuses the gem with its setting, the inner content with its outward forms.

Owing to this confusion of fundamental ideas the aims of the liturgical apostolate are often misunderstood. A striking example of this is found in the editorial referred to above. "The magazine [*Orate Fratres*]," it says, "is intended to further the idea of a liturgical apostolate and make it practical with a view to intensifying Catholic devotion and increasing the spiritual life of the people." All of which, if rightly understood, is true enough. But, it is further stated that this renewal of the spiritual life is to be accomplished "by making them [the people] acquainted with the significance of the ceremonies that accompany Catholic services, devotions, and rites." Here again the part is confused with the whole. Knowledge of liturgical ceremonies, coupled perhaps with admiration for their beautiful significance, does not make up liturgical piety, nor will it notably intensify Christian life. The liturgical apostolate seeks rather to lead the faithful to *active participation* in the liturgy, in order that they may more abundantly partake of divine grace at its richest fountains. Acquaintance with ceremonies and their significance is of practical value to the spiritual life only in so far as it is an aid to active participation in the liturgy. Hence only in so far as the people's better knowledge of them conduces to this end, do ceremonies enter at all into the aims of the liturgical apostolate.

Realizing that the liturgical apostolate is a most potent instrument in the hands of the Church for the renewal and perfection of Christian piety, we are eager to see it make rapid

progress. Hence everything which helps to further it is welcomed. But like many another movement in the Church, it is liable at first to be misunderstood and hindered rather than helped by partial and erroneous statements of its aims and purposes.

(Rev.) M. B. Hellriegel

Church Music

The *Fischer Edition News* reminds us that the death of the founder of the firm of J. Fischer and Bro., Mr. Joseph Fischer, occurred twenty-five years ago. It was his ambition in founding a publishing house to devote his principal attention to the publishing of Catholic church music. This aim has never been lost sight of, and to-day the house of J. Fischer & Bro. stands forth as the largest supply house of Catholic church music in America, handling not only their own large output, but the publications of other houses as well.

While J. Fischer & Bro. have published some church music of a kind that has not found the approbation of such severe critics as our late friend, Mr. Joseph Otten, it must be said to the firm's credit that it has never lost sight of the high ideals of its founder, and we are glad to see the same number of the house organ which calls attention to the death of Mr. J. Fischer giving the place of honor to a programmatic article on "Church Music, its Significance and Mission," translated from Father William Weitzel's splendid book, *Kirchenmusik und Volk*, in which the aim of church music is correctly defined as "the glorification of God according to the will and spirit of the Church, and after the accomplishment of these, the edification of His creatures." To publish such music is a high and worthy aim.

An interesting controversy has arisen in the pages of the *Cacilia* concerning Father H. Gründer's "Missa Liturgica," recently published in that magazine (cfr. F. R., XXXIII, 23, p. 537). Mr. Charles Korz, we note, "regrets the publication of the Mass because it is impractical and faulty in musical construction."

A New Volume of Pastor's History of the Popes

The tenth volume of Dr. Ludwig von Pastor's *Geschichte der Päpste* (which it would be trite at this date to describe as monumental, since all the world knows that it has no equal), deals mainly with the pontificate of Sixtus V, which lasted from 1585 to 1590, and with the very short pontificates of Urban VII, Gregory XIV, and Innocent IX, who together ruled less than two years.

Sixtus V was one of the really great popes, though we cannot say that his personality, as here described, is particularly attractive. Dr. Pastor, with his usual thoroughness and the advantage of innumerable new documents, sets aside the portrait of Sixtus V painted by Ranke and Hübner, and repaints it with his own colors, which evidently correspond far more faithfully to the reality. Sixtus V, though somewhat unsympathetic as a man, was successful as ruler of the Papal States, which he cleared of bandits and gangsters; as a politician in his dealings with Philip II, Henri III, and Queen Elizabeth of England; as a reformer within the Church, and as architect of a new Rome, though he failed egregiously as editor of a new edition of the Vulgate. This edition, corrected by himself, had to be withdrawn by his successor and the work did not take final shape until Clement VIII, in 1592.

This character sketch of Sixtus V is undoubtedly one of the best things the famous historian of the papacy has ever done.

Dr. von Pastor is now in his 72nd year, and we sincerely trust he will be spared to continue his History of the Popes until 1800, as he has planned. We also hope that volumes VIII, IX, and X of the *Geschichte der Päpste* will soon be made accessible to the English-speaking public. (Freiburg: Herder & Co.; American agents: B. Herder Book Co.)

What we steadfastly will to be, we become.—J. L. Spalding.

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Notes and Gleanings

The F. R. has many warm friends among the members of the American hierarchy, all of whom, without exception, are now on its mailing list, and all of whom, we believe, read the magazine with interest. One of the archbishops, in renewing his subscription for the current year, writes to the editor: "Herewith check to apply on your excellent REVIEW. It is worth much more than that. Would to God there were more writers of your calibre! At every place where I have been in the last thirty years, I have read with pleasure, read and 'studied,' so to say, your FORTNIGHTLY. May God continue to bless your work!"

Messrs. Fr. Pustet Co., Inc., of New York, inform us in connection with our notice of the 31st edition of Sabetti-Barrett's *Compendium Theologiae Moralis* (F. R., XXVIII, 24, p. 560), that "Father Barrett is not dead, for he called in our store last Friday and is very much alive and in good health." *Quandoque dormitat et bonus Home-rus!* We are unable to say how we got it into our head that Father Barrett was dead, and we apologize to him and his publishers and express the hope that they may co-operate for years to come in keeping Sabetti's useful *Compendium* up to date and adapted to the requirements of American seminarists.

To ascertain the truth with regard to the religious affiliation of Joseph Mohr and Franz Xaver Gruber, author and composer, respectively, of the Christmas song, "Stille Nacht, heilige Nacht" (Silent night, holy night), the Central Bureau of the Central Verein wrote to the Archbishop of Salzburg and now has documentary evidence to prove that Mohr was a Catholic priest and Gruber a Catholic choirmaster. The story that they were Lutherans was inspired by a relative of Gruber in Texas, a lady who belongs to a Lutheran branch of the family, which emigrated from Salzburg to East Prussia. The lady naturally supposed that, as the East Prussian Grubers are all

Lutherans, their relatives in Salzburg must also belong to that faith, although the very given name of Franz Xaver Gruber might have given her pause, since Lutherans are not in the habit of bestowing the names of Jesuit saints on their children. Those interested in the matter may obtain copies of the documentary evidence by writing to the Central Bureau, 3835 Westminster Place, St. Louis, Mo.

We are indebted to the Rev. M. Helfen, of Brooten, Minn., for a copy of an interesting address delivered by him before the annual convention of the Catholic "Staatsverband" last September. The address deals with the Catholic stage, its present condition and necessary improvement. The average Catholic has no adequate conception of the importance of this subject, and because it is so important and so little understood we hope that Father Helfen's address, which can be obtained in the form of a leaflet, will be widely circulated and attentively read.

The sudden death is reported from Breslau, where he was about to lecture, of the Rev. Dr. Stanislaus Stephan of Marklissa, an ardent promoter of the liturgical movement. Shortly before his demise he had established a magazine under the title *Liturgie und Leben* and prepared for the printer the first volume of a complete German translation of the Roman Breviary with explanations for the liturgical prayer of the laity (to be published by Kösel & Pustet of Munich). *R.i.p.*

On January first the *New York Times* will begin the publication of a special edition, printed on durable rag-paper. This is not a new idea, but was practiced in Europe long before the Great War. The paper on which our daily journals are printed, is so poor that, in order to preserve a daily record of our age, special editions must be printed on special paper. The *Times* says that the newspapers which tell of the World War have "already yellowed and aged so badly in the files

that complete disintegration and disappearance are only a question of a few years more." Even with this rag-paper edition, planned for the use of libraries, we shall hardly make the records of our day as lasting as did the Egyptians with their papyrus. We shall just about manage, we are told, to return to the durability of our Revolutionary War forefathers. We can slaughter a forest in a night; we can smear its pulp with ink in an hour; what can we preserve out of all our feverish activity?

The annual Church Unity Octave will begin on the Feast of the Chair of St. Peter at Rome, Jan. 18th and end on the Feast of St. Paul's Conversion, Jan. 25th. Originating in America, it was extended by papal brief to the universal Church and every year its observance becomes more widely established. Even Protestants, notably Anglicans, have begun to emulate Catholics in praying for the general and particular intentions of the Octave. This is all the more wonderful because the specific thing prayed for is the return of all dissident Christians to communion with the Chair of Peter, the divinely constituted center of Catholic unity. Institution by the Holy Father of the new Feast of the Kingship of Christ has added a further impulse to the movement which has been gathering momentum during the past five years and which, it is believed, will soon culminate in the observance of the Church Unity Octave in every Catholic church of Christendom.

The only question open to reasonable discussion in the Vanderbilt-Marlborough marriage case is the sufficiency of the evidence of coercion; of this evidence, at this time, we know nothing or next to nothing; all we can say is that it has proved sufficient to convince the most conservative court in Christendom that no contractual relationship of marriage existed between the parties, and that ought to be enough to quiet at least the apprehensions of Catholics.

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- Kunze, O. Heliand. Die altsächsische Evangelienichtung nebst den Bruchstücken der altsächsischen Genesis. Im Verfass 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.
- 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.
- 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.
- Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50.
- D'Ars, Jacques. La Vie Merveilleuse du Curé d'Ars. 5th ed. Paris, 1925. 50 ct. (Wrapped).
- O'Connell, R. V. (S. J.). Our Lady Mediatrix of All Graces. Baltimore, 1926. \$1.
- Lanslots, D. I. (O. S. B.). The Primitive Church, or The Church in the Days of the Apostles. St. Louis, 1926. \$1.75.
- Huonder, Antony, S. J. At the Feet of the Divine Master. Second Series: The Night of the Passion. Short Meditations for Busy Parish Priests. St. Louis, 1926. \$1.50.
- Landrieux, J. R. The Forgotten Paraclete. Tr. by E. Leahy. London, 1924. \$1.
- McCloy, J. A. (S. J.) The Unknown God. (Sermons). St. Louis, 1924. \$1.
- Herbert, Fr. (C. P.). The Preachers of the Passion, or, The Passionists of the Anglo-Hibernian Province. With preface by Herbert Lucas, S. J. London, 1924. \$1.50.
- Woods, Hy. (S. J.). Jesus Christ, the Exiled King. St. Louis, 1926. \$1.50.
- Jansen, Bernard, S. J. Wege der Weltweisheit. Freiburg, 1924. \$2.
- Carver, Geo., and Geyer, Ellen M. Representative Catholic Essays. N. Y., 1926. \$1.50.
- Kreitmaier, Jos., S. J. Von Kunst und Künstlern. Gedanken zu alten und neuen künstlerischen Fragen. Freiburg, 1926. Illustrated. \$2.

THE FORTNIGHTLY REVIEW

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George Goyau's study of the late *Cardinal Mercier* has been translated into English. M. Goyau, among other things, explains how the Cardinal was induced to preside, reluctantly, but with a sense of personal duty, over the so-called Anglo-Catholic Conversations at Malines. When the minutes of those conversations are published, they will, according to this writer, show "the most relentless logical cross-examination of the Anglican delegates by the Cardinal of Malines." Few men had as good reasons as Cardinal Mercier for being completely confident in their own power to illuminate the clouds under which the "Anglo-Catholic" pretensions have grown up, and few men felt so strongly as he did the urgent call of an appeal for a fair and impartial hearing by earnest Christians who considered that they had been treated unfairly.

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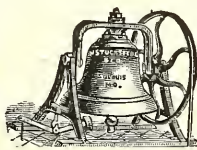
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Current Literature

—*The Girl from Mine Run*, by Will W. Whalen, "the priest who never reverences himself on the title pages of his books," is the story of a white-souled servant girl pitted against a society butterfly who lives only for her own caprices, has no love for anyone but herself, and neglects her husband, home, and children. The author writes with simplicity and force and fearlessly strips away the golden veil, showing the sin and sorrow skulking about in the brown-stone mansion, with the kitchen maid moving pure as a ray of white light through it all. Father Whalen is the most promising of our present-day Catholic novelists, and this book sets a new standard for Catholic fiction. (B. Herder Book Co.)

—The three latest pamphlets sent us by the Paulist Press (*St. Francis of Assisi*, *St. Ursula*, and *The Rosary*) strike a distinctly spiritual note, and we again express our high appreciation of the practical and up-to-date work of those responsible for this undertaking. The small price of these fine brochures ought to secure for them a generous patronage.

—*The True Life*, by the Rev. Franz Riemmer, translated from the German by Miss Isabel Garahan, is described in the subtitle as "A Little Book on Grace." It is written in a popular style and so abounds in ennobling thoughts and spiritual unction that it may be ranked with some of the best works of the older masters. The translation is faithful and the style attractive. (B. Herder Book Co.)

—The problem of vocations to the priesthood and to the brotherhoods and sisterhoods of the Church, or rather the problem of the failure of such vocations to keep pace with our growing needs, has interested all those who are concerned about the future progress of the Catholic faith in our country. Hitherto many of our sisterhoods have received new members from the Catholic countries of Europe, especially Germany and Ireland. But this policy cannot continue indefinitely, and

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for practical reasons, especially in our school work, we need young men and women trained to American ways. Hence any one who shows our American youth the beauty and excellence of the priestly and religious life deserves well of a noble cause which we all have at heart. Fr. F. J. Remler, C. M., who is known for some timely and solid spiritual works, has taken up this problem of vocations and done his work well. We recommend his booklet to priests and Sisters who want to talk about vocations. The methods of "conversation" adopted by the author, the opportunity given to his listeners to propose their difficulties in their own way, add to the interest of this timely booklet. We bespeak for it a wide circulation. The price makes it suitable for general distribution and it ought to be added to the "book-racks" in our churches and reading-rooms. (*Conversations on Vocations*. The Vincentian Press, St. Louis, Mo.)

—No. 9 of that attractive series of spiritual writings known as "The Orchard Books" contains (1) the *Treatise on Prayer and Meditation*, by St. Peter of Alcantara, translated by Fr. Dominic Devas, O. F. M., who also contributes an introduction and a biographical sketch of this famous master of the spiritual life, and (2) *Pax Animae*, a devotional treatise which is generally attributed to St. Peter, but in reality is the work of John of Bonilla. The two treatises are fittingly grouped together in one volume because they form an important part of the Franciscan contribution to that great body of spiritual literature for which the world is indebted to 16th century Spain. (Benziger Bros.)

—*Sacred Eloquence* is "A Guide Book for Seminarians" by Charles H. Schultz, Professor in St. Francis Seminary, Loretto, Pa. (John Murphy Co., Baltimore, Md.) Goethe stated the difficulty confronting the speaker who is not in deepest sympathy with his subject when he said: "Wenn ihr's nicht fühlt, ihr werdet's nicht erjagen." The same difficulty confronts the writer of a textbook on oratory. How teach those subtle qualifications that make for successful, impressive, and persuasive public speaking? We are not so sure that the writer of this text has succeeded in conveying that mysterious power which "must be felt" before it can be expressed. There are some regrettable errors in spelling and occasional misquotations. For instance: "For He was teaching them as one having power, and not as their Scribes and Pharisees." It should be "*the* Scribes." Again on page 44 we read "Schleineger" for "Schleiningger" and "Quintillian" for "Quintilian." Is it quite correct to say that "the eternal Logos, in becoming the Son of Man, condescended to be subject to those laws of eloquence which he had implanted in the human soul at its creation in the image of God"? There is much doubt as to what these "laws" might be. Still, as an attempt by a layman to present this thorny subject to students we welcome the work and are glad to note that it has already received warm encomiums from the press.—A. M.

—No one is better qualified to interpret for us the personality of St. Thomas than Msgr. M. Grabmann, who in his various writings on the

Angelie Doctor has proved himself at once a man of keen scientific interest and deep spiritual comprehension. In his booklet, *Das Seelenleben des hl. Thomas von Aquin* (No. VII of "Der Katholische Gedanke;," Munich: Oratoriumsverlag), he demonstrates from the *acta* of the canonization process and from the writings of St. Thomas, how that eminent monk and scholar practiced the virtues of *sapientia*, *caritas*, and *pax*, which form the pivotal points of his spiritual life, as they should of that of every good Catholic who is intent upon imitating Christ.

New Books Received

- The Faith of the Gospel.* Brief Sermons for the Sundays of the Year. By the Rev. Michael Andrew Chapman, Editor of The Acolyte. viii & 249 pp. 12mo. B. Herder Book Co. \$1.75 net.
- The Catholic Church and History.* By Hilaire Belloc. (The Calvert Series). 109 pp. 12mo. Macmillan. \$1.
- The Theology of Saint Paul.* By Fernand Prat, S. J. Translated from the Eleventh French Edition by John L. Stoddard. Vol. I. xiv & 523 pp. Svo. Benziger Bros. \$5.25 net.
- Ecclesiastical Training.* Being a Short Treatise on the Scriptural Formation of Aspirants to the Priesthood. By Cardinal Bourne, Archbishop of Westminster. vii & 108 pp. 12mo. Benziger Bros. \$1.35 net.
- The Spiritual Works of Abbott Blossius.* Vol. V. *The Sanctuary of the Faithful Soul.* Part II. Revised and Edited by Bernard Delany, O. P. xxiv & 136 pp. 16mo.—Vol. VI. *The Paradise of the Faithful Soul.* Part I. Revised and Edited by the Same. xv & 143 pp. 16mo. Benziger Bros. Each \$1.25 net.
- The Mirror of the Blessed Life of Jesus Christ.* By Nicholas Love, Prior of Mount Grace Charterhouse (1410-1421). Edited by a Monk of Parkminster. (The Orchard Books. X). xxvi & 322 pp. 16mo. Benziger Bros. \$1.65 net.
- The Reign of Jesus Through Mary.* By Fr. Gabriel Denis, S. M. M. Translated from the French by Fr. Andrew Somers, S. M. M. xviii & 380 pp. 32mo. Benziger Bros. \$1.15 net.
- The Secret of Mary.* By Bl. Louis-Marie Grignon de Montfort. New Edition Revised and Annotated by the V. Rev. A. Lhoumeau, S. M. M. Translated from the French by Rev. A. Somers, S. M. M. vii & 56 pp. 32mo. Benziger Bros. 20 cts., net. (Wrapper).
- Katholischer Literaturkalender.* Begründet von Heinrich Keiter. Herausgegeben von Dr. Julius Dornreich. 15. Jahrgang. Mit 5 Bildnissen. xxx & 510 pp. 5¼x6¾ in. Herder & Co. \$4.25.
- Lift Up Your Hearts.* Scripture Maxims and Spiritual Reading for Every Day in the Year, Meditations and Considerations for the Monthly Recollection and the Annual Retreat, together with a Prayer-Book for all Ordinary Needs. Edited by Rev. F. X. Lasance. xxvii & 875 pp. 4x6½ in. Benziger Bros. Price \$2.75 up, according to binding.
- The Angel World.* By Rev. Simon Augustus Blackmore, S. J. 303 pp. 12mo. Cleveland and Columbus, O.: John W. Winterich. \$1.75 net.
- Die Stationskirchen des Missale Romanum.* Mit einer Untersuchung über Ursprung und Entwicklung der liturgischen Stationsfeier. Von J. P. Kirsch. (Ecclesia Orans, 19. Band). xiii & 271 pp. 16mo. Herder & Co. \$1.75 net.
- Katholisches Kirchenrecht.* Mit Berücksichtigung des deutschen Staatskirchenrechts. Von Dr. Albert Königer. (Herders Theologische Grundrisse). xvii & 514 pp. Svo. Herder & Co. \$3.75 net.
- Religion and Citizenship.* By the Rt. Rev. John J. Dunne, D. D., V. G., Auxiliary Bishop of New York. 40 pp. 32mo. The Paulist Press. 5 cts. per copy; \$3.50 per 100.
- Summa Theologiae Moralis iuxta Codicem Iuris Canonici.* Vol. II. *De Praeceptis Dei et Ecclesiae.* Scholarum usui accommodaverat H. Noldin S. J. Editio 18a, quam recognovit et emendavit A. Schmitt, S. J. 746 pp. Svo. Innsbruck: Fel. Rauch; American publishers: Fr. Pustet Co., Inc. 1926.
- De Sexto Praecepto et de Usu Matrimonii.* Scholarum usui accommodaverat H. Noldin, S. J. Editio 21a, quam recognovit et emendavit A. Schmitt, S. J. 111 pp. Svo. Innsbruck: Fel. Rauch; American publishers: Fr. Pustet Co., Inc. 1926.
- Your Religion: What it Means to You.* By Rev. W. H. Russell, Columbia Academy, Dubuque, Ia. xii & 311 pp. 12mo. B. Herder Book Co. \$1.75 net.
- Wunder im Weltall.* Ein Buch aus Natur und Werk. Herausgegeben von Paul Siebertz. xii & 422 pp. large Svo. Richly illustrated. Munich: Joseph Kösel & Friedrich Pustet. M. 10.
- Little Atlas of Catholic Missions.* 75 & 31 pp., 3½x6 in., with 20 colored plates. Published by the Society for the Propagation of the Faith, 109 E. 38th Str., New York City.
- Boys' and Girls' Prayer Book.* By Francis J. Finn, S. J. Illustrated. 320 pp., vest-pocket format. Benziger Bros. Eight bindings, 35 cts. to \$1.75.
- The Principles of Catholic Apologetics.* A Study of Modernism based chiefly on the Lectures of Père Garrigou-Lagrange, O. P., "De Revelatione per Ecclesiam Catholicam Proposita," adapted and re-arranged by Rev. T. J. Walshe. 392 pp. Svo. Sands & Co. and B. Herder Book Co. \$4 net.

A SPRINKLE OF SPICE

During the war period an attorney, armed with the poisoned sword of war hysteria, was trying to slay an inoffensive pacifist. In keeping with the times, some German letters were purloined from the defendant's files and presented at the trial. Like a jumping-jack popping from his box, the lawyer dramatically demanded: "Who is Mr. Gruss?" Confusion. "Yes, Mr. Gruss. You have many letters from him." "I have not. I know no such person." "Don't know him? Why here are a dozen letters from him—from Germany—all signed H. Gruss." Confusion worse confounded. Finally the defendant asked to see the letters and sure enough there it was at the end of every one, "Herzlichen Gruss," with no further signature. With a smile he passed a German dictionary to the attorney, who had, at least, vindicated his solid Americanism.—*The Nation*.

Sister had prepared the class to receive the Archbishop when he should come to visit the school. "And if the Archbishop speaks to you, be sure and always say, 'Your Grace,'" Sister had cautioned them. When the Archbishop came he spoke to little Dorothy in the front bench. "What is your name?" he asked. And Dorothy blessed herself and, putting her hands together, said: "Bless us, O Lord, and these Thy gifts which of Thy bounty we are about to receive. Amen."

In his new book, *The History of Witchcraft and Demonology*, Mr. Montague Summers records how an American claimant to divinity lost credence. Declaring himself to be Christ, a man in a Southern State, about the year 1830, threatened the world with immediate judgment, and many hysterical subjects were affected by his denunciations. One day, when he was addressing a large gathering, a German asked him humbly to repeat his warnings in German for the benefit of those who knew only that tongue. The speaker answered that he had never been able to learn that difficult language,—"a reply seeming so ludicrous in one claiming divinity that many of the auditors were convulsed with laughter, and so profane a charlatan soon lost all credit."

A bill has been introduced into the legislature of one of the Western States that should go far toward eliminating accidents at grade crossings. It is to the effect that "when two trains on different tracks approach a certain crossing, they must both stop and neither proceed until the other has passed."—*Chicago Tribune*.

Recalling the days when the government ran the railroads.

Notice in a Kansas paper: "Positively no more baptizing on my pasture. Twice in the last two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners."

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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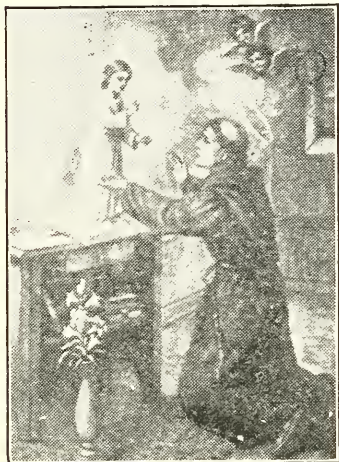
Worker of Padua

"The sea obeys and fetters break,
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 undoubtedly 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 begins 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.

Some Recent Testimonials

F. R. K., Seattle, Washn.: "Please accept the inclosed thank-offering for a favor received through the Novena to St. Anthony. Thanks to the dear Saint I sold my two vacant lots at reasonable prices and have everything adjusted satisfactorily. I trust you will have continued success in your good work."

Mrs. T. C., Illinois: "Inclosed find offering which I promised some time ago for bread for Saint Anthony's poor if I should get a good well on our farm. Thanks to Saint Anthony we have just drilled a very good well."

Mrs. J. A. F., Roanoke, Va.: "Please publish my thanks to Saint Anthony for the return of a lost watch. I surely thought it was gone, but in two weeks from the day I began prayers to Saint Anthony, the watch was returned. I am inclosing offering which I promised for the Bread Fund."

Mrs. C. G., Fort Wayne, Ind.: "Enclosed find check which I promised St. Anthony in return for a great favor received from the Novena you so kindly entered for me."

J. I. W., Edgewood, R. I.: "Enclosed is the thank offering I promised. St. Anthony works fast so I am making haste to send you the check."

Mrs. J. C. E., Pittsburgh, Pa.: "Enclosed find thank offering for Saint Anthony's Bread, which I promised for a very great favor received. Many thanks to Saint Anthony, and thanks to you all for your prayers and Novenas. I wish you would publish this so that everyone may see how good it is to put trust in Saint Anthony."

Mrs. C. G., Fort Wayne, Ind.: "Enclosed find one dollar for St. Anthony's Bread, in thanksgiving for a favor received. For some time I had not heard from my son about whom I was very much worried. I made a Novena to St. Anthony promising publication if my prayer was heard. Thanks be to God I heard from my boy before the Novena was completed. Kindly publish."

Prayer Manual containing directions for making the Novena, 10c postpaid.
"Life of St. Anthony," 25c. Address your petitions to

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The Fortnightly Review

VOL. XXXIV, No. 2

ST. LOUIS, MISSOURI

January 15th, 1927

The "Kulturkampf" in Guatemala

By Dr. E. Saguntinus

The situation of the Catholic Church in Guatemala has long been even worse than that of the Church in Mexico, for two reasons. In the first place, there is far greater scarcity of clergy in the smaller country than in Mexico. Secondly, there has been no bishop in Guatemala since 1922. A Vicar-General, Monsignor Alvarez, is the highest ecclesiastic in the country. All clergy of foreign birth have been expelled, all Catholic schools closed, and all charitable institutions secularized. The Guatemalan situation, however, attracts less attention than that of Mexico, first, because very little news of the Central American republic ever finds its way into our press, and, secondly, because the Mexican episodes have been somewhat more spectacular and sensational.

In April, 1920, Manuel Estrada Cabrera, who had dominated Guatemala as dictator for nearly a score of years, was overthrown by a national uprising, all elements feeling that his régime had been put up with too long. Cabrera narrowly escaped being lynched. He was hustled into prison, where he died several years later.

For the first time in a generation, a period of genuine political liberty ensued. Carlos Herrera, a man of great probity and ability, was elected president. The finances of the country were overhauled. Men of standing and character were sent to represent Guatemala at Washington and other capitals, instead of the creatures whom Estrada Cabrera had employed. It will give some idea of the level of the diplomatic representatives of the latter to mention the fact that his last minister to Washington, Joaquín Méndez, lingered

around Washington for years after the dictator's fall, and was finally expelled from the United States as a professional alien bootlegger along in 1922 or 1923. Méndez's signature, by the way, is appended to the treaty of Versailles, inasmuch as Guatemala had entered the war in 1917 in order that Estrada Cabrera might seize all the German private property in the country.

Suddenly, in December, 1921, the constitutionally elected President of Guatemala was seized by a gang of military politicians and run out of the country, and the régime of Estrada Cabrera began all over again,—perhaps worse, for none of the new clique could be compared with the old dictator in ability. A certain General J. M. Orellana was made president. He sent the Grand Master of the Masons to New York and Washington to secure recognition by the United States. This individual, and certain agents of the revolutionists who had been at work in this country for months, soon achieved the desired object. Despite his reputation as a great stickler for constitutionalism, Secretary Hughes took whatever affirmative steps had to be taken to bring about recognition by President Harding in February, 1922. Another hanger-on of the Cabrera régime became Guatemalan minister in Washington, an individual who has been intermittently mixed up in libel and divorce cases in Washington since 1912.

In September, 1922, the Archbishop of Guatemala City was seized and expelled, on the ground that he was a Jesuit. He was in fact a native Guatemalan, and a cultivated and zealous

member of the Society of Jesus. He had been appointed archbishop after the government had hounded two of his predecessors into exile and had come within an inch of cutting the throat of the auxiliary bishop, who managed barely to escape to the United States in the winter of 1919-20.

President Orellana and his two most prominent advisers, General Jorge Ubico and Adrian Recinos, seemed bent upon exterminating the Church root and branch. At one time his measures reached such an extreme point that even the students in the National University went on a strike. Anybody acquainted with the predilections and frame of mind of Latin American university students will realize how profound an effect the government's policy must have had to produce such a result. A series of decrees, each more pompous and preposterous than the last, filled up the course of the years 1923 to 26. Years of hard labor were threatened for any opponents of the government's religious policy, and when the danger of labor movements arose, the same extraordinary penalties were prescribed for any persons guilty of counselling or leading strikes. There is not much organization of labor in Guatemala, most of whose two and a third million inhabitants are Indians or Indo-Latins engaged mainly in agriculture. Such organization as labor had, however, tended more and more to adopt an attitude of criticism, and eventually of hostility, to the administration of President Orellana.

A rift had occurred among the followers of Orellana and it was not certain who would be able to secure the presidency in the election constitutionally due late in 1927. The problem suddenly took on a new phase through the sudden death of the President, in the early fall of 1926, making necessary the holding of an election without further delay. This election occurred on December 4. There were but two candidates, the Vice-President, Chacón, who had succeeded Orellana, and the latter's right-hand man, General Ubico. Chacón appears to have received about two-thirds of the votes

east. Like vice-presidential candidates in other countries, he had been a person of no importance whatever, and was selected by Orellana to hold this post precisely for this reason. He is a man with little administrative experience, but he enjoys more or less general respect. So far as one can gather from talking with Guatemalans or perusing the press of that country, the opinion seems to have prevailed during the presidential campaign that while Chacón had no very positive qualities to recommend his election, he had none of the grave and sinister defects of his opponent, a notorious and unrepentant survivor of the Cabrera régime.

It will give some notion of the present state of opinion in Guatemala with regard to the anti-Catholic legislation of the Orellana administration to reproduce a courageous declaration from a well-known and popular Catholic lawyer, Marcial Prem. Señor Prem was consulted by the Union for the Protection of Catholic Interests as to the validity of the two most recent decrees of Orellana, executive orders 917 and 918. The comment on the spirit which lay back of the promulgation of these orders will be surprising to many who have been in the habit of thinking that Latin-American Catholics are afraid to speak plainly in their own countries. The letter which follows appeared in *El Imparcial* of Guatemala City, in the issue of November 22, 1926, from which this translation was made. Dr. Prem has lived in the United States at various times and has occasionally represented his country on boundary arbitrations and in other legal and diplomatic matters.

“Guatemala City, Nov. 19, 1926. Señor Don F. Fernández Hall, 16 South Twelfth Avenue, City. My dear Sir: Acknowledging your professional consultation on your own behalf and that of the Catholic Union relative to executive orders numbers 917 and 918, I take pleasure in stating that there is really very little that I can add to the cogent opinions of the distinguished counsellors-at-law already published in *El Imparcial*. The solid rea-

soning and conclusions of these opinions I endorse heartily, for I think they show indisputably that the decrees in question were unconstitutional and hostile, not only to the liberal spirit of our Constitution, but also to the liberal and democratic principles which we are wont to profess. This type of attack on liberty, personal freedom, and the guarantees which the law accords to all inhabitants of this Republic are not only profoundly prejudicial to the individuals whose religious feelings they wound, but they wreak great damage upon the government that indulges in them. Such measures are bound to rob the government of extensive, perhaps decisive, support, above all in a country where 95 per cent of the population are Catholic. A policy of this sort, moreover, indicates that the government is so weak and so little guided by justice, reason, and sound public opinion that it thinks itself obliged to resort to such arbitrary and terroristic acts in order to avoid collapse. A nation-wide protest could not but be the answer. Our fellow-countrymen abound in qualities such as loftiness of spirit and generosity of soul; and they indignantly condemn violence such as decrees 917 and 918 embody, whether it relates to the clergy or to anyone else who has had the mischance to become the victim of brutal savagery. There could be no more striking proof of the government's complete lack of prestige and moral standing adequate to preserve domestic peace and order than its resort to these measures of veritable terrorism. The shallowness of the government is also evident when it takes steps like these decrees. Everybody knows how extensive are the means, wholly dignified and above board, which governments possess in making their views prevail without even resorting to extremes of this character; and when there is a failure to use these proper and efficacious measures, it is evidence of a low state of intellectual capacity in the circles of the governing class. Only cowardice could lead an administration to make mountains out of mole-hills; and cowardice

is what we have been suffering from for some time in our foreign policy. It is the policy of fear, in fact, that we follow abroad. We have consequently lost much of our standing, not only in Central America, but elsewhere. How humiliating and disastrous this policy has been, I shall refrain from indicating just now, out of feeling for what national self-respect still survives. This fear has pervaded many classes, and numbers of our citizens, therefore, have lost their will to defend their endangered rights with the courage, steadfastness, and dignity which are appropriate and necessary. It must not be assumed from the foregoing that I advise anyone to resort to insubordination and disorder. Quite the contrary. I urge that we all conduct ourselves with honor, energy, and patriotism within the compass of our legal duties. If we are to compel respect, we must ourselves give the finest example of respect for law and constituted authority. And if I have ventured to point out the error of administrations that we have had, it is because I harbor the hope that these unnecessary and costly mistakes,—often due not to bad faith but to uninformed or venal advisers,—will be avoided in the future.

“I think that I have answered your first two questions. In the third, you inquired whether I deem it desirable or necessary to bring about the withdrawal of the two decrees. My answer must be in the affirmative. If not revoked, the decrees may be applied at any time. My feeling is that the present administration, which, as I am informed, comprises various men of genuine honor and patriotism, would not require much argument to persuade its leaders of the necessity of withdrawing the decrees. The fact that simple justice demands such action would be reason enough for taking it; but there may be warrant for mentioning the additional incentive that immediate approval would be shown throughout a wide range of persons.—Yours very faithfully, Marcial Prem.”

Those interested in the fortunes of

the Church in the northern-most of the Central American republics will await with anxiety some indication of President Chacón's policy, and it is devoutly to be hoped that he will manifest some of the prudence and good judgment for which Dr. Prem boldly calls in the foregoing communication. It is possible that the way may now be clear for His Excellency, Archbishop Caruana, who is still Apostolic Delegate to Guatemala, to return to Guatemala in the near future and bring about the satisfactory and permanent adjustment of the Church's situation in that country preliminary to the renovation of the hierarchy by the Holy See, the establishment of seminaries so that there may be an ample number of well educated native clergy, and the rehabilitation of the Catholic educational and charitable systems so ruthlessly upset and pillaged since the military uprising which brought to an end the one brief interlude of sane constitutional government in Guatemala in the last generation, the administration of Carlos Herrera, May, 1920, to December, 1921.

[According to recent dispatches, President Chacón, who assumed the presidential chair this month, revoked all of Orellana's anti-religious special decrees four days after his accession to the Presidency.—EDITOR].

The "Columbia" and Mexico

To the Editor:—

In an article on the Mexican situation, the *Columbia* (Dec.) prints a picture showing the execution of a number of peons as a result of the anti-religious attacks at present being made by the Mexican government. The picture is from the *Liberty* magazine. Here is what the *News Bulletin* of the National Council for the Prevention of War has to say in its December issue regarding this picture: "The World War has taught us caution [regarding "atrocities" stories]. It is well that it has. The caution is justified. *Liberty* magazine, which in April advocated editorially the conquest of Mexico, on

Oct. 23 illustrated an atrocity tale with a photograph of a hanging bearing the caption, 'Peons Selected at Random and Hung after a Church Raid.' Three weeks later a writer to the *New York Times* stated that he had had a copy of this photograph in his possession for more than a year and that it was in reality a picture of the hanging of some bandits that took place more than two years ago. The *Times* letter attributed no malice to the *Liberty* correspondent, but prejudice and haste."

I hope the *Columbia* will take cognizance of this new aspect of the "atrocity picture" and will in some future issue discuss for its readers the comparative credibility of the *Liberty* magazine writer and the writer of the letter to the *New York Times*. It should not be a difficult matter to run this statement down and see whether or not the picture is faked.

The *Columbia* feels very deeply in the Mexican situation, for it prescinded for the time from the joy of the season and gave over its Christmas cover to a heart-rending picture of a Mexican peon or Yaqui Indian hanging on some sort of a gibbet, while his church burns before his eyes. Presumably this grim picture is based upon the belief that the Yaqui Indian is in rebellion against the Mexican government in defense of the Church. I heard a Jesuit who has spent many years in Mexico and who was unsparing in his denunciation of the Calles government, recently reply in answer to a question, that the Yaqui outbreak had little or no religious significance, but was a phase of an old agrarian and racial difficulty.

Who is right in this matter?

Truth-Seeker.

THE TOY

By Charles J. Quirk, S. J.

When God had finished with this wonder-world,
He shut it in a box of velvet blue,
And tacked inside big stars of golden hue;
And of an evening, when all tasks are through,
And children-angels are around Him curled,
He opens up the lid for them to see
The toy He fashioned with such mastery.

The Catholic Opportunity

By William Franklin Sands, Washington, D. C.

Cardinal Autonelli, while Secretary of State to Pope Pius IX, said to the American minister sent by our government to the Vatican: "Catholics in America will take no part in the Civil War as *Catholics*, as a *Church*. It would not be proper for them to do so."

"As *citizens*, he added, they will undoubtedly be distressed by internal dissensions in the United States."

"The Papal Government concerns itself . . . with spiritual things . . . we stand for law and order everywhere."

The appearance of taking part in public questions as a *church* is just what so many Protestants reproach us with at this time. We seem to be forming our opinions about prohibition as a church; we seem to be urging some sort of action on the administration with regard to Mexico as a church; we seem to be interested in the next presidential election as a church, and just as surely as we take that appearance, we shall destroy the prestige the Church has won in America, we shall arouse suspicion and distrust, and we are quite likely to arouse antagonism to legitimate political ideas by treating them as church politics rather than what they are and must be, questions upon which each individual American citizen has the fullest right to make up his mind and act accordingly. As long as we allow misunderstandings, and act in such a way that misunderstandings must follow, as long as we seem to look on the Church as "the machine," "the organization," people will continue to think that the Pope dictates their policies to the bishops of America, that the bishops instruct the priests, and the priests tell us laymen how to vote.

There have been countries and there have been political struggles where it was right and proper and necessary for the clergy to advise men how to act politically, for instance, when fundamental religious rights were involved. We have such a case in Mex-

ico to-day. It is right and necessary for the bishops and priests of Mexico to lead their people in the struggle to prevent the destruction of what Americans look on as the fundamental right of free worship of God. There is no such case in the United States. It is a principle of the American system that the government has no power whatever over religion. Should any question ever arise of assuming power over religion, it would be a usurpation, whether by majority vote or not, for Americans have defined freedom of religion as an inalienable right; the people themselves can not give that right away to government to exercise. That is our particular blessing, however, which no other country in the world shares. We cannot quarrel with other people because they have not got it. That inalienable right was thought out and set up in its proper majesty by the founders of this nation. It is true that the population of the United States is a mixture of races and nationalities, and that each one is capable of adding something of value to the whole. It is equally true, however, that our social structure is not a hybrid derived from the races and nationalities that constitute our blood, but is made up of the best of the institutions of England, modified to suit the needs of America, discarding those English methods and principles which applied only to English needs or were misapplied to conditions in the British Isles or to the colonies. Those American principles were established before most of the component parts of our present population reached our shores. It is safe to say that practically all came here because it was better living in America than anywhere else in the world. It was better living, not only because it was easier to become comfortable or wealthy here than anywhere else, but because American political principles were the best and safest and most permanently satisfactory to be found anywhere. By the

time most of us came, Catholics in America had passed through as hard times, politically, in their new home, as they had in their old homes,—only religious civil war and murder have not been a blot on America as they have been in Europe. When most of us arrived, Catholics had struggled through; they had taken part in the founding of a new nation; they had reached a satisfactory understanding with their fellow-citizens; they were as fully American citizens as anybody in this land. They had made it possible for the newcomers to expand and grow as the Church has grown in the past seventy-five years. It is not our present generation that has made the Church what it is to-day. We have built a great structure, but on foundations already laid, and those foundations were laid by Catholics and Protestants alike, who preceded them. It is not wise or just to disregard the principles in which those foundations were laid. It is not worthy of intelligent men to be ignorant of their existence, but to judge from arguments we hear on the subjects mentioned above, we are either ignorant of American principles or contemptuous of them. If we are truly ignorant or contemptuous of them, the Klan and the *Fellowship Forum* are right, and stand with Pius IX and the great statesman Cardinal Antonelli against Catholics! The Klan could not exist in its present strength unless we really gave an appearance of truth to what they say against us. The Catholic religion has never, in all history, had such an opportunity for free and unhampered development as it has to-day in the United States. Are we to throw away the spiritual opportunity seen and blessed by Pius IX—a great Pope and an enlightened statesman—and give ourselves the appearance of a political organization using both parties and the church organization to dominate America? That is what honest fellow-citizens, respectful of our religion, believe that we are doing. That is what some of our actions seem to indicate that we are doing. These are accusations which we regret, but it is

necessary that we examine them, calmly and without temper, and this is the right time to do it. It is the duty of the Catholic press to lead in this study. It is an important part of Catholic education.

Evening Mass

Father Lester, S. J., the eminent convert, in No. 168 of his interesting monthly magazine *Stella Maris*, discusses the suggestion broached at the Chicago Eucharistic Congress, of reviving the ancient Christian practice of saying Mass in the afternoon or evening,—not exclusively, but in addition to the morning Mass, so that all may have an opportunity to share in the divine sacrifice without undue hardship.

“It is the Church’s work,” he says, “to regulate, modify, abrogate, and reform all such questions. It may be that the day will come when Holy Mass is said morning, afternoon, and evening on Sundays. The Church insists upon the obligation of hearing Mass, or shall we say, being present at Mass. There are thousands and thousands in these days who are working into the small hours of Sunday morning, and that’s why Mass is said in many places at 12 o’clock. If there were Mass at 3 p.m. and 7 p.m. as well as in the morning, all could be present without great inconvenience. The mother of many a family finds it terribly difficult to get to Mass, with meals and children to look after. As to the Communion fast, it is within the power of the Church to prescribe, say, a four hours’ fast, which would preserve the required reverence, and this would enable many more to go to frequent communion.”

Fr. Lester does not think much of the objection that afternoon or evening Mass would encourage laziness. “What if it *would* encourage and enable people to stay in bed?” he asks, and adds: “Sunday is a day of rest, and God Himself, after the exertion of creating you and me, rested. There may be worship and prayer in rest. We say, ‘to sleep the sleep of the just.’”

Canonical Status of the N. C. W. C.

There again appears to be need to call attention to the "Instructions" given by the Sacred Consistorial Congregation on July 4, 1922, to define the place and functions of the National Catholic Welfare Conference in the economy of the Church in the United States. Section B of Paragraph 9 of these "Instructions," intended to insure inviolability of the Ordinary of each diocese, apparently has not availed to prevent the interference of the Welfare Conference with diocesan authority and affairs. This paragraph provides: "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 [of the N. C. W. C.] may not concern themselves in the least with diocesan matters."

One "diocesan matter" which the canon law specifically commits to the authority and discretion of the Ordinary, is Catholic education. The scope and exclusiveness of the Ordinary's authority in this matter is made clear in the new Code. In the United States, the encroachment of the federal government or local governments upon the domain of private, and especially Catholic, education have given and are now giving grave concern to bishops and to the heads of Catholic schools. To lend countenance and, above all, co-operation to any scheme which would "enlarge" the control which the federal government and the States at present attempt to exercise over private schools is to jeopardize a Catholic interest of immeasurable importance. Yet, this is precisely what the General Secretary and other representatives of the N. C. W. C. have been doing.

These representatives either do not know or do not care about the effect which federal regimentation is sure to have on Catholic education. They appear equally oblivious or indifferent to the prescriptions and prohibitions of the Decree and "Instructions" under which the N. C. W. C. was permitted

to continue after once having been officially suppressed.

If federal legislation affecting private schools could be limited in its incidence to those dioceses whose Ordinaries are willing to accept it (if there be any such), those who oppose it could make no valid objection. But federal legislation is nation-wide in its application and consequences. It governs the dioceses without respect to the preferences or opposition of the Ordinaries. It is for that reason that the activities of the N. C. W. C. in behalf of any federal legislation likely to touch Catholic questions or interests, be it the Phipps Bill or the Shepard-Towner Maternity Bill, violate both the spirit and the letter of Paragraph B of the "Instructions" of the Sacred Consistorial Congregation. Diocesan autonomy is impossible of maintenance so long as these representatives are permitted to promote, either openly or covertly, legislation such as that for which they have been so active. No authorization which can be fairly construed as nullifying the canon law or the specific instructions of the Sacred Consistorial Congregation can be granted them. No one but the Holy See itself may increase or diminish, by a single jot, the canonical autonomy with which the Church has clothed her bishops. At the very most, the N. C. W. C. can act only for those Ordinaries by whom it is delegated, and then only in respect to those matters over which they have diocesan jurisdiction. It can never have power or authority, save by direct and affirmative action of the Holy See, in aught that pertains to the affairs of any diocese whose Ordinary fails or refuses to sanction its interposition. In paragraph 8 of the "Instructions" already cited, the Congregation takes care to say: "*Let it be understood that this organization [the N. C. W. C.] is not the Catholic hierarchy in the United States of America.*" (Italics inserted).

The interferences and abuses which the Decree and "Instructions" sought

to correct and prevent have by no means ceased. Diocesan autonomy, far from being "maintained and safeguarded absolutely," is still flouted by the representatives of the N. C. W. C. The General Secretary, who writes letters to congressional committees and describes the N. C. W. C. as "representing and speaking for and on behalf of the Catholic Church in the United States," evidently ignores the terms and provisions of the Decree and "Instructions."

Regional Accrediting Agencies vs. Small Colleges

To the Editor:—

Perhaps it were well to preface these few remarks with the assurance that they are not fiction.

A strangling scene was perpetrated one balmy day in December, 1926. The scene of the tragedy was Jackson, Mississippi. The exact locale was the most luxurious hotel of Jackson. The strangler was the Association of Junior Colleges. The victim, an applicant junior college from Alabama. The four hundred delegates in the hotel remained quite serene. The lobbyists discussed education in decorative phrases. Some of the more experienced educators may have doubted the wisdom of the strangling. In the upper room of the hotel, educational legislators with fulsome approval acquiesced in the deed and kept on legislating.

All seemed serene with the possible exception of the man who represented the junior college that had been the victim. I met this man shortly before the dinner hour. He is an old acquaintance of mine. Naturally our greetings soon drifted into reminiscences. He confided to me that he had spent a delightful vacation this past summer reading Thucydides and Homer in the original. "What are you teaching this year?" I interrupted. "Greek and Latin," he replied. But the tragic thing about this Greek and Latin scholar was that, a little while ago, the Association of Junior Colleges had virtually refused to recognize him as a competent teacher of Greek and Latin. Why? His college was refused

accrediting because it does not have an attendance of sixty or more students! The prestige of this scholar and his institution had been strangled by an arbitrary decree of a self-appointed, unrepentent strangler. How long will this self-appointed executioner get away with his deeds? As long as educational legislators instead of educators direct the destinies of the Regional Accrediting agencies. Possibly not that long. The vengeful figure of well organized rejected colleges may break the strangle-hold of the Regional Accrediting agencies. I see no other solution.

Fr. Jerome, O. S. B.

St. Leo, Fla.

A Timely Warning

To the Editor:—

Mr. Wm. Franklin Sands, in his article "Catholics and the Future," in the F. R. for Dec. 15, says: "Many honest and good people, with no hostility at all towards 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."

These words are worthy of being pondered. Our growing wealth incites envy among our non-Catholic brethren, and envy is the cause of many tragedies.

Why not distribute our wealth in helping struggling congregations in rural districts and small towns? The missions, at home and abroad, are sorely in need of assistance. Would God be displeased if some of that superfluous Catholic wealth were used to promote the Catholic press?

May these suggestions receive due consideration and avert a possible persecution of the Church in the United States! Only a few days ago a man here in Denton, Tex., said that the Catholic Church in our country should be treated as in Mexico and despoiled of her wealth. He is not the only one who harbors such views.

(Rev.) Raymond Vernimont
Denton, Tex.

Friar Bacon

About fourteen years ago, according to the *Nation* (No. 3207), a well-known dealer brought to this country a vellum volume of which the documentary history could not be traced back farther than 1665, but which appeared to be an original production of Roger Bacon (1214-1295), a Franciscan friar, who, though not always very correct in doctrine, was surnamed "Doctor Mirabilis" (see *Cath. Encyclopedia*, Vol. XIII, pp. 111-116). Adorned with various drawings of cell development and other microscopic details of plant structure, and having the superficial appearance of a treatise on alchemy, this manuscript was eagerly scanned by scholars on account of the half-historical, half-legendary position of its author as a man centuries in advance of the scientific knowledge of his contemporaries and possessed of secrets not known to others until they were rediscovered centuries later. The text of the book was mere gibberish, but, since Bacon was reputed to have concealed much of his knowledge rather than increase an already dangerous reputation as a magician, a cipher was suspected.

In 1921 the late Professor Newbolt, of the University of Pennsylvania, announced before a meeting of the American Philosophical Society that he had found the key to this cipher. Under a lens each letter was seen to be composed of a number of separate strokes, and these strokes were the symbols used in a known system of Greek shorthand. Pursuing this discovery, Mr. Newbolt deciphered considerable portions of the text and, to his amazement, brought to light records of historical events, astrological observations, and bits of philosophical and scientific theory which had doubtless been securely locked there since Bacon died, late in the thirteenth century. Unfortunately, however, the cipher was ambiguous, and seemed to allow considerable latitude of interpretation, and there were some who argued that Mr. Newbolt was reading into the mysterious symbols the contents of his own unconscious mind. The Professor died

without having won entire acceptance for his reading.

The other day, at a memorial meeting in honor of Professor Newbolt, two members of the Department of Chemistry announced that, working upon a hitherto unknown formula recorded in cipher by Roger Bacon, they had succeeded in producing a certain salt of copper, and though the cumbersome formula is useless, the result of the experiment is to vindicate Prof. Newbolt's reading of a strange manuscript and to remind the public again of one of the most remarkable adventures of modern paleography. In his *History of Magic and Experimental Science During the First Thirteen Centuries of Our Era*, Lynn Thorndike not only questions the old story of Friar Bacon's persecution by the Church, but also attempts to prune of its extravagances the legend of his extraordinary wisdom. Now, however, the remarkable cipher throws a new glamor about Bacon's name: he was engaged in making actual, detailed, scientific observations, and for some reason, real or fanciful, thought it necessary to record his thoughts in a laboriously indirect fashion.

One wonders if the old vellum volume really was written by Friar Bacon. If so, the reason for his having made use of a cipher may be the very one which he confided to Pope Clement IV, namely, the lack of money necessary to obtain parchment and to pay copyists. One also wonders whether the part of the manuscript deciphered by Prof. Newbolt was compared with Bacon's *Speculum Alchemiae*, printed at Nuremberg in 1614, or certain treatises dealing with chemistry, printed in 1620?

However that may be, the fact remains that natural science, which is supposed to be the most modern of all, had in this friar, as in some others, notably Albert the Great of Cologne, a precursor who paved the way for the scientists of these latter days.

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The "Ben Hur" Film

The Catholic press of Germany is not particularly edified at the "Ben Hur" film, which is now being shown over there.

"This film," says a writer in the Munich *Allgemeine Rundschau*, a representative review, "has two outstanding features: the chariot race and the sea battle. The director, Fred Niblo, has performed his task magnificently with the unlimited means, money, and time he had at his command. But to surround these interesting things with a highly improbable and obsolete story modeled on Lew Wallace's well-known novel, I regard as a mistake. It is too plainly discernible how these people try to please everybody, how they combine business with their art. The philo-Semitic tendency of the story, while *per se* not objectionable, is mingled in a most peculiar fashion with sublime chapters from the earthly life of the Redeemer, as 'tactfully' as possible, yet with a lack of good taste that falls upon the beholder. It is high time to put an end to such efforts to combine Christ, even in the best-intentioned manner, with the film. The result at best can only be what it is in this instance,—bunk; or, as in other cases, sheer blasphemy. I refrain from a detailed criticism. A

large percentage of educated people must be extremely naïve indeed if they regard as reverent and becoming the impossible and unreal manner in which Christ appears in 'Ben Hur,' never fully recognizable, but more or less overtly at work throughout. This procedure is most offensive when Leonardo da Vinci's Last Supper is haled in, in gaudy colors. A historical impossibility is the collapse of the great gate at the death of Jesus . . . As long as the film producers regard this as the acme of their art, they will make no serious contribution to the intellectual and moral education of the masses."

We have not yet had a chance to see this film, but if the descriptions of it published in our daily papers are correct, the German critic whom we have just quoted is more nearly right than those who have so unreservedly praised "Ben Hur" in the Catholic press of this Country. C. D. U.

ECHOES

By Charles J. Quirk, S. J.

I only catch the rush of each swift wing,
That speeds across the woodlands of my
heart;
I echo merely lyrics that they bring,
Echoes themselves of Heaven's immortal
art.

“King of Kings”

To the Editor:—

Your readers will have noticed with pleasure the Song to Our Lord Jesus Christ the King, which Rt. Rev. Msgr. Wm. Cluse, formerly vicar-general of the Diocese of Belleville, has had printed in your Nov. 15th and Dec. 15th issue of the F. R. Another song with the same subject has been composed by Fr. Joseph Keating, S. J., and is printed with music by Fr. F. M. de Zulueta, S. J., in the *Stella Maris* magazine. I am sure your readers will thank you for reproducing it. It runs as follows:

A King when in the Crib He lay!
 A King when on the Cross He died!
 Tho' His in life no earthly sway,
 His rule was e'er creation-wide;
 For He was God in human guise,
 Meet subject for all loyalties.

Chorus

Loudly lift a loyal greeting
 To the King men still ignore:
 Round His throne in homage meeting
 Fruits of service let us pour,
 Holy! with the Saints repeating,
 Holy! Holy! ever more.

Thou can'st Thy Kingdom to regain—
 Thy Kingdom reft from Thee by sin—
 Our nature Thou didst not disdain
 If so our hearts Thou mightest win;
 Thy state to ours Thou didst debase,
 By love to rule Thy wayward race.

O hidden Lord, withal so great
 That angels blaze Thy royal might,
 O King who, dying, desolate,
 Heard Rome itself proclaim Thy right,
 Have we alone, who love, forgot
 Thy claims on those who love Thee not?

Set wide your gates, ye Kings of men
 And let the King of Glory in!
 Keep aye His law before your ken,
 To work His righteousness begin,
 And ever at your council-boards
 Keep place for Him, the Lord of Lords!

C. D. U.

Those who think only about themselves have small thoughts.

Spiritism—Fact or Fake?

We are at a loss to understand what could have induced Dr. James J. Walsh to give his name and work to so eccentric a venture as the book lately published by the Stratford Co., *Spiritualism—a Fact; Spiritualism—a Fake*, by Hereward Carrington and James J. Walsh; the more so as the publishers, in their advertising, make capital of the instructions of Carrington by which readers, as it is claimed, can learn to communicate with departed spirits. The arrangement by which half the book is printed upside down and must be begun at the cover, strikes one as being more suitable to a joke book than to a volume of serious writing.

Carrington's case for Spiritism is palpably weak; that is, under the scrutiny of a competent critic. To the average, undiscerning reader, however, it is to be feared the twenty odd pages of detailed instructions for the development of mediumship may prove a reassurance and a snare. The refutation by Dr. Walsh will, of course, be read only after the protagonist of the cult has had his say. While perfectly sound in itself, it may not be altogether convincing to a reader who by that time will probably be trying out Carrington's practical methods of crystal-gazing, etc. The historical argument is well developed. The flaw in Dr. Richet's late findings might have been emphasized, as shown at the time by Father C. M. de Heredia, S. J. What to the average person is without doubt the most convincing practical refutation, should have been given in much more detail. We refer, first, to the many premiums offered for the proof of even a single genuine spirit-phenomenon, together with the more pretentious attempts to win these, as well as to their disgraceful failures; secondly, to the graphic demonstration of how the most uncanny phenomena of the séance room, such as materializations, finger-prints, etc., are actually being produced by so-called Spiritualists.

James Preuss, S. J.

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A New History of the Vatican Council

The *Schweizerische Kirchenzeitung* in its No. 49 (1926) reviews the first volume of a new History of the Vatican Council, written in the Italian language by a Swiss theologian, Emilio Campana, professor of philosophy and dogma in the seminary of Lugano, under the title, "Storia del Concilio Ecumenico Vaticano" (Lugano-Bellinzona: Grassi & Co.) The rather original subtitle of this massive volume, which comprises two parts, is, "Il Clima del Concilio," which may be rendered into English by "The Historic Setting of the Council." According to Msgr. Lepicier, this bulky volume of 1,000 pages, though well documented, "almost reads like a novel." The portraits which the author paints of the various leaders of the "Infallibilist," the "Anti-Infallibilist," and the "Inopportunist" groups are said to be very striking.

The Swiss reviewer whom we are following notes occasional evidences of anti-German bias on the part of Dr.

Campana, which is not to his credit as a historian and a Catholic.

The second and concluding volume of the work will deal with the inside history and proceedings of the Council. In view of the express intention of Pius XI to reconvene the Vatican Council, which was adjourned before it could complete its labors, this work of Dr. Campana is very opportune.

It is perhaps unnecessary to remind our readers that the *opus classicum* on the subject is the *Geschichte des vatikanischen Konzils* by Father Theodore Granderaath, S. J., published by Herder & Co., in three stout volumes.

The Dublin correspondent of the *Universe* states that "a mixed marriage in any part of Ireland is an extremely rare thing." If a third of the marriages were, as here, mixed marriages, the Irish bishops would devote all their Lenten pastorals to the subject.—Milwaukee *Catholic Citizen*, Vol. LVII, No. 4.

A Norwegian Convert

Some time ago the Oslo dailies announced that Mrs. Sigrid Undset had been confirmed—which was for many the first news of her conversion to the Catholic faith. In point of fact, however, it may be said that she never passed from Protestantism to Catholicism, but rather, as she herself says, from paganism to the Catholic Church.

She was born in 1882, the daughter of a learned archaeologist who died young. She received a splendid education. Her knowledge of the history and manners of the Middle Ages in Norway is declared by experts to be perfect, yet she never allows the reader to feel that he is reading about the strange manners of a far-distant epoch. Her painting of Catholic life is what interests the reader most in her great romance, *Kristin Lavransdatter*. One instinctively asks whether she was not already a convert when she wrote (so complete is her understanding of the subject); or was it her study of the Middle Ages which gave her a profound knowledge of Catholic piety and led her to embrace it? Not a single false note is to be found in her descriptions of customs of Catholic ways of feeling and thinking, which show, contrary to what has been maintained by so many Protestants, that the Catholic Church in the Middle Ages did *not* contain Protestantism as well as Catholicism, and that it was *not* after the separation of the Lutherans and Calvinists that the Church of Rome became what it is at present.

Italian Catholics in America

Msgr. Belford records the general experience of the American clergy with the Italian immigrants that come to this country when he says in his *Nativity Mentor* (Vol. XXXI, No. 11):

"Some of the Italians . . . are excellent Catholics, but the vast majority have no religion of any kind. They will not go to Mass. They will not send their children to our schools or to Sunday School. They do not receive the Sacraments, save Baptism. They marry before the city clerk. They

work hard; they pay their debts; they love their homes, but they have no use for the Church or the clergy."

As this element multiplies, it is becoming more and more of a discredit and hindrance to Catholicity, especially since the Italians come from the country in which the central government of the Church is located and non-Catholic Americans are inclined to judge the Church by those of her children who come over here from under the very shadow of the Apostolic See.

We know that the religious condition of the great mass of Italian immigrants and their descendants is a very unpalatable subject, but it is one that will have to be discussed frankly and dealt with energetically if the Catholic cause is not to suffer serious injury in the United States. F. R. G.

Modernism of the Future

Modernism cannot afford to be behind the times, and so we may soon see a new form of Modernist Christianity which will be a "throw back" to the caricature of Catholicity invented by Auguste Comte. The ritually-inclined Modernists of the future will find ready made the parody of the Roman Missal for the resurrection of the Positivist Mass, which died under the ridicule of the Victorians. The steady practice they have had in giving new interpretations to the Nicene Creed will perhaps enable them to retain it in their worship of Humanity, that highest peak of the evolved universe. They will still repeat the words of the American Modernist who said: "The Modernist with a free conscience rejoices to recite the old formularies and bear witness to the unity of faith which is the same 'yesterday, to-day, and for ever,' though the intellectual concepts involve change from age to age." "The third day He rose from the dead," "born of the Virgin Mary," have come to mean "Did *not* rise," "was *not* born of a virgin." God the Father, Creator, may well stand for the new object of worship—Humanity writ large with its capital "H."

Glaring Inconsistency of Dr. Eliot's "New Religion"

The Roycroft, founded by the late Elbert Hubbard, reprints (November, 1926) that sage's encomium of the work of Dr. Charles Eliot, written many years ago. Special praise is given,—or, better, fulsome flattery is handed out,—to the now departed Harvard scholar for his efforts at re-constructing religion and adapting it "to a new age." We read (p. 63):

"And now comes a man who has been at the head of Harvard College for just forty years, and explains to the students of this Divinity School that its teaching on the Supernatural has been founded on a fallacy, and that God is the Great Unconscious working toward the Conscious, with man as his chiefest instrument." This sounds quite well to many a "modern" soul. But on the next page (p. 64) we read the following luminous sentence:

"Based on the two great commandments of loving God and one's neighbor, the New Religion teaches that he is best who loves best and serves best, and the greatest service will be to increase the stock of good will."

And from way back in the hall I can hear the practical man, "the man of the street," propound this question to both of the learned Thebans: "Say, partner, how can anybody in this world be expected to 'love the Great Unconscious'? What do you mean?"

And I hear no reply from Eliot or Elbert Hubbard.

Albert Muntsch, S. J.

The Use of Latin in the Church

In a volume on *Our Debt to Greece and Rome*, E. B. Osborne, the literary editor of the London *Morning Post*—a paper which is not ordinarily friendly to Catholics,—says (quotation from the *Southern Cross*, of Cape Town, S. Africa, Vol. V, No. 251): "Latin is the living voice of the great ages of Christianity and is in a true sense the tongue and tocsin of Eternity." And, finally: "From end to end of Christendom to-day, without a moment's cessation during the

twenty-four hours, the wonderful drama that concludes with the Latin words *Ite, Missa est* is being enacted in the Roman churches, and millions of worshippers find in its ancient phrases an unfading splendour of musical imagery, a day-spring of eternal solace and inspiration."

Thus, even a non-Catholic can see how the use of the Latin tongue binds Christianity into a common fold and how the Holy Sacrifice of the Mass has made a girdle round the world.

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Notes and Gleanings

The Benedictine Foundation at Washington opened on October 1, 1926, a school where sub-normal children are trained. The school is known as St. Gertrude's School of Arts and Crafts and is under the direction of Dom Thomas Verner Moore, O. S. B., nationally known psychologist and specialist in mental and nervous diseases. Children of borderline intelligence ranging in years from 8 to 13 will be received and trained for some useful occupation.

The Catholic publishing house of Kösel and Pustet, one of the largest and most enterprising in Germany, has published an illustrated *Jubiläumsmagazin* for 1927, to commemorate the centenary of the house of Pustet and the 333rd anniversary of the foundation of the house of Kösel, which were consolidated in 1920. The Kösel firm began with the "Typographia Ducalis" of Abbott J. E. Blarer (1587-1594), was acquired by Josef Kösel in 1802, and became famous by its "Bibliothek der Kirchenväter," begun in 1853. A new period of development started with the entrance into the firm of Ludwig Huber, under whose son Herman the "Sammlung Kösel," the "Philosophische Handbibliothek," and other important collections were called into being. The house of Pustet was established in 1927 by Friedrich Pustet in Passau, but later transferred to Ratisbon, where it still has a large establishment. It devoted itself mainly to liturgy and church music and gained international fame in this difficult field of Catholic publishing. The *Jubiläumsmagazin* has a calendar for 1927 and offers numerous choice extracts from books recently published by the firm, with portraits of the respective authors. A select list of publications forms the conclusion of the beautifully printed and tastefully bound volume.

Phillips Russell has published a book on "Benjamin Franklin" (Brentano), in which he confirms the statement of the late S. G. Fisher, quoted by us a

quarter of a century ago, that Franklin was a lascivious man, who would not be admitted to decent homes these days. Mr. Russell publishes Franklin's notorious "Letters of Advice to a Young Man About Marriage," in which he declares that marriage is the best condition for a man, but if a man is to have amours instead of marriage, he advises him to select old women and cynically gives his reasons for this advice. Why such a man should be called "the first civilized American" is more than we can understand.

Some outstanding titles are found in the table of contents of the Report of the Proceedings and Addresses of the Twenty-third Annual Meeting of the Catholic Educational Association, held at Louisville, Ky., June 28, 29, 30, and July 1, 1926. Among them are a discussion by Rev. Paul Blakely, S. J., on "What is a Catholic Education"; also a Report of the Commission on Standardization," by Rev. J. W. R. Maguire, C. S. C. Well-known Catholic educators from all over the country collaborated with the Chairman in compiling this important paper. In harmony with the trend of discussion in Catholic educational circles during the last two or three years are papers by the Rev. Dr. John M. Cooper on "Content and Credit Hours for Courses in Religion," and the Rev. William P. Cunningham, C. S. C., on "Fostering Vocations in the High School." There are also important papers in the sections devoted to the other departments of the Association. (Office of the Secretary General, 1651 East Main Str., Columbus, Ohio.)

Cardinal O'Connell says in an open letter to the *Pilot*: "I have noticed that many a paper conducted by a cleric is far more carping of Catholic events than even the secular press. That may pass as smart but it is cheap. It may pass as bold—it is only spiteful. A paper known to be edited by a cleric has the responsibility of decency. Else better suppress it. Constructive criticism is good, but it is the mark of a gentleman to be restrained. For an

editor who is also a priest to blurt out his personal ill will because he has a paper at his command is a sign of an undisciplined mind as well as of a vulgar taste." Many of us have noticed the shortcomings of certain clerical editors (he of the Buffalo *Union and Times* is a particularly flagrant example), but few of us would care to condemn their conduct in public as harshly as the Cardinal of Boston does. Let us hope that his warning will not remain unheeded.

When Father Taylor, the devoted advocate of the Little Flower, was here, he was shocked at what he saw. He was particularly distressed to find that the humble Saint, whom he knew so well and for whose beatification he did so much, was used to gather money instead of to inspire devotion. He did not hesitate to say that he was sure there would be some manifestation of her displeasure with these vulgar and greedy methods.—Msgr. J. L. Belford in the *Nativity Mentor*, Vol. XXXI, No. 12.

A real peace monument, in the form of a fountain with appropriate inscriptions, was recently dedicated in Palo Alto, California, as a gift from the Women's International League for Peace and Freedom. The dedication exercises included a children's pageant, the singing of peace songs, and several pacifist speeches. For once there was a peace celebration without military trappings!

The Brooklyn *Tablet*, speaking of financial "drives" in the different dioceses, says that Brooklyn has had only one—to provide high schools for the boys and girls. Our contemporary adds that in other dioceses high-pressure methods have been used to raise funds for diocesan projects, but the editor is of the opinion that "the Brooklyn way is the best for religion in the long run." Father P. C. Gannon in the *True Voice* (XXV, 48) agrees with this view. "There is a noticeable tendency to place too much emphasis on the material progress of

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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.

Kunze, O. Heliand. Die altsächsische Evangelien-dichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.

McElhone, J. F. (C. S. C.) Following Our Divine Model. Meditations for Those Who Are Called. St. Louis, 1926. \$1.50.

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.

Sebastiani, Nicol. Summarium Theologiae Moralis ad Codicem Aecommodatum. Ed. 7a major. Turin, 1924. \$1. (Wrapper).

Misner, Chas. H. The Annunciation and Other Poems. (Poems of Faith). New York, 1926. \$1.

Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50

Herbert, Fr. (C. P.). The Preachers of the Passion, or, The Passionists of the Anglo-Hibernian Province. With preface by Herbert Lucas, S. J. London, 1924. \$1.50.

Woods, Hy. (S. J.). Jesus Christ, the Exiled King. St. Louis, 1926. \$1.50.

Carver, Geo., and Geyer, Ellen M. Representative Catholic Essays. N. Y., 1926. \$1.50.

Pohle-Preuss, The Holy Eucharist. 4th ed. St. Louis, 1922. \$1.50.

Blosius, Abbot. A Spiritual Mirror. Tr. by B. A. Wilberforce, O. P. London, 1926. \$1.

Blosius, Abbot. A Mirror for Monks. In an old tr. revised by R. Hudleston, O. S. B. London, 1926. \$1.

Pohle-Preuss, Mariology. With an Appendix on the Worship of the Saints, Relics, and Images. 4th ed. St. Louis, 1922. 85 cts.

Garesché, Edw. F. (S. J.). Sodalties for Nurses. Milwaukee, 1926. \$1.

Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.

Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.

Leon, Fray Luis de. The Names of Christ. Tr. by a Benedictine of Stanbrook. London, 1926. \$2.

Augustine, St. Libri Decem Confessionum. Cum Notis P. H. Wagnereck, S. J. Ratisbon, 1926. \$1.

THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

St. Louis, Mo.

religion in this country," he says, "to the neglect, in many cases, of the spiritual realities. Souls are of more importance than buildings. But it is possible to have both if zeal is properly directed."

The recent remarkable trend towards consolidation in the newspaper world is not confined to the large cities—it goes on in the small towns, sometimes extending to the concentration of all the dailies of a city under one ownership, as in Springfield, Mass., and Auburn, N. Y. Since chain stores and combinations are the rule in almost all other lines of business, and since the making of newspapers is now purely a business affair, this drift is not to be wondered at. The effect it will have on the editorial side of the press is another matter. On this point we have a warning from a veteran old-school editor, Mr. M. Bunnell, founder of the Duluth *Herald*, who sees in the consolidations a "disintegration" and declares that the "salvation of American thought must come from editors whose courage and brilliance will be sufficient to combat the money interests seeking to monopolize the nation's news and opinions."

The most difficult and elusive of all bibliographical problems is that which concerns the authorship of books published either with a pseudonym or with no name at all. In *Anonyma and Pseudonyma*, compiled by Charles A. Stonehill, Andrew Block, and H. Winthrop Stonehill (22, Queen Anne's-gate, W. 4, London, England), an attempt is being made to focus into one work all that has hitherto been revealed on the subject. The first volume covers the first five letters of the alphabet. There are over 10,000 identities revealed in this first volume; so that, although most of them are probably to be found registered in the British Museum and other catalogues, it will be a convenience to bibliographers and to the general public to have them all focused into one alphabet. Pen-names, as well as anonymous books, fall within the scope of this compila-

tion, and the American entries in the book are especially numerous. The object seems to have been to take every English and American book and pamphlet without the name of the author on the title-page, and to ascertain the name of the writer. This is a Herculean task, and how far the compilers have succeeded can only be seen when their work will be completed.

The Map That is Half Unfurled: Equatorial Africa from the Indian Ocean to the Atlantic, by Col. E. Alexander Powell, an English explorer (London: Long), is "the second volume of a trilogy dealing with modern Africa," the first being *Beyond the Utmost Purple Rim*. It is not put forward as a story of adventure. What is described is in the nature of a tour of inspection undertaken by the writer and his wife from Dar-es-Salaam to Boma on the Atlantic coast. In his earlier chapters he discusses the British possessions, and as he had visited the east coast before the war, he is in a position to compare the British and German systems of government. This last is so consistently decried that Col. Powell does a service to truth and justice by emphasizing its many good points; and the tribute is the more convincing since, as associates, he obviously prefers Englishmen to Germans.

What interests Col. Powell most is the development of the Congo under Belgian rule. He gives a short and coherent history of the country from the time it attracted foreign capital. The first period of this history was a rubber period, and Col. Powell ends his account of the atrocities associated with its collection with a sentence typical of his style: "Though there is still plenty of rubber in the Congo, I was told that the natives, so vivid are their memories of their sufferings in the old bad days, frequently kill a wild rubber tree when they see one." Apart from that, rubber as a commercial product is now secondary to palm oil. There is plenty to be said about the palm. One train of thought leads to soap kings, and the hindrance to the export

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trade offered by the rapids of the lower Congo; another to the burial of native chiefs. The chief is buried under the floor of his own hut; when the earth is filled in, a small hole is left over his mouth, and into this from time to time "palm-wine is poured so that the deceased may not lack in death the liquor which gladdened his heart when living."

The controversy in the Canadian Catholic press concerning the participation of Catholics in civic clubs has led the Abbé Cyrille Gagnon to write a pamphlet, which appears as No. 75 of the "Oeuvre des Tracts," edited by Fr. P. Archambault, S. J. (Montreal). The title is, *Les Clubs Sociaux Neutres: Ce qu'en pense la Théologie*. The pamphlet begins with a repetition of the warning of the late Cardinal Begin that "social clubs which profess religious neutrality, though very desirable in a country where the population consists of elements of diverse origin and religious beliefs, may easily degenerate into religious if not national indifferentism," in French Canada, where the Catholics occupy a singular position amid the other elements of the population—a position which leads them to identify their religion with their nationality—Abbé Gagnon shows that the Catholics of French Canada have a special duty of avoiding *communicatio*, not only *in sacris*, but also *in civilibus et mixtis*, if such communication becomes dangerous to their faith. None of the "clubs sociaux neutres" are named in this pamphlet, but as the author devotes a special section to forbidden secret societies, we presume his thesis applies to the Ro-

tarians, Civitans, Lions, and other clubs of a similar type which have spread to Canada from this country.

In the *Library* magazine (Fourth Series, Vol. VI, No. 4), organ of the English Bibliographical Society, Sir Frederic Kenyon collects all the bibliographical information available about the papyrus book, distinguishing the papyrus roll from the papyrus codex, or folded papyrus, an inferior form mainly used by the poor and persecuted Christians. A large part of the same number is taken up by Mr. Arthur J. Hawkes's paper on the secret Catholic press at Birchley Hall, near Wigan, and his annotated catalogue of the books printed there. Mr. Hawkes proves the existence of this secret press in the early part of the seventeenth century, identifies the member of the Anderton family who conducted it, and goes far towards completing the list of its books.

To good books I owe whatever inspirations I have felt; from them have descended in copious streams the ideas that raised my poor life above the common-place, and the sentiments that have animated every good thing and every holy purpose that I have accomplished. Friends that never obtruded on my loneliness by idle chatter and gossip, but always spoke wise and inspiring things when I most needed them; friends that never replied in irritation to my disturbed imaginings, but always uttered their calm wisdom like voices from eternity, to soothe, to control, or to elevate, treasures of thought and fountains of inspiration. —Canon Sheehan.

Current Literature

—Dr. Otto Schilling's *Die Christlichen Soziallehren* (Der katholische Gedanke, Vol. XVI), is an examination of the principles of social life in the teachings of Jesus Christ, St. Paul, the Church Fathers, and St. Thomas. Everywhere the author aims specifically to correct the views of Prof. Troeltsch, according to whom there has been a basic change of attitude among the above-named teachers. Thus the Church Fathers are said to have sponsored an unmitigated Communism and the notion of an eternal and unchangeable Roman State in which there was no room for social reform. Dr. Schilling emphasizes the continuity and substantial identity of Catholic principles from Christ to St. Thomas. —V. M.

—Fr. Charles Augustine, O. S. B., has added to his many other useful works on Canon Law a monograph on *The Canonical and Civil Status of Catholic Parishes in the United States*, which deals in proper order with the historical development of parishes in this country, their establishment, change (union and dismembration), and administration, all with constant reference to the legislation of the Church and of the State. The book is replete with useful information not otherwise easily accessible and has an exhaustive index. (B. Herder Book Co.)

—The questionnaire method has been much used of late to determine "attitudes" towards social questions and topics of vital interest. In many cases the results were not worth the time and labor expended on answering the questions. Here we have a book which is entirely based on a number of questions submitted to groups of Catholic students in many of our colleges. The results are eminently worth while. We are glad that this interesting study was made and we are still more delighted with this booklet which presents the results in such a sane and illuminating way. We congratulate the author, and having spent thirty years in the sacred

cause of Catholic education and in many a classroom, we wish that this book had been written years ago. It will lend new courage to our Catholic teachers and to all who are interested in the progress of our schools. The book will also clarify the cloudy atmosphere created by the long drawn out discussion on the value of Catholic foundations at State universities. Now we can say to fiery defenders of the latter that the Catholic college is *the* place where we must train our youth, and that, to use the last words of Fr. Sheehy's book, it is the institution where "God rules o'er His own." (*Christ and the Catholic College*, by Maurice S. Sheehy; Joseph F. Wagner, Inc.)—A. M.

—*Current Catholic Verse* is an anthology of one hundred among what the editors regard as the best poems printed during the year from June, 1925, to June, 1926, in the Catholic magazines of the U. S. The selection and editing was done by the Rev. David P. McAstocker, S. J., and Prof. Edw. H. Pfeiffer, a convert, who died suddenly before the volume was published. The object of the anthology is "to stimulate Catholic poets and serve as a partial reward to editors and publishers who by advice and criticism are aiding poets, and, through selective thought and penetrating taste, enabling readers to enjoy the best verse written in our day." In the appendix there is a list of Catholic magazines that publish verse and "A Biographical Honor Roll" containing brief life sketches of the poets whose verses have been included in this collection. Among them are two contributors of the F. R., the Rev. Charles J. Quirk, S. J., and Mr. J. Corson Miller. The editor of the F. R., by the way, is not a priest, as the authors seem to think. (Chicago, Ill.: Scott, Foresman & Co.)

—Mr. John L. Stoddard, the scholarly convert, to whom we owe the fine English version of Fr. Hilarin Felder's *Christ and the Critics*, has just published the first volume of a translation of Fr. Fernand Prat's classic monograph, *La Théologie de Saint*

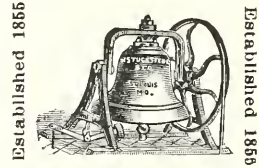
Paul, which has gone through eleven editions in the original French. The study brings together the fruit of much learning and a wide acquaintance with the work of scholars, old and new, not only in France, but also in England and Germany. The author deals with the development of St. Paul's thought and places each of the Epistles in its historical setting. Careful attention is given to the terms of Pauline theology in exegetical and philological notes. The translation runs smoothly and, so far as we have been able to test it, renders the French original accurately. *The Theology of St. Paul*, to be completed in two volumes, will no doubt be as widely used in English as it has been in French. (Benziger Brothers).

—*Your Religion: What it Means to You*, by the Rev. W. H. Russell, of Columbia Academy, Dubuque, Ia., is a text-book on religious doctrine composed in conformity with modern demands and methods. It is written around the personality of Christ and aims to inculcate not only religious truths, but likewise religious practices. The book is admirably adapted for use as a text-book in the last year of senior high school. As such it has already been tested by the author and given excellent results. We think other teachers will find it no less helpful. (B. Herder Book Co.)

—*Training for Life* is a little volume of helpful thoughts addressed primarily to teachers, on how to develop character and awaken the moral sense. The three closing papers deal with vocations and are addressed to parents. (P. J. Kenedy & Sons).

—Under the title, *The Faith of the Gospel*, Father Michael Andrew Chapman, editor of the *Acolyte*, has republished in book form from the pages of that useful little paper a series of sermons written by him for the Sundays of the year. They are not only brief, but also practical and adapted to the understanding of the average congregation. The author keeps the Catholic ideal always in view. We think the reverend parochial clergy will like these sermons. (B. Herder Book Co.)

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“The Girl from Mine Run” strikes a new note in Catholic literature. There’s no Jack-in-the-pulpit about this splendid story, not preachy at all, yet there’s a wonderful lesson. A white-souled servant girl is pitted against a butterfly society woman who lives only for her own caprices; has no love for anybody but herself, neglecting husband, home and child. The gloomy picture of this society hearth is only too true of so many American homes. The author is absolutely fearless in stripping away the golden veil, and showing the sin and sorrow skulking about in the brownstone mansion, with the kitchen maid moving, pure as a ray of white light, through it all.

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—The latest volume of “Herder’s Theologische Grundrisse” is in octavo instead of 16mo. and contains a handbook of Canon Law (*Katholisches Kirchenrecht*) by Dr. Albert M. Koeniger, of the University of Bonn. The volume holds the golden mean between a mere repetitorium and a complete text-book, and aims to serve the purposes both of seminary study and pastoral practice. The canons of the Code are not only translated into German, but carefully explained and in some instances supplied with casuistical notes. The author does not, however, strictly follow the sequence of the Code because, as he justly says, “the Code is not a text-book of Canon Law.” The decisions of the Commission for the Authentic Interpretation of the Code are worked into the text up to Aug. 1, 1926. The references to civil legislation apply mainly to Germany. (Herder & Co.)

—Volume II of the late Father H. Noldin’s, S. J., *Summa Theologiae Moralis*, dealing *De Praeceptis Dei et Ecclesiae*, has lately appeared in its 18th, and the supplementary treatise *De Serto Praecepto et de Usu Matrimonii* in its 21st edition. The author’s successor in the chair of moral theology in the University of Innsbruck, Fr. A. Schmitt, S. J., is keeping this standard work up to date, and no doubt it will continue for many years to serve its purpose well, for it is difficult to conceive of a text-book of moral theology written with greater clearness and common sense than Noldin’s *Summa*. (Pustet).

—Vol. V of “The Spiritual Writings of Abbot Blossius” contains the second and concluding part of *The Sanctuary of the Faithful Soul* and Vol. VI, Part I, of *The Paradise of the Faithful Soul*. The translations are anonymous and have been revised for this edition by Fr. B. Delany, O. P. Like the rest of Blossius’s writings these two treatises are full of sane wisdom and designed to brace the soul of the reader to renewed trust and confidence in God. (Benziger Brothers).

St. Anthony Grows in Favor as a Business Partner



An increasingly large percentage of the testimonials which come to Graymoor from the Clients of St. Anthony as a result of their having recourse to his intercession through the Perpetual Novena conducted by the Franciscan Friars of the Atonement relate to financial matters, such as business success, securing a position, increase of salary or selling a house. Many have adopted the custom of associating St. Anthony with them as a Business Partner, promising him for his poor, or some church or charitable object a certain percentage of their earnings. Fully one-third of the thank offerings made recently by Clients of St. Anthony for favors granted through his intercession have been of this nature. The following examples were received at Graymoor during the last few days:

Mrs. E. W., Pennsylvania: "Inclosed you'll find check which I promised for St. Anthony's Bread if St. Anthony would grant my petition. We wished to sell a piece of property and on the fourth day of the Novena we had a buyer. All thanks to dear St. Anthony—it was through him the sale was made."

H. E. T., Oklahoma City, Okla.: "Inclosed please find check which I promised in honor of St. Anthony if he would find a position for my son. I am thankful to say that before the Novena was finished my son was settled in a very good place and I send the promised amount with great pleasure."

W. M., Pennsylvania: "I have adopted St. Anthony as my Silent Partner. Had a vacancy for one year and promised St. Anthony that if he would send me a good tenant before the end of the month I would give one-tenth of the rent. That very day the house was rented."

Mrs. J. J. S., Louisiana: "A short time ago I joined in the Novena to St. Anthony promising an offering and publication if my husband obtained a certain position and would succeed. He took up the new position and so far has met with unexpected success, so I am sending the money order due St. Anthony. Many thanks to him and to you Fathers for your help through the Novena."

Mrs. C. Canada: "The inclosed offering is to be used for St. Anthony's Bread Fund or any other good purpose in thanksgiving for a Great Favor. We had been trying to sell our house for a long time without results; but thank God and good St. Anthony shortly after we mailed our petition to the Shrine we got a buyer and made a remarkable sale."

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Mrs. A. C., Penna.: "My daughter not only got a good position but an increase in salary as well. As promised I am sending in thanksgiving an offering for Masses in honor of St. Anthony and the Little Flower and would like to have you publish our gratitude."

H. F. S., Pittsburgh, Pa.: "Please find check promised if I should succeed in securing a promotion in my work. It seems almost a miracle that I received this promotion, and I give all credit to St. Anthony and the Little Flower for my success."

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- Current Catholic Verse.* An Anthology by David P. McAstocker, S. J., and Edward H. Pfeiffer. 143 pp. 12mo. New York: Scott, Foresman & Co.
- Training for Life.* By Edward F. Garesché, S. J. 145 pp. 12mo. P. J. Kenedy & Sons. \$1.85 postpaid.
- Democracy and Bellarmine.* An Examination of Bl. Cardinal Bellarmine's Defense of Popular Government and the Influence of his Political Theory upon the American Declaration of Independence. By Rev. John C. Rager, S. T. D. 146 pp. 8vo. Shelbyville, Ind.: Qualityprint, Inc.
- Historical Sketches of the Town of Martinsburg, Missouri, and its Institutions.* Issued on the Occasion of the Golden Jubilee of St. Joseph's Church, October, 1926. Compiled by the Rev. H. Freese. 102 pp. 8vo. Illustrated.
- Christian Motherhood and Education.* Adapted Mainly from French Authorities by the Rev. C. Van der Donckt. xv & 269 pp. 12mo. Fr. Pustet Co., Inc. \$2.
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- The World Court.* The American Foundation Information Series. Revised Edition. 42 pp. 4 x 9 in. Published by the American Peace Award, 565 Fifth Ave., New York City.
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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
: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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Shopwalker: I know what you mean, sir, Mr. Perkins, show the gentleman a pair of rim-sperned hectors.

Charitable Old Lady: My poor man, I would like to do something for you but I have no money with me.

Beggar: That's all right. You can give me a check; I have a bank account.

PAT AND THE KU KLUX KLAN

The following little story is reported to the F. R. from an Eastern hospital:

An old Irishman who had met with an accident was taken to the hospital. Shortly after the priest called to see him, and soon both were engaged in an interesting conversation. After explaining how the accident happened, Pat turned to the subject of the Ku Klux Klan, at that time uppermost in the minds of all. "Father," he said, "the other day a fellow came to my house while I was at work and said to my wife: 'Are you a Catholic?' 'Faith, I am,' said she. 'Well,' said he, 'we Klansmen are going to sweep you Catholics off the face of the earth.' She said no more, but closed the door. I wish I would have been there. I would have told that fellow a thing or two." "I suppose there would

have been a fight," said the priest. "No, Father," answered Pat. "I would have told him what the Lord said: 'I will build my church upon a rock and the gates of hell shall not prevail against her.' I guess you fellows can't be any worse than hell." Everybody in the ward had a good laugh.—A. C. K.

Quotations from his recently published book, *Lay Thoughts of a Dean* indicate that Dean Inge is not habitually gloomy:

A young Etonian, whose papers I read, was asked, "What are the essentials of a Sacrament, according to the Church of England? Show that the other so-called Sacraments do not fulfill the conditions." He wrote: "The essentials of a Sacrament are faith and repentance. Hence it follows that Matrimony cannot be a Sacrament." He differed, apparently, from the boy who wrote: "Christians are allowed one wife; this is called monotomy."

A young husband was anxiously awaiting news of the birth of his first child. He was pacing up and down the hospital corridor when the doctor came out and told him to control himself or else take a walk around the block.

"But I tell you I'm scared to death," protested the young man.
"You needn't be," replied the doctor, "I've brought more than 2,000 babies into the world, and I haven't lost a father yet."

The Fortnightly Review

VOL. XXXIV, No. 3

ST. LOUIS, MISSOURI

February 1st, 1927

Catholic "Boyology"

Announcements and reports of the recent Knights of Columbus course in boyology, given at Cathedral College, Brooklyn, during the first weeks of January, contain much that is interesting and typical of the turn Catholic "boyology" is taking.

The purpose of this course, according to announcements, is to give men a clearer understanding and an adequate appreciation of the nature and needs of the boy.

In any study of boy nature in reference to character training conducted under Catholic auspices, one would expect that the supernatural end of man, the effects of original sin, the workings of divine grace, prayer and the Sacraments, would come in for the greatest consideration, since an understanding of the teaching of the Church on these subjects is necessary for an intelligent participation in the apostolate of youth.

Owing to the "non-sectarian" character of boyology courses, these matters cannot be brought to the fore. The faculty and the student body are made up of men of all creeds. What religious basis can be given for character-building in such a course? Religion cannot be introduced in neutral form without compromising Catholic principles, nor can non-Catholic lecturers be expected to treat subjects bordering on religion from a Catholic standpoint. And character-training without religion is impossible.

Another matter worthy of thought is the postulate that the Church and the parochial school, as well as the home have failed in the work of character-training. The *Catholic News* of January 15, contains this item: "He [the

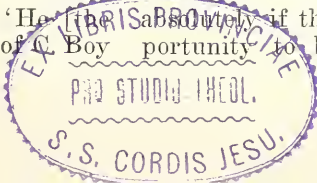
Life Bureau] showed that because of the seven and one-half hours leisure time, which the average American boy has each day, the home, church, and school are no longer able to supply the boy with sufficient guidance to bring him to wholesome citizenship."

It is evident that the Catholic school and the Church are contemplated, in as much as these courses are under Catholic auspices and primarily for members of the Knights of Columbus.

How the Catholic boy attending a parochial school has seven and one-half hour's a day leisure time, during which, for lack of adult guidance, the home, Church, and school cannot bring him to wholesome citizenship, is beyond us. Concerning the remedy, the same secretary is quoted as follows in the very next paragraph: "There is now, he said, a need of a fourth agency, free-time guidance, properly supervised to supplement the other three fundamental agencies if the boy is to be given an opportunity to become a good citizen."

Concerning the need of this fourth agency, we quote an announcement of the course. It states that the purpose of the course is that the men who take it may "know the absolute necessity for Fourth Agency, Free-Time Guidance properly supervised to supplement the home, school, and church in making the boy an upright man."

If this is true, we are in a sad predicament. With a scarcity of teachers in our schools, boyology experts tell us we need more men to give boys free-time guidance than we have teachers, men and women, and we need them if the boy is to have the opportunity to become a good citizen.



But no proof is given for the need of the fourth agency, and the whole thing looks rather like a crude attempt on the part of some agencies to advertise themselves at the expense of the Knights of Columbus and to create positions for professional boy workers.

In all accounts of these courses, the supernatural is conspicuous by its absence, as are also the Catholic parish societies which take care of the greatest number of Catholic boys to-day.

The news report of the Brooklyn course is not without its bright side. We quote the following from the *Catholic News* of January 15 as something out of the ordinary in Catholic boy work:

"Through the mysterious methods used by the director of the course, . . . hundreds of formerly sedate and dignified citizens have become noisy, play-loving, singing, shouting boys. They have all been organized in 'gangs' of eight, each with its own chosen leader. These 'gangs,' which are named after animals, birds and reptiles, such as the hyena, peacock, and rattlesnake, are competing one against the other in boy songs, games, stunts, attendance and appearance so as to learn how to capitalize on the 'ganging instinct' which is such an important part in the make-up of every boy. Thus, fathers, scout-masters, and others who should be interested are learning the most effective methods of controlling their boys and developing them into clean, wholesome citizens. Strange as it may seem, while accomplishing this most serious and worthwhile knowledge of boy leadership, all of the students are having the best time of their lives."

An interesting item in connection with Catholic child psychology is contained in the *Catholic Standard and Times*, of Philadelphia, Oct. 23, 1926, in an account of a boyology course held in that city. The Executive Secretary of the Boy Life Bureau of the K. of C. is quoted as saying in explanation of the psychology of boyology: "Take care of the boy in his play hours, and

the rest of his life will take care of itself."

Most of these things creep in because of the present tendency to make Catholic boy work "non-sectarian." This can only spread indifferentism. Why not organize Catholic boy work as distinctly Catholic and keep it that way? The supernatural end, we are taught, is the most important thing, and if it is lost, all is lost. Realizing boys' possibilities and limitations let us use natural means to the utmost, but in a way that will promote contact with, and use of, the supernatural helps the Church affords. Let us center our Catholic boy work around the parish religious society for boys, and bring the grist to our own mill.

A Great Benedictine Scholar

Dom Germain Morin, O. S. B., is reported to have added two more great discoveries to his astonishing record. He had already achieved a world-wide reputation as a research worker before the World War. Since his monumental edition of St. Jerome he has had a strangely adventurous career. A French Benedictine attached to the Belgian monastery of Maredsous, he was doing research work in Munich in 1914. Marooned in Germany, his scholarly attainments gave him a certain immunity among many admirers and devoted friends; and when reckless Allied propagandists published statements to the effect that Germany was a pagan country, Dom Morin expressed in print his frank conviction that Germany had more practicing Catholics than France. His indiscretion produced a storm in France, and he went to Fribourg, Switzerland, after the war. Hostility followed him there and he removed to Zurich, where he discovered other important old manuscripts, and the Protestant University gave him an honorary degree. This incensed his critics still more, and he went on to Italy, where he has now discovered two hitherto unknown sermons by St. Augustine in the Ambrosian Library at Milan.

What Price Education?

By the Rev. John McGuire, S. J.

Why does crime increase in our land?

Until about eighty-five years ago America had no hard and fast system of education. Most of the existing schools, academies, and colleges were established, maintained, and administered by the various churches, and in all these institutions religion formed an important part of the curricula. Religion was then considered essential to the proper training of youth; it was not thought to be opposed to the spirit of the Colonial Fathers, nor to the best interests of the country; on the contrary, it was regarded as perfectly consistent with both. A fast developing nation could not be expected to depend indefinitely for the training of its citizens on private institutions, each differing more or less in its course of studies and methods of instruction. There was need of a complete and universal system of education under the nation's control.

Horace Mann devised a plan of education divorced from all morality based on revealed and natural religion. For two years prior to formulating this plan he traveled in Europe, inspecting various school systems, and he found in these countries, Catholic and non-Catholic alike, religion taught in all the public schools. It were worth knowing what evil genius prompted Mann to make the choice he did, but the pity of it is that our guardians of education adopted his plan, and it is still in force, despite its evident failure to promote either individual or national betterment. The strongest advocates of Horace Mann's views of education have shown themselves bitter enemies of the Catholic Church, and they have done their worst to destroy her schools, with a view of forcing her children to share a training that rings false to religion and morality. Some things are not affected by time and change. What was essential to sound youthful training in the earlier years of our history, is so today, and will be so until the end. Man

is more than a "muddy vesture of decay;" he has an immortal soul craving supreme happiness, and is always in need of supernatural assistance, that he may work out his high destiny. For nearly a century we have lost sight of this important truth in the training of our children, and the consequences are now bulking large.

In order to live, the human body must breathe, sleep and take its refecation; if our machinery, our lighting and heating plants are to function, they must have a constant supply of force; the intellect is not perfected by intuition, but by years of daily application to study. The will is queen of our spiritual faculties and the choice it makes regarding good and evil, spells virtue or vice. As much in need of training as the intellect, this faculty is by our present system of education treated in a way that makes neither for religion nor morality. A code of morality based on Determinism is totally different from one founded on the freedom of the will. It is one thing to hold that sin is merely the effect of our endocrine organs or a certain psychic reflex, and quite another to say that it is a wilful, conscious act of a free agent. Education which fails to recognize the will as free and therefore responsible, is defective, one-sided, and must needs register failure. A philosophy of this kind may produce cultured atheists, infidels, agnostics, but to expect from it a generation discharging their obligations to the Creator, themselves and civil society, were like attempting to reap where we have not sown. Nor may we hope that a system of education which ignores man's essential relations will conduce to national stability or to tempered peace and happiness, for these blessings depend on adherence to the natural law, which in the present case is not observed or even recognized.

In a recent publication, *The State and Religious Training*, Mr. H. N. Sherwood, State Superintendent of Public

Instruction of Indiana, deploras the lack of religious training in our schools and its sad consequences. Grave indictments, he tells us, can be brought against our present system of education, for the whole country has been going from bad to worse ever since its inauguration. Half the inmates in penal institutions in Indiana, he says, have not reached their majority. What is true of his own State, Mr. Sherwood regards as typical of the whole nation.

In an address, delivered May 15, 1924, by Dr. Luther A. Weigle, professor of religious education at Yale, he says: "When the public school ignores religion, it conveys to our children the suggestion that religion is without truth or value. It becomes, quite unintentionally, I grant, a fosterer of atheism."

At a dinner of the American Association of Colleges, former President Burton, of Michigan, discussed the decline of morality in our colleges. He stated that one of the chief causes was a certain brand of philosophy (Determinism) taught in secular seats of learning. He gave this as the joint opinion of all the college representatives then present. "I think," he said, "that we have to agree on that." (*Christian Education*, March, 1924, pp. 294-97).

When men well qualified to pass on the matter express such views of our educational system, it should give us serious pause, and incite us to seek a remedy. We hear enough about ways and means of dealing with criminals, of checking bad legislation, of removing corruption from our courts, of dealing with unmarried mothers, etc. Why not give practical attention to the leading cause of it all? The surest way of getting rid of a stream is to dry up its source.

A nation's future may be read in the training of its youth. The children of to-day will be the adults of tomorrow, and the discharge of their various duties will depend largely on the kind of education they receive. From the kindergarten to the close of the university course, our training is devoid of

moral and religious instruction. Though we are still young as a people, our moral disorders astonish nations that were old at our birth. We have more divorces annually than all Europe together, and there are more murders in the city of Chicago every day than in the whole of England. Divorce, an offspring of unrestrained lust, is making rapid inroads on the home, and this augurs badly for national stability, since the home is the nation *en miniature*. We judge a tree by its fruit, a fountain by its source, a cause by its effect, and we may estimate the merits of a school system by its results. Our system has been well tried out, and its results, so far from being satisfactory, alarm all who are not mentally blind.

Enough has been said, we think, to show that our public school system is not in harmony with the spirit of our forbears, that it is defective in an element of vital importance, that it is injurious to individual and social interests, and that we can justly charge it with most of the grave evils now afflicting the country.

The school is an adjunct of the Church. The opponents of Christianity know but too well that secularized education is their greatest stronghold, and they fight to a finish any suggestion of a change. Carefully concealing the real cause, they urge as their motive what has been well called "the last resort of a scoundrel,"—patriotism. Without religion, there is no real patriotism, and the enemy of religion is disloyal to his country, since he attacks what is essential to civic welfare. Nations, Catholic and non-Catholic, have for centuries admitted and acted on this truth, and this argument alone outweighs all the mouthings advanced in favor of a purely secular education. A bird cannot rise on one wing, nor can mere intellectual culture elevate our better nature. The mind and the heart equally trained, will serve as wings to lift us above greed and love of perishable things, incite us to aims worthy of our sublime destiny, and give us at last eternal rest on the mountain of God.

The American Principle of Non-Intervention in the Domestic Affairs of Other Nations

By William Franklin Sands, Washington, D. C.

In the twenty years of diplomatic correspondence (1848-1868) between our Secretaries of State and successive American ministers at Rome, during that period when the United States was represented diplomatically and maintained a legation at the Papal Court, two definite principles were laid down for the knowledge and understanding of the Vatican by our government:

1. The attitude of the United States toward religion;
2. The attitude of the United States toward interference in the domestic affairs of other nations.

Ministers of the United States were instructed to make it clear to the papal authorities, beyond the possibility of mistake or misunderstanding, that "*the government of the United States possesses no power whatever over religion.*" They were instructed most carefully to "*avoid even the appearance of interfering in ecclesiastical questions, whether these relate to the United States or to any other part of the world.*" They were told, in the matter of avoiding any part whatever in the controversy over the temporal power, that:

1st. So far as *spiritual* or *ecclesiastical* matters enter into the question, *they are beyond your province*, for you are a *political representative only*.

2nd. So far as it is a question affecting the Roman States, it is a *domestic* one, and we are a foreign nation.

3rd. So far as it is merely a political question, it is at the same time purely a European one, and you are an American minister, bound to avoid all entangling connection with the politics of that Continent.

Secretary (later President) James Buchanan, instructing Jacob L. Martin, our first representative at Rome, on his duties in the very troubled period of the reform movement of Pius IX and the growing intrigues of Europe centering about the Papal States,

said: "The President and the People of the United States have observed with great satisfaction the wise and judicious measures of the Pope to reform ancient abuses in his government and promote the welfare of his people. *Whilst our established policy renders it impossible that we should interfere with the forms of government or the domestic institutions of other independent States, the American people can never be indifferent to the cause of constitutional freedom and liberal reform in any portion of the world.*"

William H. Seward, in 1861, is even more explicit to Rufus King of New York, appointed resident minister at Rome: "Assure His Holiness that *it is the settled habit of this government to leave to all other countries the unquestioned regulation of their own internal concerns, being convinced that intrusion by a foreign nation anywhere tends only to embarrass rather than to aid the best designs of the friends of freedom, religion, and humanity, by impairing the unity of the State exclusively interested.*"

Buchanan, referring to Pope Pius IX "in the difficult and dangerous position of a reformer in Italy" (expressing the "ardent hope" of America that in this rôle "he may be the chosen instrument of Providence to accomplish the political regeneration of his country") says: "For remodeling and liberalizing his own government within his own States the Pope can give no just cause of offense to any foreign power. The Papal States and the other independent sovereigns of State have the inherent right to reform their institutions and improve the condition of their people without the interference of any foreign power. It belongs to them and their people alone to decide what reforms are practicable and are best adapted to secure the liberty, prosperity and union of State."

Again Seward directs a minister to "assure the government of His Holi-

ness that the President and people of the United States desire to cultivate with it the most cordial and friendly relations; that they will not violate the friendship already happily existing *by any intervention in the domestic affairs of the States of the Church.*"

In pledging non-interference in the domestic affairs of the Papal States, and in allusion to attempts made to secure expressions of sympathy from the Pope with the Confederacy in our Civil War, Seward wrote to our diplomatic representative: "What ought Rome to do in regard to the United States? Just what I have just said they will do in regard to Rome" (non-intervention). "We could not ask or consent to receive more—and the government of His Holiness will not propose to do less, for he is a friend to peace, good order, and to the cause of human nature, which is now, as it always has been, our cause."

The Papal States remained, as a government, rigorously neutral as between the North and the South. It was upon this occasion that Cardinal Antonelli, Secretary of State, observed: "*The Catholics of the United States, as Catholics, as a church, will take no part in the matter; it would not be proper for them to do so.* As citizens, I have no doubt, they will all feel great concern at your internal discussions." Pius IX did, however, send a letter to Jefferson Davis, President of the Confederacy, in reply to one received from him, which was widely heralded as an official recognition of the Confederacy. Our minister at Rome was at once directed to make known to the Papal Secretary of State that our government was aware of the occurrence, but to be very careful in so doing not to give the impression that we believed this letter to be by any possibility anything but what a Pope, in the general interests of peace and humanity, had every right to write to anybody. Even under the heavy stress of war, we made the distinction between what a pope might do, and what a temporal ruler might not do. This principle of non-interference in the domestic affairs of other nations is a fundamental

principle of the government of the United States. It is placed by James Buchanan beside the principle of religious equality. From the latter, our government has never departed. The former, though on occasion we have departed from its strict observance, still remains a principle, a fixed, settled, and definite policy.

The correspondence covering the twenty years of diplomatic intercourse with the Papal States is by no means the only source for students of that policy; the State papers in the archives of the State Department are either published annually or access may be had to those unpublished by properly qualified persons interested in certain subjects under reasonable and liberal conditions.

Catholics have recently been confronted with a problem in international affairs which is of deep and absorbing and particular interest to them. There is no reason why they should have been prepared for it. There is every reason, and all the more reason because of a national and justifiable unpreparedness, why Catholics should inform themselves now concerning the manner in which such problems have been met before, habitually, by our government. If there is any principle or time-honored and proper policy involved, they should know it; they should consider it and consider also whether this is one of the occasions adverted to by Cardinal Antonelli: whether, if we speak on this occasion we are speaking "as a church" or as individual citizens; and in principle, when and on what occasions we are justified or in conscience bound to speak "as a church."

BENEDICTION

By Charles J. Quirk, S. J.

We bless the world and all it holds,
Not only, Lord, the grace to share
With You what pain bestows,
But give me, Jesu, strength to bear
Life's little hidden woes.

A PRAYER

By Charles J. Quirk, S. J.

The smallest life that it unfolds:
For holy is each blade of grass,
Dreaming again God's feet still pass.

An English View of the Work of Two Great Priest Ethnologists

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

Practically every issue of the *Times Literary Supplement* (London) contains a review of some recent book in ethnology by a specialist on the subject. These criticisms are perhaps among the most scholarly of any English reviews of works in this field.

When we saw the title, *Völker und Kulturen: I. Teil: Gesellschaft und Wirtschaft der Völker*, by W. Schmidt and W. Koppers (Regensburg; Habel) at the head of two long columns in the issue for September 30, 1926, we realized that we would find an adequate and scholarly appraisal of a work which has already been brought to the notice of the readers of the F. R.

We were not disappointed. Practically the entire long article would have to be reprinted to show the high estimate the work has won among English scholars. As there is not an adverse note sounded in the criticism, the writer no doubt accepts the large conclusions drawn by Fathers Schmidt and Koppers, which completely annihilate the old evolutionary schemes of human development.

In its opening paragraph the reviewer says that the book "will have a deep influence on ethnological exposition and teaching; the methods it lays down will become—doubtless developed and modified—the very bone and fibre of the science. They bring light and order into what has been often a jumble of facts, pleasant and unpleasant, a cabinet of curiosities, and a path is pointed out for fruitful and far-reaching future research."

In former articles the F. R. has often pointed out that the missionary has exceptional opportunities to study the life of primitives. The reviewer in the *Times Literary Supplement* regards the fact that many of the data of the work under question have been furnished by missionaries, as one of its outstanding characteristics. He writes:

"Father Schmidt, as Professor of Ethnology and Comparative Philology in the St. Gabriel Mission House, is at

the head of one of the most important centres of ethnological research to-day; in his seminar future missionaries are given their ethnological training, while his periodical, *Anthropos*, stands in the very first rank. As he reminds us, the first writer on comparative ethnology was the Jesuit missionary Lafitau (in 1724); and, indeed, the missionary, especially after a scientific training, is in a better position than any other for studying the lower races. He spends a lifetime among them, and may win their confidence as no others can. Father Schmidt incidentally points out how one of the effects of the French Revolution, with its suppression of missionary effort, over many years, shows itself in the dearth of ethnological information during the earlier nineteenth century compared with the eighteenth. Father Koppers, the other author, has himself done good field work among the Patagonians,—where, by the way, he was able with his trained methods to show the utter want of truth in the old blindly accepted statement that this people has no religion; the truth being that it has a highly developed system. Father Schmidt, perhaps more than any other, has worked out and shaped what is known as the historical method in ethnology. He would not, of course, call himself the founder of the method, and he records the names of those who have been at work on it in the last twenty-five years or more in Germany, England, and America. But in the present work the method is applied on a wider scale and more consistently than ever before. In his sketch of the history of ethnology he shows how, as the study of human cultures, it has gradually worked itself loose from other studies (history, geography, physical anthropology, and so on) till it has become an independent discipline by the side of prehistory and physical anthropology, and with its own specific methods. It is, indeed, only comparatively of late that it has been freed from a useless bondage to

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the latter; and during the last century much barren toil was spent on the attempt to correlate physical race and mental culture. What makes peoples (not races) is now recognized to be the spiritual or mental, not the physical—that is, culture—the subject matter of ethnology.

“Before the rise of the historical method of Schmidt and his fellow-workers ethnology was under the spell of what he calls the evolutionist or evolutionary-psychological school of thought. Its method was pivoted on the idea of the ‘elemental thought’ (as Bastian calls it); the view of the essential sameness everywhere and always of the human mind. Mankind and its culture was a whole with homogeneous parts, which were handled as materials to be fitted into any design which a writer’s fancy might choose for his system; and there was always something ready to hand to fill up gaps, great or small, with the needed interpretations, no test being demanded for the historical reality of

the system. This school is fast crumbling before historical methods, and its downfall will be hastened by the present work, though some of the stones of the ruins may, after re-shaping, be useful for the new building. Man, the pre-eminently historical being, cannot be studied otherwise than with historical methods, unless we are to have only classification, and unsatisfactory classification at that. Hitherto we have seen the lower peoples with the eyes of the first discoverers who sailed the South Seas or landed in America; we have looked on a world that has always lived as we found it, untouched by time. The truth is far different. The older ethnology, with its methods of natural science or physics, has made hard and fast classifications, distorting research into barrenness; drawing a rigid line between the historical and the unhistorical peoples, it has used the latter as its own plastic material. In contrast with this the ‘cultural’ or ‘historical’ ethnology holds that the historical method belongs to mankind

in all its stages. The historical records are before us not only in stone or in writing, but in dress, custom, religion, and so forth; only that here we have not so exact a chronology, but one more like that with which geology must be content. The distinction between the cultured and the uncultured is not to be rigidly drawn; and at the lowest stage we have only relatively 'primitive' peoples. The destruction or superseding of the lower cultures is a process which has been at work ever since human societies have existed. The historical method does not wholly reject 'psychological' explanation, which would indeed be an impossibility; but the foundations for this are broadened and based on historical reality. In the older school such explanation has been based largely on the mentality of the individual, and the prevailing fashion in ideas of the time and place."

We thought it worth while to quote these two long paragraphs from the *Times Literary Supplement* in full, not only because they try to do justice to the scholarly work of the two priest-ethnologists, the authors of the volume under review, but also because they bring out the meaning of the cultural-historical (kulturgeschichtliche) method. There now no longer remains any doubt that Fr. Schmidt and his school have inaugurated a method of research which will throw much light on the early history of man.

Freudian "Case-Histories"

The third volume has been published of the English translation of Prof. Sigmund Freud's *Collected Papers* (Hogarth Press). It shows the father of psycho-analysis in the full torrent of his theories. Freud writes as if he had back of him a great body of tested and accepted doctrine,—which makes his book read like a dreary fantasy for one who has not yet found sufficient reason to accept his crude assumptions. A competent critic says of these elaborate "case-histories" in the *London Times Literary Supplement* (No. 1234):

In these full-dress "scientific" reports we see clearly the alarming fanaticism of the man. To support his interpretations he will seize upon details of an almost unbelievable triviality, and attach to them meanings so far-fetched as almost to pass the bounds of sanity. As one example we refer the reader to the function attributed to the letters in an anagram invented by a patient mentioned on page 361. Instances like this enable one to say more of Freud than that he is a mistaken theorist. He is a man governed by an obsession.

Consider, for example, the dream interpretation given in a long footnote to the paper called "An Infantile Neurosis." A boy dreamt that six or seven wolves were sitting on the branches of a tree looking at him. The dream begins "It was night." This means "I had been asleep." "Suddenly the window opened of its own accord." This means "Suddenly I woke up of my own accord." "There was a big walnut tree." This comes from more than one source, but Freud knows that a high tree is also a symptom of scotophilia. The wolves were looking at the boy with strained attention. This must be "twisted completely round," according to Freud. "They had tails like foxes." This means they had no tails at all—a symbol of castration. We have not quoted the whole dream, but the above is typical. The meaning of the dream is that the boy had seen his parents in the act of coition. It is perfectly obvious that on the above principles any dream could be interpreted to mean this or anything else.

The most famous case in this volume is the "phobia in a five-year-old boy," which has attained a scandalous notoriety. The only extraordinary feature of the case is the conduct of the parents. The boy's natural sexual curiosities are made the occasion of a portentous and revolting "analysis" by the father. He suggests one obscenity after another to the boy, and any kind of childish assent, however perfunctory, is hailed as a discovery. The whole thing as silly as it is filthy.

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Some Thoughts on Christian Art

The Bishop of Coire, in a letter addressed to the participants in a course of Christian art lately held in Zurich, Switzerland, laid down the broad outlines of the course of development from which, he says, Christian art can never deviate. They are: (1) the first purpose of Christian art is identical with the ultimate purpose of creation, namely, to honor and glorify God and promote the essential ends of Christianity; (2) its second purpose is the edification of the faithful people.

The Bishop calls attention to the rules for Christian art laid down by the Council of Trent, which have been grouped together and brought up to date in the "Disposizioni Pontificie in Materia d'Arte Sacra" issued by order of Pius XI last year. He mentions as a crass specimen of extreme expressionism Servaes' Way of the Cross, which was condemned by the Holy Office about two years ago.

Of expressionism itself he says: "Expressionism arose on the horizon as the promising dawn of a new day. How long will it last? What is true in it, namely that the idea in the artist's mind—the *idea exemplaris* of St. Thomas—should find its true natural expression in the work which he creates, is and will always remain the

foundation of all art. What is unnatural in expressionism, arbitrary and opposed to the laws of beauty, will pass away, nay, adopting a Scriptural phrase, we may say that the feet of those about to bury it are already at the door."

A special committee appointed by the London *Sunday Chronicle* to investigate Spiritism has exposed Mr. Harold Evans, a well-known medium, who purported to reveal the secrets of the other world through his materialization of "Sister Catherine," a being who robed herself something after the fashion of a nun. Mr. Evans "clucked" ectoplasm, in the words of the account, from his body for the spirits to use in their materialization. The committee grew suspicious, and, at a pre-arranged signal, flashed their electric torches on the supposed apparition. Evans was revealed masquerading in a flowing white garment. This exposure probably means the end of Evans as a medium, but if there be such a thing as real Spiritism, why do not the real Spiritists prosecute the unmasked rogues for their heartless frauds; and so give us some proof of their own good faith? Meanwhile, many will go on wondering whether there be any Spiritism which is not a "fake."

A Catholic Paper in Every Catholic Home

To the Editor:

A copy of the *Western Recorder*, a leading Baptist weekly, came to my desk the other day, and the following looked so familiar it made me feel like my countryman who went into an Episcopal Church.

MRS. JONES DEALS WITH THE DEACON

Deacon Jones: "Mary, our pastor has been after me lately trying to get me to advocate in the deacons' meeting that the church put the Baptist paper in its budget."

Mrs. Jones: "He certainly has, and if you would ever take time to read the Baptist paper and not spend all your evenings at home muddling over the daily paper, the *Merchants Gazette* and the *Farm Journal*, you would have known it. The fact is, John, I am rather ashamed of you, both because you never read the Baptist paper and because of the endless objections you have tried to find to offset our pastor's argument."

Deacon: "But, Mary, I can't see that we have to have the paper in the budget."

Mrs. Jones: "No wonder, when you never pay any attention to the paper that deals with the spiritual matters of your own denomination, but occupy your whole time at home reading about the world and its doings. No wonder. I wish I could hold you up before the church as a horrid example. But I can't. A wife has to protect her husband's reputation, even when it is thin and brittle."

Deacon: "But, Mary, do you think our pastor is right about it?"

Mrs. Jones: "John Jones, he is right in everything he says. The women of our Women's Missionary Society read the Baptist paper and their mission journals, and you know mighty well that they give most of the mission money that is given in our church, even though they have to get it out of you hard-hearted and uninformed men—often stingy too—before we can give it.

Also the women show more spiritual interest."

Deacon: "That's so, Mary. But—"

Mrs. Jones: "Yes, that is so. And I will tell you something else that is so. It is so that the children in our Baptist homes cannot possibly be safeguarded against all of the bad reading and all of the false religious isms and all of the false worldly notions which are being thrust before them in every way, if we parents are so blind about their higher interests that no amount of pleading from the pulpit nor out of the pulpit can hit in on us."

Deacon: "Now here you go Mary."

Mrs. Jones: "Listen, it is plain as ABC that the Christian home should saturate its atmosphere with the Christian paper as some balance to the clutter of worldly reading in it."

Deacon: "Now, Mary, you mustn't go and get stirred up."

Mrs. Jones: "John, I want you to stand by our pastor on this matter. I am going to ask our Women's Missionary Society to pass a resolution asking the deacons to give serious consideration to recommending to the church the placing of our paper in the budget."

* * *

The names Mary and John would give "Sherlock Holmes" a clue that not only these thoughts, but the subject matter, must have first appeared in some Catholic weekly.

P. H. Callahan

The frequent bestowal of "high honors" upon members of the "Old Guard" nowadays reminds a contributor of the F. R., who knows something about the manner in which these decorations are obtained, of a story. Graham, the fellow who went over Niagara Falls in a barrel, afterwards toured the country boasting of his feat, until one day some wag remarked that this man was taking too much credit to himself and what he ought to put on exhibition was his barrel, as quite the most important factor in his exploit!

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The Voyage of the Argonauts

Miss Janet Ruth Bacon, in *The Voyage of the Argonauts* (London: Methuen), has set herself the task of penetrating, if possible, into the substratum of historic truth underlying the legend of the Argonauts and the search for the Golden Fleece. Having explained the heterogeneous nature of the elements composing the story as it had developed in Alexandrine times, she proceeds to sift the more relevant and more ancient elements from the less relevant and less ancient, and touches on the many explanations of the Golden Fleece which have been in currency—few of them satisfactory and many of them far-fetched.

Ultimately, with the aid of archeology, she concludes that in its original form the Argonaut story was a narrative of a real voyage in the Euxine Sea, made by Minyans of Thessaly in the late fourteenth or early fifteenth century B. C.: this feat soon became embellished with fabulous accretions. That the voyage was a real one seems

to depend on a particular archeological discovery: otherwise the Argo may have to be symbolic of treasure expeditions in that direction generally. Phasis, Miss Bacon shows, linked the Argonauts with trade routes leading right across Asia.

One of her most attractive chapters is on the commercial intercourse in prehistoric and early historic times between east and west; another is on the legendary return of the Argonauts by alternative routes which open up all the rivers and trade routes of Europe. Miss Bacon writes in such a manner that, learned as her investigations are, the romance both of the legend and of modern methods of investigating it is not lost.

Censure and criticism never hurt anybody. If true, they show a man his weak points, and forewarn him against failure and trouble; if false, they cannot hurt him, unless he is wanting in character.—W. E. Gladstone.

A Valuable Monograph on the History of Methodism

La Réaction Wesleyenne dans L'Évolution Protestant: Etude d'Histoire Religieuse, par Maximin Piette (Bruxelles: Librairie A. Dewit), is a work which will prove indispensable to those interested in the history of the Protestant Revolt of the sixteenth century. It is a doctorate thesis, published by the University of Louvain, written in a clear and vivid style, numerous references and notes bearing witness to the scholarly character of the study. After a brief treatment of the two founders of Protestantism—Zwingli and Luther—the author, a Franciscan, shows how the movement they began was rapidly transformed by three reactions, that of the Anabaptists, the nationalist reaction of Henry VIII, and the theological reaction of Calvin. Over a hundred pages are next devoted to the religious and moral decadence of the XVIIIth century, particularly in England, where, in face of the startling advance of a new utilitarian and rationalistic philosophy, men sacrificed the most essential parts of Christianity—belief in the supernatural, the divinity of Christ, and the necessity of the redemption. What was to stem the rising tide of infidelity? The Established Church, long the slave of the Tudors and the Stuarts—a mere tool of the State—evidently lacked the necessary qualifications for such a task. Besides, since the triumph of the Non-Conformists in the revolutions of 1648 and 1688, the Established Church had been crippled. Nor was any of the dissenting bodies—Presbyterians, Congregationalists, Baptists, Quakers—able to defend effectively Christianity against the deists. Their great leaders had disappeared. Too often, also, they did not possess the education and culture needed to oppose the propagandists of neo-paganism.

A savior came in the person of John Wesley, who, by arousing fervor and piety among the common people, saved England from moral ravages similar to those that precipitated the Revolution in France.

The last 369 pages of Fr. Piette's book are devoted to the history of "the Methodist reaction." The author first treats the formation of Wesley; the influence of his mother on his development; his deep piety, his doubts, his fondness for the *Imitation of Christ*; his preaching and the beginnings of Methodism (1741-1791). Then comes the spread of the movement since his death; the part played by Methodism in the evolution of Protestantism; the importance given to religious experience: the activity of the sect; and, finally, the departure of present-day Methodists from certain of the cardinal doctrines of their founder.

The author's manner is highly objective and dispassionate. One wonders whether a Methodist writing of Catholicism would treat the subject so sympathetically? R. G.

The Negro in American History

Carter G. Woodson, in his book, *Free Negro Heads of Families in the United States in 1830* (Washington, D. C.: The Association for the Study of Negro Life and History) brings out the surprising fact that from the earliest colonial times there were, besides the slaves, many free Negroes in this country. They increased rapidly after the Revolution, and just prior to the Emancipation Proclamation, in 1865, numbered nearly half a million, or about one-seventh of the total Negro population. What is most astonishing of all, no small portion of these free Negroes were themselves slave-holders.

The ups and downs in the story of the free Negro's legal status make an interesting chapter. In his analysis of the changes in the social status of the free Negro, Dr. Woodson shows that the shiftlessness and viciousness so often charged against him by hostile northern communities, into which he migrated to escape the restrictions of the South, deserve in many cases to be laid at the door of those who fostered that condition by excluding him from desirable occupations, rather than to the character of the Negro himself. (See the review of Woodson's book in the *Catholic World*, No. 732).

Notes and Gleanings

After all, what are a few thousand years more or less, in connection with the subject "The Dawn of Civilization," concerning which Sir Flinders Petrie, the famous Egyptologist, writes in the *Forum*. Until 1895, he tells his readers, the Great Pyramid stood on the edge of an unknown antiquity. Then the history of Egypt was pushed back to 8000 B. C. But only three years ago history slipped back another 7000 years, as new discoveries at Badari on the Nile revealed the finest known examples of pottery and other arts, which can be geologically dated from 12,000 to 15,000 B. C. Accurate dating, it is said, is made possible by careful study of the Nile mud which has been deposited to a depth of sixty to eighty feet since these earliest Egyptians flourished at Badari. Incidentally, Sir Flinders believes that the common ancestors of the ancient Egyptians and the ancient Europeans once dwelled in the Caucasus.

Keiter's *Katholischer Literaturkalendar*, which did not appear since 1914, has been resurrected by Herder & Co., under the editorship of Dr. Julius Dorneich. Quite naturally, this valuable reference work had to be completely rewritten. The "Totenliste," running from p. 439 to p. 445, shows that a new generation of Catholic writers has come upon the scene since the World War. 2382 of the 5313 entries in this book are those of men and women more or less unknown in 1914. Dr. Dorneich, whose experience in the compilation of *Der Kleine Herder* and other reference works stood him in good stead, has done his work very thoroughly, and the list of biographical sketches with their bibliographical data is complemented by several useful appendices, namely, the "Totenliste" mentioned above, an "Ortsregister" and lists of German Catholic periodicals, Catholic scientific and literary societies, and Catholic publishers. It might have been well to include German-American authors of distine-

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tion, as in earlier editions. (B. Herder Book Co., St. Louis, Mo.)

A reader in Brooklyn writes: Catholics can help to stem the tide of immoral, indecent publications which now overflows the country by entering complaint immediately upon receipt of such filthy garbage by mail, with the Chief Post Office Inspector, Washington, D. C. I know from experience that such complaints have put an end to more than one putrid publication. The field for such action is just now very large indeed.

Sir J. C. Bose's hypothesis, stated as a proved fact (see *The Nervous Mechanism of Plants*; Longmans) that plants have a nervous system similar to that of animals and men, is critically reviewed by a non-Catholic scientist of Bombay in the *Examiner* (Vol. 77, Nos. 51 sq.). The reviewer shows that the learned scientist's experiments do not bear out the hypothesis he has tried to prove. Sir J. C. Bose is undoubtedly a learned man and an inventor of wonderful instruments, but he has not proved what the papers are crediting him with. There are many misstatements, errors, and discrepancies in his book, and the reviewer's conclusion is "that Bose started his investigation with a preconceived notion that the plants have a nervous system similar to animals and consequently did not follow it with a free mind."

The German Catholics have the advantage over those of all other nationalities, except the Italian, that Pope Pius XI can speak to them in their mother tongue, which he masters perfectly. Dr. Eugene Klee has just published a number of German addresses delivered by His Holiness to German pilgrims in the course of the Holy Year, 1925. They show the Pontiff's particular affection for the German people and his familiarity with their language, history, and traditions. They also show him in the role of a versatile extempore speaker, for each address, though manifestly unprepared, is adapted to the audience and the occa-

sion. The collection (*Pius XI. Ansprachen an die deutschen Pilger im heiligen Jahr 1925*), published by Herder, has for a frontispiece a very recent photograph of the Holy Father made by a Berlin photographer.

John Dominic Mansi's great work on the church councils, known to all scholars by the abbreviated title *Conciliorum Omnium Catholicae Ecclesiae Collectio Amplissima*, which the author, who died as archbishop of Lucca in 1769, did not live to complete, was continued up to the Vatican Council by the Abbé J. B. Martin and Fr. Louis Petit, now Archbishop of Athens. The fifty-first volume appeared in 1926, and the present year will probably see the completion of the work. Volumes LII and LIII are expected soon after Easter. To these is to be added an index volume. Mansi was a prolific author, or perhaps we had better say, compiler. According to Boudinhon (*Cath. Encycl.* IX, 609) his name appears on the title pages of ninety folio volumes and numerous quartos. His literary method, however was deficient, and as a consequence his publications do not satisfy the modern critical judgment. As a collection of materials, however, his *Collectio Amplissima* is still valuable.

Dr. Joseph Eberle, editor and publisher of the *Schönere Zukunft*, of Vienna, asks us to inform our readers that he will send that splendid Catholic weekly review, which in less than a year and a half has attained to an international circulation of 10,500 copies, gratis for one month upon application. The *S. Z.* has a staff of contributors that is not excelled by that of any other Catholic periodical in the world, and approached but by very few, as it includes many eminent bishops, statesmen, and savants, who, each from his own particular coign of vantage, all adhering faithfully to the Catholic religion, develop the correct principles in all matters of Catholic life and thought, especially culture, politics, and economics which are now demanding so much attention all over

the world. A "Kulturelle Weltrundschau" in each issue keeps the readers informed as to what is going on not only in Austria, but in all civilized countries of the world. Those who feel as if they would like to subscribe to a review of this type should write for a month's free trial to Dr. Joseph Eberle, Verlag "Schönere Zukunft," Nusswaldgasse 14, Wien XIX, Austria.

Father F. J. Remler, C. M., of the Kenrick Seminary faculty, has drawn a graph illustrating "Man's Relation to God" in this life and in the next. The diagram measures 12x17 inches, is very accurately drawn, and may be said to give the whole outline of Catholic theology, dogmatic and moral, at a glance. It ought to be very helpful to students. The graph bears the imprimatur of the Archbishop of St. Louis and copies of it can be had from the Vincentian Press, 14th & Locust Str.

The *Kölnische Volkszeitung* (1926, No. 839) announces the publication of the first volume of Dr. Carl Bachem's eight-volume work, *Vorgeschichte, Geschichte und Politik der Deutschen Zentrumspartei. Zugleich ein Beitrag zur Geschichte der katholischen Bewegung sowie zur allgemeinen Geschichte des neueren und neuesten Deutschland (1815-1914)*. The work is published by J. P. Bachem of Cologne. The first volume traces the history of the famous Centre Party to the age of "enlightenment" and the conditions caused by the French Revolution. An appendix describes the arbitrary interference of the Prussian government with the election of bishops after the publication of the Bull "De salute animarum" (1821). The opposition between the Hegelian view of the State and the Catholic conception of the Church as a supernatural institution for the salvation of souls manifested itself very plainly here. Dr. Bachem is nothing if not critical and professes as his principal motive in writing this work a desire to glorify God and to help his country to attain to its highest ideals.

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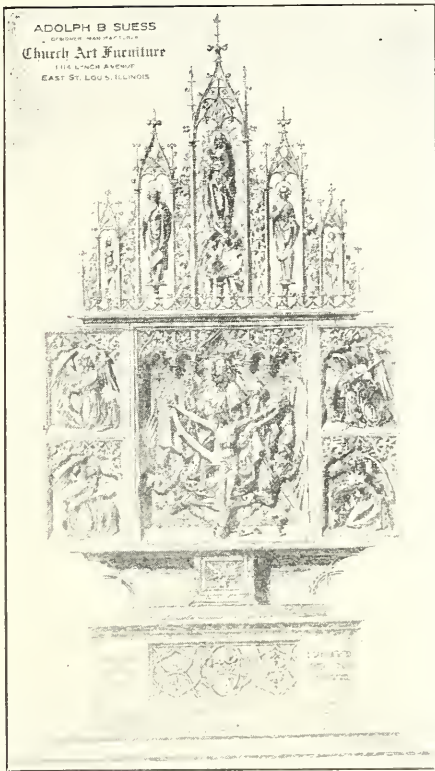
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- Rousselot, J. St. Joan of Arc. A study of the Supernatural in Her Life and Mission. Tr. by Jos. Murphy, S. J. London, 1925. \$2.
- Kunze, O. Heliand. Die altsächsische Evangelienichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- McElhone, J. F. (C. S. C.) Following Our Divine Model. Meditations for Those Who Are Called. St. Louis, 1926. \$1.50.
- 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.
- Misner, Chas. H. The Annunciation and Other Poems. (Poems of Faith). New York, 1926. \$1.
- Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50
- Herbert, Fr. (C. P.). The Preachers of the Passion, or, The Passionists of the Anglo-Hibernian Province. With preface by Herbert Lucas, S. J. London, 1924. \$1.50.
- Woods, Hy. (S. J.). Jesus Christ, the Exiled King. St. Louis, 1926. \$1.50.
- Carver, Geo., and Geyer, Ellen M. Representative Catholic Essays. N. Y., 1926. \$1.50.
- Pohle-Preuss, The Holy Eucharist. 4th ed. St. Louis, 1922. \$1.50.
- Pohle-Preuss, Mariology. With an Appendix on the Worship of the Saints, Relics, and Images. 4th ed. St. Louis, 1922. 85 cts.
- Garesché, Edw. F. (S. J.). Sodalties for Nurses. Milwaukee, 1926. \$1.
- Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.
- Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.
- Dadolle, P. Ordination Retreat. Tr. by S. A. Raemers. Baltimore, 1926. 60 cts.
- Lanspergius, J. An Epistle of Jesus Christ to the Soul that is Devoutly Affected towards Him. London, 1926. \$1.50.
- Chapman, M. A. The Faith of the Gospel. Brief Sermons for the Sundays of the Year. St. Louis, 1926. \$1.50.
- Pohle-Preuss, The Sacraments. Vol. I. The Sacraments in General. Baptism. Confirmation. 4th ed. St. Louis, 1923. \$1.50.
- Noldin, H. (S. J.). De Praeceptis Dei et Ecclesiae. 13th ed., Innsbruck, 1921. \$2.
- Huonder, Ant. (S. J.). At the Feet of the Divine Master. Short Meditations for Busy Parish Priests. St. Louis, 1922. \$1.50.

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The London *Universe* is disgusted with Patrick Braybrooke's new book, *K. G. Chesterton* (London: Daniel Co.). Mr. Braybrooke, who is a relative of Chesterton, tends to a rather overwhelming effusiveness of praise, which not only detracts from the value of his criticism, but must be positively embarrassing to Mr. Chesterton. "Even the most enthusiastic Chestertonian," says the *Universe* (No. 3084), "must gasp on reading Mr. Braybrooke's solemn statement that 'the Catholic Church has found in Mr. Chesterton the greatest interpreter of her greatest saint.' If Mr. Braybrooke would limit the number of his superlatives and exercise a mild restraint in the use of eulogistic adjectives, he would rank much higher as a critic than he does so far."

Raymund James has had his *Pax* articles on *The Origin and Development of Roman Liturgical Vestments* reprinted in pamphlet form with useful illustrations (Exeter: Sydney Lee).

The author discusses the history of the vestments used by the Christian Church briefly but lucidly. His remarks on the original shape of the chasuble will interest liturgical students, and his plea for the restoration of the ampler and more comely forms of vestment that prevailed before the clipping and finicking ornamentation of the later Renaissance period is very opportune. In his argument that the Anglican Church authorities have not favored the degradation of vestments, he strangely leaves out of account the condemnation of Pugin's campaign on behalf of the medieval patterns.

To attempt to teach morality as a separate something, and not to recognize that it ought to penetrate and dominate all our studies, is a fatal error.—J. L. Spalding.

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Current Literature

—*Ecclesiastical Training*, a little volume by Cardinal Bourne, Archbishop of Westminster, contains the garnered experience of the author during forty years of dealing with ecclesiastical students. He corrects the current notion of a seminary as a place of study; the only essential object of a seminary, he says, is "to train to a truly spiritual and supernatural life those to whom God has made known, and who desire to accept, his invitation to share in the eternal priesthood of His Divine Son." In conformity with this view he would have seminary teachers selected, not for their learning so much as for sterling character and edifying example. The author strives to blend the highest ideals with the limitations of human nature and human institutions. (Benziger Brothers).

—A parish jubilee souvenir that is somewhat of a novelty is that entitled *Historical Sketches of the Town of Martinsburg, Missouri, and its Institutions. Issued on the Occasion of the Golden Jubilee of St. Joseph's Church, October, 1926*, compiled by the pastor, Rev. H. Freese. It begins by telling the history of the town and its various institutions and organizations, including its churches, giving precedence to the Baptist, Methodist, and Christian churches and winding up with the usual account of the history and present status of the Catholic parish. St. Joseph's has had only two pastors since its organization half a century ago. The parish is a comparatively small one (not much over a hundred families), but it has produced seven vocations to the priesthood and thir-

teen to the religious life (twelve Sisters). Father Freese's purpose in compiling this well written illustrated souvenir evidently was not only to provide the members of his parish with a memorial of the golden jubilee, but also to create a better community feeling and to remove current prejudices against the Catholic Church. It is a good example, which deserves to be imitated wherever Catholics form a small group in a community.

—Father F. X. Lasance is indefatigable in compiling prayer books and has a real knack of supplying the needs of the Catholic masses. His latest prayer book contains, besides prayers for all ordinary needs, Scripture maxims and short spiritual readings for every day in the year; also meditations and considerations for the monthly recollection and the annual retreat. The readings and meditations are selected from approved sources, and the whole collection makes a very serviceable meditation and prayer book combined. What renders it particularly attractive is the keynote of cheerfulness that runs through the volume and that is peculiar to all Father Lasance's books. (Benziger Brothers).

—No. 10 of the "Orchard Books" contains *The Mirror of the Blessed Life of Jesus Christ* by Nicholas Love, edited by a Monk of Parkminster. Love was an English Carthusian, who died in 1421. The present treatise is an adaptation of the *Meditationes Vitae Christi*, which used to be attributed to St. Bonaventure. The editor has modernized the spelling and diction, without however destroying the simple charm of the original. The vol-

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ume concludes with a "Short Treatise on the Blessed Sacrament," which is quite independent and original. (Benziger Brothers.)

—*The Angel World*, by the late Fr. Simon A. Blackmore, S. J., is a popular treatise on the existence, nature, and activity of the angels, good and bad. The book has a devotional tendency. Its doctrinal portions are drawn from the tomes of St. Thomas of Aquin and of Suarez, and their commentators. They are, in the nature of things, largely speculative. In chapter XV, "The Revival of Necromancy," the author defends his well-known position on Spiritism, about which he wrote a book some years ago. In the fine chapters on the guardian angels one somehow misses Faber's beautiful passage from *The Creator and the Creature*. The "Appendix" on the B. V. Mary could well have been spared for the sake of an alphabetical index, which is a real necessity in a work of this kind. The book is beautifully got-

ten up and constitutes a valuable enrichment of our popular literature on the subject of the angels. We trust it will have the wide sale to which its merits entitle it. (Cleveland and Columbus, O.: John W. Winterich).

—*The Sermons for Sundays*, which Father Owen A. Hill, S. J., has just published, with the subtitle "The Seed is the Word of God," are the outgrowth of many years' of preaching. All of them, with one exception, are

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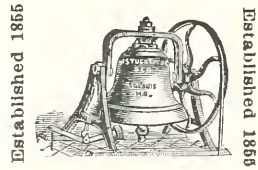
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based on the gospel read at Mass on the different Sundays of the year. The task which the author set himself, as he says in the Preface, was "to derive from each of the 52 Sunday gospels the lesson of virtue which it recommends, without wandering far from the emotions uppermost in the mind of the Church during the several seasons of the ecclesiastical year." The topics treated are varied and numerous and a cursory glance at the copious index will acquaint the reader with the number and variety of subjects discussed in the course of the work. (B. Herder Book Co.)

—A most appropriate gift for nurses and hospital sisters is *An Angel of Mercy: A Book of Short Prayers for Catholic Nurses*, compiled by the Rev. F. A. Reuter, of the Good Samaritan Hospital, Zanesville, O., and the Rev. E. J. Ahern, of St. John's Hospital, Cleveland, O. Both are experts in this line and have embodied in this attractive booklet notes on Christian doctrine (a great help for the nurse who comes in contact with inquiring non-Catholics), matter for daily visits to the Bl. Sacrament, prayers for the sick and dying, other choice prayers and readings, helpful thoughts from the writings of the Fathers of the Church, striking examples of mercy, and many other practical aids and hints for nurses, whether they are engaged in a private home or in a hospital. We can conceive of nothing more practical than this carefully compiled booklet, which comes in prayer-book format and can be purchased in different bindings at a very reasonable price. (Columbus and Cleveland, O.: John W. Winterich).

—The present reviewer is among those who believe that the preacher who must consult "sermon material" in preparation for his own discourse will do better by making use of a "sketch" or outline than of a carefully wrought out sermon. For, after all, the personal equation and one's own attitude towards the great truths of salvation, in fact, towards all moral and spiritual questions, are of such moment for con-

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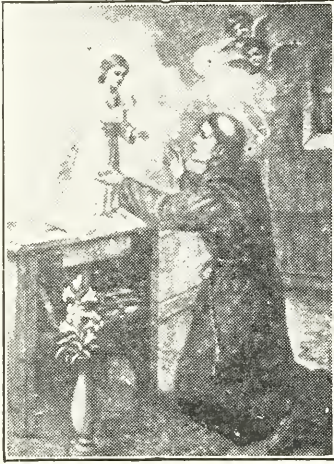
The method of this book is to present a religious truth or practice as the wish of Christ. The dominating and all-pervading thought of the work is "FRIENDSHIP WITH CHRIST." The personality of Christ is made to stand out on every page. The subjects are all taught around the central idea of friendship with Christ. There are many references to the life of Our Lord, to the life of St. Paul, to Mary, and to others who worked out in practice the ideals of Christ. Life is bearing witness to Him. Life is a test of loyalty to Him. Life is a period during which one is asked to prove his worthiness of sharing an eternal friendship with the Master of us all.

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vincing presentation, that the assumption of another's conception of these truths will hardly lead to effective delivery. Hence we believe that *Predigt-Gedanken: Skizzen zu kurzen Ansprachen für alle Sonn- und Feiertage des Kirchenjahres*, by the Rev. Wilhelm Dederichs, will set the troubled preacher on the right track and enable him to make a good start for his next sermon. While the book holds fast to the doctrine delivered to the saints, there is a healthy modern tone in these practical sermon-abstracts. (B. Herder Book Co.)—A. M.

—The latest batch of Catholic Truth Society pamphlets comprises the following: *The Pope's Intentions*, by Fr. Cyril C. Martindale, S. J., a brief description of the Society for the Maintenance of the Holy See, recently established in England; a sketch of the foundation and educational ideals of *The Congregation of the Assumption*, established by Eugénie Milleret de Brou; *Education: A Novel Solution*, by Cardinal Bourne, giving the Cardinal's inaugural address at the Manchester Catholic Congress; *Baptism and Churching*, giving the text of each service in Latin and English with notes by Fr. Martindale; *The Conversion of a Modernist*, in which André de Bavier tells how he came into the Church from Liberal Protestantism; and *Schools and the Evidence Guild*, by F. J. Sheed, Henry John, and T. F. Burns, which shows how the training for teaching Catholic doctrine in public can be begun at school. The last-mentioned pamphlet is not only instructive, but likewise amusing. All are published by the Catholic Truth Society, 72 Victoria Str., London, England, and can be ordered from the B. Herder Book Co. of this city. (The Sisters of the Assumption, of "Ravenhill," Germantown, Philadelphia, Pa., request us to say that copies of the C. T. S. pamphlet, *The Congregation of the Assumption*, can be purchased for 15 cts. each from them at the above-mentioned address; also copies of the Life of their saintly foundress, Ven. Mother Marie Eugénie de Jésus.)

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, stands 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 Fran-

ciscan 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

Mr. and Mrs. A. P. C., Los Angeles, Calif.: "Inclosed find check to make good a promise I made to Saint Anthony if I succeeded in collecting a bill. Needless to say I was successful."

H. E. A.: "Inclosed find check for Saint Anthony's poor in return for a liberal increase in salary obtained."

J. W. F.: "The inclosed is for Saint Anthony's Bread. Had great success this past week. Yesterday was the largest day I ever had since I launched in business four years ago. All thanks to the great Saint."

A. McC., Cincinnati, Ohio: "A few weeks ago I sent my request to be entered in the Perpetual Novena, and I am very happy to say that my nephew secured the position he wanted."

Prayers and directions for making the Novena will be sent upon request, ten cents postpaid. We also supply a short "Life of St. Anthony," twenty-five cents postpaid. Address your petitions to

ST. ANTHONY'S GRAYMOOR SHRINE

THE FRIARS OF THE ATONEMENT

BOX 316

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New Books Received

- The Metropolitan Police System.* By Bruce Smith. Part I of the Missouri Crime Survey. 39 pp. 8vo. Macmillan.
- SS. Patriarchae Benedicti Familiae Confederatae A. D. MCMXXV.* xxvii & 831 pp. 12mo. Romae: Ex Typographia Campitelli. For sale by the Abbey Student Press, Atchison, Kansas. \$2.25 postpaid. (Wrapper).
- De Incarnatione et Redemptione.* Auctore Paulo Galtier, S. J. viii & 506 pp. 8vo. Paris: Gabriel Beauchesne, Vie de Rennes, 117.
- Pamphlets by the Paulist Press,* 401 W. 59th Str., New York City: *May Catholics Become Masons?* By Joseph I. Malloy, C. S. P. 24 pp. 12mo.—*The Church and Democracy.* By Rev. Wm. Busch. 24 pp.—*The School of St. Paul.* By Joseph McSorley, C. S. P. 24 pp. 5 cts. per copy; \$3.50 per 100; \$30 per 1,000.
- Theodicea sive Theologia Naturalis in Usum Scholarum.* Auctore Iosepho Hontheim S. J. (Cursus Philosophicus). vi & 323 pp. 12 mo. Herder & Co. \$2 net.
- Die Zeichen für die wichtigeren Handschriften des griechischen Neuen Testaments.* Von Dr. Benedikt Kraft. Anhang zu Siekenbergers Einleitung in das Neue Testament. Herder & Co. 20 cts. (Wrapper).
- Predigt und Heilige Schrift.* Vortrag für die homiletischen Kurse in Speyer und Bonn von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. vi & 52 pp. 12mo. Herder & Co. 30 cts. (Wrapper).
- Das Himmelreich auf Erden.* Sonntagsbüchlein für schlechte Leute. Von Heinrich Mohr. 252 pp. 16mo. Herder & Co. \$1 net.
- Homilien der Zeit auf alle Sonntage des Kirchenjahres.* Von Dr. Michael Pfliegler. x & 309 pp. 8vo. Herder & Co. \$1.75 net.
- Brennender Dornbusch.* Vorträge zur Lebensgestaltung im Geiste des Evangeliums von Dr. theol. Robert Linhardt, Stiftsprediger bei St. Kajetan in München. Erster Band: Weihnachts- und Osterkreis. ix & 167 pp. 8vo. \$1 net.
- The Social Significance of the Third Order of St. Francis.* By Rev. Capistran Romeis, O. F. M. 20 pp. 16mo. St. Louis, Mo.: Central Bureau of the Central Verein. (Timely Topics, No. XXIII). (Leaflet).
- The Truths of the Catholic Church.* By the Rev. Hugh O'Laverty. 220 pp. 16mo. Chicago, Ill.: D. B. Hansen & Sons, 27 N. Franklin Str. Wrapper. 25 cts. Special discount to the clergy.
- Healing the Body through the Holy Eucharist.* By Rev. John G. Haas. 50 pp. 3¼x6½ in. Published by the author, at 110 Shonard Place, Yonkers, N. Y. 50 cts. (Wrapper).
- Italy's International Economic Position.* By Constantine E. McGuire. (Publications of the Institute of Economics). xviii & 588 pp. 12mo. The Macmillan Company. \$3.

A SPRINKLE OF SPICE

We have not found any half eagles in our collection baskets. But we have heard of a priest who did find one. He announced it the following Sunday. Only three people laid claim to it! Then we have heard of the man who did give one to the church in mistake. When he discovered his error, his wife urged him to lay claim to it. But he remarked with more profanity than resignation, "Oh, let it go to h——!" Just what would happen to the average priest if he found a gold piece in the collection can only be conjectured. From time to time we read of priests who unaccountably drop dead. We have always entertained the thought that they had some such experience.—Msgr. Belford in the *Mentor*.

In one of his essays, Professor Arthur Clery reveals a naive little secret concerning the university magazine of his day. The editors of that magazine, he tells us, met in solemn conclave one day, and, without a smile, made it one of their rules of action that the periodical "should always contain at least one 'dull' article." The college magazines of our day have this much affinity with Professor Clery's periodical that "dull" articles are seldom conspicuous by their absence.—*Irish Rosary*.

"Has anyone seen Pete?"

"Pete who?"

"Petroleum."

"Kerosene him yesterday and he ain't benzine since."

Some schoolboy howlers:

A demagogue is a vessel containing beer and other liquids.

Ammonia is a food of the gods.

A vacuum is a large empty space where the Pope lives.

Geometry teaches us how to bisex angels.

When our Lord looked at the penny, He said: "Whose subscription is this?"

Out in Chesapeake Bay is an island seldom visited by the large boats, on account of the difficulty in landing. A sailing party stopped there one summer day and engaged a fisherman in conversation.

"You are pretty well shut out from the rest of the world," observed one of the party. "I suppose there are times when you have difficulty in obtaining the necessities of life?"

"Yes, there are," admitted the fisherman, "and half the time what you do get, ain't fit to drink."

Punch, the ancient English serio-comic weekly announces that it will hereafter abolish liquor advertisements from its pages. In other words, it is going to make the advertising columns dry like the rest of the paper.

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Sizes 17, 18 years	8.00

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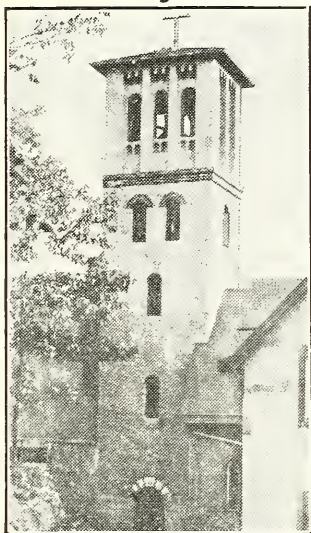
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How St. Anthony's Perpetual Novena at Graymoor Began



It was in January, 1912, that the Monastery Church of St. Francis on the Mount of the Atonement, Graymoor, amid the Highlands of the Hudson, was opened for divine worship. The article which follows, taken from the March, 1912, issue of THE LAMP MAGAZINE tells in an interesting way how the PERPETUAL NOVENA of St. Anthony's Graymoor Shrine began.

St. Anthony's First Bread For the Friary

The very day that the beautiful statue of St. Anthony was placed in its niche on the gospel side of the High Altar in St. Francis' Chapel, we received the following letter:

"Please find enclosed two dollars which I want to give in honor of Saint Anthony for your new chapel. I beg you to pray with me for the recovery of my little baby, Anthony, who is quite ill, if this be his eternal salvation. When he is better I sha'l send you another offering."

This was the first petition to be laid at the wonder-worker's feet in his new Shrine on the Mount of the Atonement.

About two weeks later came this second letter from the Saint's client, enclosing an offering for five dollars:

"I received your letter of January 21st and was very happy to hear that I was the First Petitioner of St. Anthony in his new residence; and thanks to God and St. Anthony our little baby is practical'y well now. There is no better friend for me in this world than St. Anthony. Ever since my early childhood days he has given me at times almost visible help, and my life has been full of worry, and at times great sorrow."

We have commended to our big Franciscan Brother in a special manner the Bread Problem of the Friars, and we doubt not that St. Anthony will do for us all and more than we ask.

After the publication of the foregoing article in THE LAMP so many petitions began to pour in for commemoration at St. Anthony's Graymoor Shrine that a new Novena was started every Tuesday, with the result that they constitute an Endless Chain which has never been broken, hence the name PERPETUAL NOVENA.

Clients of St. Anthony desiring to participate in the Graymoor Novena to the wonder-worker of Padua should address

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The Fortnightly Review

VOL. XXXIV, No. 4

ST. LOUIS, MISSOURI

February 15th, 1927

The Mysterious Cave of Macpelah

Hebron was a sacred place, even in Caleb's day. Abraham had lived there, and there he died and was buried beside Sarah, his wife. In the same cave of Machpelah were, and are, the bodies of Isaac and Rebecca and Jacob and Leah. Until the war only a few Europeans of exalted rank were admitted to the Haram, or sacred inclosure; and the privilege is still carefully guarded. The city was to be, later, the home and capital of King David. It has many associations with Old Testament history. To this day it is a sacred site, and its name in Arabic is "El Khalil," or "The Friend," a shortening of "The City of Abraham, the Friend of God." The population is about 22,000, of whom 2000 are Jews; none of whom, however, are admitted to the Haram. They pray weekly at the lower courses of steps, by the old wall.—Dr. Wm. T. Ellis.

* * *

The above paragraph is lifted from one of Dr. Ellis's recent International Sunday School Lessons, as published, among other newspapers, in the St. Louis *Globe-Democrat*.

Never was such mystery as has for centuries been made about this Hebron grotto. The sepulchre of the Patriarchs, say its guardians, is inaccessible except to the angels. When Edward, Prince of Wales, wished to visit it in 1862, a Turkish Pasha alleged that he tried all ways to find an entrance, but that, short of breaking through the floor of the Haram, if not of prying out the very stone with which God's own hand had closed it, he could see none. With which answer the future King of Great Britain, like Kaiser Wilhelm in 1899, had to be content. Now hear the story of Colonel Meinertzhagen, which Father L. H. Vincent and

Mr. E. J. H. Mackay tell in their book, *Hébron: Le Haram el-Khalil* (Paris: Editions Ernest Leroux, 1923).

During General Allenby's sweep northwards toward Jerusalem, in November, 1917, the Colonel, a distinguished intelligence officer very well known before and since, entered Hebron with a small force and heard that all Moslem notables had fled into the Haram. Proceeding thither, he found the doors set wide, but no living soul within. He was attracted by the little cenotaph of Abraham, entered it, and found a small doorway admitting to an inclined passage cut in the rock. This led him down into a grotto, wherein, by such light as he could improvise, he saw nothing except a long block of stone with four upstanding spiral colonettes.

Col. Meinertzhagen had not the slightest idea till some time afterwards that he had been in the Tomb of Abraham. Whether and how it communicates with the other tombs, he did not observe, having at that moment but moderate interest in its exploration and other more pressing duties on hand. What he saw in the tomb was probably a broken baldachino cenotaph, of Latin Crusaders' work, like that of Baldwin the First in the Church of the Holy Sepulchre at Jerusalem.

As for the inviolate seclusion of the grotto since it was "sealed by the divine hand," there is not the slightest reason to doubt the well-known account of its opening in 1119 by the monks of the priory which at that time stood above it. Their first entry was made through the pavement near the cenotaph of Isaac. From the grotto below, by very hard mason's work, the monks made their way into a communicating passage, and by prying out an-

other block (it took them four days) they penetrated into a second chamber containing a sarcophagus. Thence, by the removal of a third stone, they reached at last the main grotto, from which opened a smaller one. In the last they found remains of two corpses: one, which was "signatum" (whatever that may mean), they identified as Abraham's, the other, lying at his feet, as Isaac's. The remains in the main grotto they believed to be those of Jacob. Later on they found fifteen clay urns full of bones. These and all the rest of the bones were washed in wine and water, and subsequently, on a solemn festival, resurrected ("elevated," as the religious term was) for the veneration of the faithful. What became of them in the end we are not told.

It is a simple and intelligible story, all the more credible for being no record of marvels. Just bodies and bones are claimed to have been found—nothing more. As Father Vincent and Mr. Mackay say, this "invention" and other later visits of curious persons (they had in the end to be stopped by superior order), such, for example, as Benjamin of Tudela, forbid the explorer to hope to-day for patriarchal mummies, or, indeed, anything much except broken pots and scattered bones.

If most of the mystery dissolves in the light of known facts, some nevertheless remains; and we share the disappointment of Father Vincent and Mr. Mackay that their examination had to be confined to the upper parts of the Haram. Though Father Vincent was favorably known throughout Palestine for his long residence in the Dominican College and Mr. Mackay was a high government official—Inspector-General of Antiquities—neither was allowed a chance of repeating the experience of Colonel Meinertzhagen. Even a rapid inspection of the grotto by such practiced archaeologists would, probably, have sufficed to fix its approximate date. It is evidently rather a group of grottoes than a single cave; and the accounts that we have suggest rock-tombs, either artificial or largely improved by art, with perhaps com-

municating passages of later construction. But of what age?

The Cave of Macpelah, which certainly was believed to be on this spot when Herod the Great, or some other Hellenistic potentate, built the magnificent enceinte wall above, may have been an artificial rock-tomb for all we know to the contrary. Mr. Mackay and Father Vincent do not question that a Cave of Macpelah there was; and the latter takes occasion to brush aside all who doubt the historical existence of the Patriarchs or pretend that their names stand only for wandering tribes.

Much of the book cited above is taken up with the cave and a rather lengthy disquisition on the evidence for the history of the Haram in all ages. The rest of it, which records the only minute examination yet made of the Ibrahim Mosque by competent archaeologists, has higher scientific value—a value enhanced by photographs and drawings of architectural details in the text and excellent photographic views appended in an atlas. The authors were allowed to measure up the exterior of the mosque, but, apparently, not the interior. The plan and sections, therefore, which they publish, are sketches by eye within measured frames.

The main conclusions to which their examination led them are, shortly, these. Nothing above ground to-day, except the Herodian enceinte wall, is pre-Byzantine. The earliest structure, of which remains can be traced in the mosque, was a church, not a synagogue. This was swept away almost entirely by the Latin Crusaders, and a new and larger church was built, and it is this, so cut about and altered as to conform to the early mosque-type of Cairo, that constitutes the extant building. Its adaptation to a mosque was carried out in the year 1331-1332, as an extant inscription shows, by Tankiz, Emir of Damaseus, on the order of the Mameluke Sultan el-Malik en-Nasir Mohammed. Two of the patriarchal cenotaphs, those of Abraham and Sarah, alone are of prior date, going back to early Caliphs, probably Ummeyyads. Of the other internal decorations, the

mimbar—artistically the finest thing in the mosque—the *mihrab*, the wainscoting, and the mosaics are of good fourteenth-century work; but the upper walls have been made hideous with colors laid on in the nineteenth century. Except for the wall round it, its group of grottoes, and perhaps its cenotaphs, the Haram el-Khalil proves to be a building of moderate interest or importance, not in the first rank of Islamic

monuments or the second. *Sic transit*—unless and until someone more fortunate than Father Vincent and Mr. Mackay some day find something of capital importance in the subterranean chambers. But if it rests with the guardians, that day will never come. They have obviously even stronger reasons for safeguarding the mystery of the “cave,” if there is nothing there, than if there is.

Chesterton on Conversion

By a Convert (Robert R. Hull, Huntington, Ind.)

After receiving “the pope’s penny” Chesterton at once launched a holy war on that culture which is believed to set apart the nations of the North as superior in every respect to those nations which look for their spiritual center at Rome. He intimated that he thought the tutelary religion of “Nordics” had failed and even that it had become stupid, uninteresting, and moribund.

When this shocking person, who sailed away for unheard-of ports, sailed back again and discovered England (*Orthodoxy*), he had scarcely cast anchor before he was ashore and celebrating. Right and left he bellowed his challenges. He danced indecently before the houses of Parliament, shouting that there never was a worth-while religion that was not corybantic and proclaiming such patent absurdities as that reverence in the melancholy sense of the word was to be found only among infidels!

One can imagine the shock which those Shaftesburys of “old Catholics” sustained on his first impact. They were as anxious to meet him as they would be to meet the wild man from Borneo. They cast a fishy eye upon his contortions and terpsichorean evolutions, especially the more since they knew that his friend and promoter, H. Belloc, was an advocate of Distributism. This instinct proved to be sound; and the reaction of the *bourgeoisie* to this agrarian revolutionist has not been favorable. But Chesterton has seemingly lost none of the convert’s initial

fever and he promises to sustain this enthusiasm.

His latest book (*The Catholic Church and Conversion*, by G. K. Chesterton; New York: The Macmillan Co.) may be offered in evidence. It is one of the recently founded “Calvert Series,” of which Mr. H. Belloc is the general editor. Mr. Chesterton runs true to form in assuming that such worthies of Dissent as Messrs. Horton and Hocking, such “Nordic” Jeremiahs as Dean Inge, and (in fact) the largest part of the British countryside of squires and borough bankers—do not “know their onions” when they judge the Catholic Church.

This religion is not old. It is new! It is denounced by the croaking Dean, the solemn necromancers of Dissent, and the corpulent borough magnates as an innovation and an invasion. Anxious fathers keep “bad” Catholic books out of the hands of their children. Popularly regarded, Catholicism is a fad. “More than the others,” it “is often spoken of as if it were actually one of the wild passions of youth.” Indeed, conversion to Catholicism is a revolt! Catholicism is a miracle. It is the old-new religion.

After paying a little attention to Messrs. Kensit and Le Lievre and their henchmen of the “Protestant Alliance” and “Protestant Press Bureau,” Mr. Chesterton leaves behind him “The Obvious Blunders,” such bugaboos as “clerical immorality” and “Jesuitical intrigue,” passing on to “The Real Obstacles” in the prospec-

tive convert's path. One must agree with him that the convert is not so much "afraid of finding the Church out" as he is "of the Church finding him out." The postulant is terrified at the prospect of committing himself to a union from which there is no withdrawal. The final decision is much like getting married. Responsibilities and obligations are before him. If he takes the step he proves that he is free—he avoids that "degrading slavery of being a child of his age." Here Chesterton's brilliance fairly scintillates. His power lies in his splendid ability to turn the tables on the foe—to show that they, and not Catholics, are intellectual cowards and time-servers.

Chesterton excellently describes the three stages through which the convert passes. He begins by "patronizing the Church," then he "discovers the Church;" finally he is "running away from the Church," which is to say that, at that point, the Church seizes her prey; for, no matter how far he may run, he will find, when he stops running, that he is before her very door.

Our author's analysis of "leakage," however, falls short. No doubt there are some apostates who merely wish to philander, who leave the Church "for a love-affair." But some others drop out and do not work at their religion—especially some of the young intellectuals—because of the stratification of Catholic society. If they have any literary talent it is seldom encouraged. The prizes more often go to the stilted, "pietistic" Catholic stylist. "Flaming youth" craves a thrill. It should read Chesterton for wild, reckless Catholic adventure. May we not hope to see more of his kind and less of those cautious magnificoes who insist on keeping the exciting Catholic religion on ice?

The weakest point in every man is where he thinks himself to be the wisest.

Those who never change their opinions love themselves more than they love truth.

The Brooklyn Course in "Boyology"

To the Editor:—

I was much interested in the article on boyology in a recent issue of the F. R. I attended the course in boyology given at Brooklyn, N. Y., from January ninth to eighteenth of this year. This was a ten-day course, preparing the volunteer worker to handle the boy problem. I have been working with boys for the past twelve years and believe that I have some little insight into the nature of the "eternal boy."

The Brooklyn course opened auspiciously with upwards of two hundred and fifty men present. Instruction as to the value and use of the whistle were given. We were told that, as this was a boyology course, we would be treated as a lot of boys. Then followed some singing with fantastical movements and gyrations. The balance of the opening day programme was given to explanations of the necessity of boy work and boy workers. Ministers of various religions contributed to this phase.

"A boy who does not go straight has not had the right chance." This quotation expresses the substance of what was expounded the first day. No chance, no blame, no free will.

The customary statistical quotations were made as the course went on. Much literature was distributed, a great deal of propaganda was made for various boy work agencies.

We were divided into groups and given the names of various animals and birds. Outlandish emblems and costumes were worn to give atmosphere. Games were played and the individual groups engaged in competitions. Points were awarded,—for what, we never found out, and the groups were kept in close order by the scorekeeper.

The psychology of the boy was not stressed. I can remember nothing practical that I learned through it all. The impression I took away was that the course in boyology is propaganda and impractical.

N. J. L.

Temptations are a file which rubs off much of the rust of our self-confidence.

“Nationalism” in Catholic America

A Rome correspondent says that the measures taken against the Action Française in France are but the prelude of a strong movement planned by Pius XI against “nationalism” all over the world. No doubt, in course of time, His Holiness will turn his attention to the United States, where “nationalism” is a great danger to the Church.

One of the Church’s safeguards against “nationalism” is the autonomy with which she invests her bishops. To the Ordinary of each diocese she gives a wide and wise measure of discretion and independence in practically every matter of administration. As respects temporalities, he is the chief steward. Among other things, he is left to judge which, if any, of the organizations of the laity he shall sanction, employ or tolerate within his diocese. The parochial and other Catholic schools are under his charge and direction. His responsibility for the use or abuse of the authority and discretion thus conferred upon him is to the Holy See alone.

To oppose the Ordinary’s exercise of this diocesan autonomy as “narrow parochialism” and “deplorable provincialism” is to oppose one of the most admirable, advantageous, and necessary features of the polity of the Church. There was a good deal of this chatter about the “parochialism” and the “provincialism” of “the Church in the United States” when the N. C. W. C. was established just after the World War and before the organization was officially suppressed by Rome several years ago. There are echos of it here and there even now. It is easy to trace this language to those who would like to see the N. C. W. C. or some other super-organization recognized and operated as a “great central agency” which should “represent and protect” Catholic “causes, rights and interests” in a “national way.”

Notwithstanding that the N. C. W. C. has no mandate whatever to “represent” Catholic causes, rights, and interests in a “national way,” some of

its officials in Washington have presumed to act for the Church in a matter of such importance, for instance, as federal legislation affecting the Catholic schools in the country at large. It is perhaps just as well that their attempt to sustain the rôle was as sterile as it was stupid, for success would have been more hurtful for the moment and more dangerous for the future than failure has proved to be.

The efforts of these officials to constitute themselves spokesmen and arbiters of the views, needs, and interests of more than a hundred dioceses is indeed an innovation, but scarcely an improvement, in the conduct of the Church’s affairs in the United States. If it be a departure from “parochialism” and “provincialism,” it is at the same time a trend towards nationalism, which is incomparably worse. There is little doubt that it was to arrest this tendency to nationalism in the N. C. W. C.’s programme and activities that the Holy See suppressed the organization in 1922. It is significant that, in subsequently permitting the N. C. W. C. a provisional existence—putting it on probation, as it were—the Holy See was very particular to stipulate that diocesan autonomy should be scrupulously safeguarded and maintained.

It is that autonomy, for which Rome was and is so deeply concerned, that is now called “parochialism” and “provincialism” and that has been invaded by officials of the N. C. W. C. since its conditional continuance under the decree of the Holy See.

A reader calls attention to an error on page 139 of Vol. XI of Pastor’s *History of the Popes*, edited by Ralph F. Kerr. Alessandro Farnese and Guido Sforza are there called *nephews* of Paul III. They were not his nephews, but his *grandsons* (see *ibid.*, pp. 19 and 23).—The mistake was made by the translator; the original has “Enkel,” grandsons.

Evening Mass

A parish priest in the South writes to us: "Very interesting indeed is Fr. E. Lester's, S. J., suggestion (see *F. R.*, XXXIV, No. 2, p. 30) that Holy Mass be said in the afternoon or evening, in addition to the morning, for the convenience of the faithful. There was a general impression during the World War that the privilege, or rather precept, of saying Mass in the afternoon or evening on Sundays, holy-days of obligation, national holidays, and the eves of Easter and Pentecost would come along with the privilege of saying three Masses on All Soul's Day or with the promulgation of the New Code of Canon Law. Why should not the moderators of ecclesiastical conferences throughout the country bring up the question before the clergy and have them, through their respective bishops, petition the Holy See for the privilege of saying Mass when it best suits the people? The reasons which Fr. Lester gives are serious and urgent and call for speedy action."

* * *

From a priest in Wisconsin we have received the following communication on the same subject, but disagreeing with Fr. Lester:

Catholics are convinced that the early hours of the day are the most appropriate for Mass, meditation, and holy Communion. Sunday forenoon, when the world sleeps, is our time for prayer. That is the only time when the world and society let us in peace, —no invitations, no parties, no visitors. Early hours foster spirituality; the mind is fresh, the body fasting, while the soul is feasting. We cannot think of Mass and communion after long hours in bed, after big meals, after parties. The surroundings of our churches become too noisy in the afternoon, with pianos, radios, etc., of the neighborhood going.

There is no doubt but that evening Mass would encourage laziness. To this Fr. Lester, S. J., answers: "What if it would encourage and enable people to stay in bed? Sunday is a day of

rest and God Himself, after the exertion of creating you and me, rested. There may be worship and prayer in rest. We say 'to sleep the sleep of the just.'" (*F. R.*, Vol. XXXIV, No. 2).

It is a pity that the zealous English convert penned such an argument in favor of evening Mass. Fortunately our Catholic people display a great spirit of sacrifice on Sunday mornings, the world over.

But with morning masses only there are some who cannot go to Mass. Let the Church counsel them, but evening Mass as a remedy would be a case of robbing Peter to pay Paul. Advocates of evening Mass pity the poor mother who cannot go to Mass because she has meals and children to look after on Sunday mornings. Do not use these good mothers for an argument. Good mothers do look after meals and children on Sunday morning and, besides, do go to Mass.

Again advocates of evening Mass call the eventual introduction of evening Mass a return to an old custom. But why return to something that the Church saw fit to abolish for good reasons. Various councils have legislated against evening Masses; moreover, St. Pius V, the great reformer of the Liturgy, discountenanced and prohibited afternoon and evening Masses.

Evening Masses would soon create conditions that would cry to Rome to abolish them. C. B.

* * *

We have received a number of other communications on this subject, pro and con, which, however, add nothing new to the debate and therefore need not be printed.

He who has once associated with a really great man is never more afraid of anybody, for he learns that if the celebrated personage he is to meet is truly great, he will be simple, humble, approachable, and easy to get along with, and he knows that aloofness or an attempt to impose on or patronize others, is a sign of littleness and often a defense reaction.

The Presumptive Invalidity of Protestant Baptism

The February *Ecclesiastical Review* carries a rejoinder by Dr. J. P. Donovan, C. M., to Doctor Valentine Schaaf's objections to his thesis on presumptive baptismal invalidity (cfr. F. R., XXXIII, 7, p. 140; 20, p. 467). Dr. Donovan contends that Pope Leo XIII uses *rite* in the sense of *ritual*, not *sacramental form*, and that the Baptists have introduced a formal change of ritual with heretical intent and the three other chief denominations (Presbyterians, Methodists, Congregationalists) have an equivalent ritual with heretical intent. On Doctor Schaaf's contention the Anglican Communion Service, and also the Lutheran, would have been masses when celebrated by apostate priests; since both retain the Eucharistic form. Dr. Donovan waives this point and goes on to show that where there is an essential error entertained by the minister of a Sacrament, an implicit intention will not suffice for valid administration. And now with Protestants we seem to be in the era of implicit intention; whereas in the early days of Protestantism express intentions were made in Baptism, as the opposite conduct of the Church indicates in regard to conditional Baptism. Pope Pius V forbade converted Calvinists to be baptized conditionally. Now the Church orders conditional Baptism where the validity is not positively established. As Lehmkuhl says, in the days of De Lugo certain validity was the rule for Protestant baptisms; but now it is the exception. Carelessness in method will explain only a small part of the change.

A questionnaire which Dr. Donovan has sent out to fifty priests in different parts of the country for local ministers to answer is proving that ministers of the four denominations in question lack anything like an express intention, unless it be of a heretical kind; hence act on their habitual views, and for that reason will nothing sacramental. He illustrates his argument by a couple honestly professing free love, looking upon marriage as a tran-

sient sex union, and going through the ordinary marriage ceremony. Unless they correct their errors, at least provisionally, before marriage, they do not give and cannot give a true matrimonial consent. To say they could, would be equal to saying that internal consent or intention is not required for the administration of a Sacrament.

Dr. Donovan thinks we are near the time when the Church will declare that the civil union of non-Catholics can be presumed to have for their basis a limited consent, and are therefore invalid. The modern views of marriage are no longer merely theoretical, they are being generally acted upon.

Censors of Books and Defenders of the Faith

To the Editor:—

The Rev. J. L. Anvers writing in the *Acolyte* (Nov. 20, 1926) makes the excellent and timely suggestion that in every diocese literary traffic officers be appointed, charged with the delicate task of wisely and tactfully directing, by a systematic and close-range method, the numerous misrepresentations issuing daily, weekly, monthly and quarterly from the secular printing and publishing mills into the channels of truth and justice. Fr. Anvers does not specify the person best fitted for that role; so the writer ventures to submit his opinion that the priest most suitable for such a task would seem to be the diocesan Censor *librorum*. Most dioceses have an incumbent of this office, yet the majority of these gentlemen of scholarship and culture are languishing at their post for lack of material submitted to their blue-pencils. Being commissioned to act as censor in matters *fidei et morum* for Catholic authorship, they would seem to be the logical persons to extend their service to secular literature. It would be one of the very best ways to carry out the directions of Canon 1350, § 1, of the Code.

Fr. A. Wagner

Shelby, Nebr.

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From a bibliographical point of view there can be no doubt that the most impressive and welcome event of the year 1926 was the publication of the first of twelve annual volumes of the *Gesamtkatalog der Wiegendrucke*, compiled by a Commission appointed by the Prussian Board of Education. 1927 will mark the centenary of the issue of the first volume of Hain's *Repertorium Bibliographicum*, of which the fourth volume appeared in 1838. Between 1898 and 1902 the late Dr. W. A. Copinger issued a Supplement to Hain almost as large as Hain itself, and since then other supplements have been published by Burger and Reichling, and "Not in Hain or Copinger" is still a comparatively frequent declaration in auction sale and booksellers' catalogues. Hain's great undertaking was never completed, but he was able to record 16,299 different editions of books printed up to and including 1500. It is only within comparatively recent years that the scientific study of the incunabula has resulted in adding a large number of works to the already long list, so much so indeed that the *Gesamtkatalog der Wiegendrucke* will describe nearly 38,000 separate items, and there can be little doubt that others will yet come to light.

This catalogue of incunabula was decided upon in November, 1904, by the Prussian Board of Education. Dr. Conrad Haebler was placed in charge, and a complete list of all the incunabula existing in the then German Empire was obtained by the end of 1911. Librarians, societies, and collectors in other parts of Europe and America were then approached. The Great War held up the scheme for some years. On its resumption, and by March, 1920, it was estimated that 37,639 descriptions of separate works had been collected and arranged under the names of authors, or the first letter of title in the case of anonymous works. This vast mass of material, under the general editorship of Professor Erich von Rath, has now been reduced to order. A cursory examination of the first volume indicates the great advance in such matters since Hain, and even since Copinger. Not only are the fullest bibliographical details given, with references to Hain, Copinger, Proctor, and others, but the libraries, public and private, in which copies may be found, are named.

To be angry is to avenge the faults of others on ourselves.

Character is educated will.—J. L. Spalding.

The National Catholic School of Social Service

Contributions and pledges of about \$47,000 for the so-called National Catholic School of Social Service in Washington, D. C., are acknowledged in the current issue of the *N. C. W. C. Bulletin* (Vol. VIII, No. 9, p. 30). This considerable sum of money, it appears, was given or promised by Catholics in various parts of the country, including dioceses in which there must be sore need for priests, churches, and schools. The Society for the Propagation of the Faith or the Catholic Church Extension Society would unquestionably make a fuller and better use of these funds than is likely to be made of them by this Catholic imitation of Hull House.

There is little heard of this so-called Catholic School of Social Service except during "campaigns" for its support. Even then there is no explanation of its origin, its work or its cost. Who founded it? With what funds? For what purpose? The "appeals" in its behalf are singularly silent on these several heads. Catholics who are asked to make "contributions and pledges" to this establishment are entitled to information in exchange for their donations.

The FORTNIGHTLY REVIEW will be glad to publish answers to the questions raised by "drives" for this National Catholic School of Social Service.

Catholics and Secret Societies

The Church forbids her members to join certain societies because they are harmful to Catholic conscience and character. But three societies were instituted by God as necessary modes of peaceful and proper living: the family, the State, the Church. All other societies are of human origin, and while some are beneficial or indifferent at least, others are decidedly harmful to one or the other, or to all, of the three divinely constituted societies. Four secret societies, with their auxiliaries, have been expressly condemned by the Church, and her children are

absolutely forbidden to hold membership in them. But there are other societies, not condemned by name, whose principles and practice are such that no Catholic could lawfully join them. In this age of organization and centralization the forces for evil unite for strength and power, as well as the forces for good. Catholics must beware of those who, on the plea of "business" or "fraternity," would induce them to join societies whose aims and ends are contrary to Catholic teaching and subversive of Catholic morality. In his faith and in his morals, the Catholic has a divine guide and mentor, whom he must heed if he is to stay within the pale of the Church. A good Catholic will keep aloof from all societies that mix false worship with business, or insist on absolute secrecy and blind obedience, or endanger faith and morals in any way or degree, or strive to undermine and subvert duly constituted authority, whether human or divine.

Bishop Milner and His Famous Book

1926 was the centenary of the death of Bishop John Milner, Vicar Apostolic of the English Midland District from 1803 to 1826. Milner is best known to the present generation of Englishmen, and to not a few Americans, as the author of a work that is still a "live book," though it was published more than 100 years ago, and written with special reference to the controversies of that far-off time. We refer to *The End of Religious Controversy*, recently reprinted in the My Bookcase Series (Jos. F. Wagner, Inc.) N. Y. City. It is still useful, though, as Father Luke Rivington's preface to its English edition shows, it has to be read with due allowance for the changes that have since taken place in the Church of England. In one respect Milner had an easier task than the controversialists of to-day. He could take it for granted that his Protestant readers would all accept the authority of Holy Scripture and the force of an appeal to it, and that they all were believers in the Divinity of Christ. No one can count on this to-day. Outside

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the Church unbelief is rife among the people.

This was only one of Milner's writings. His pen was always busy with books, pamphlets, and articles. His little treatise on "Devotion to the Sacred Heart" was probably the first book on the subject written by an English Catholic.

German-Russian Settlements in Kansas

We are indebted to the Rev. Edwin Dorzweiler, O. M. Cap., for a copy of the souvenir of the *Golden Jubilee of the German-Russian Settlements of Ellis and Rush Counties, Kansas*. It is a book of 128 pages lexicon 8vo., richly illustrated, and tells the story of those settlements from their establishment in 1875 to the present time. The settlers were German-speaking Catholics from the Russian cantons of Marxstadt and Tonkosehurowka (Marienthal) on the East side of the Volga River, and Kamenka on the west side. In 1876 sqq. they were joined by ref-

ugees from Germany, victims of the "Kulturkampf." They settled first at Hays and later founded the now prosperous parishes of Ellis, Munjor, Pfeifer, Victoria, Liebenthal, Catherine, Schoenchen, and several others. Fortunately for their spiritual and temporal welfare, they were, in 1878, put in charge of German Capuchin Fathers, who had also come to America because of the "Kulturkampf." The Capuchins are still conducting most of these parishes and have but lately erected a college for boys at Hays. The sterling Catholicity of these settlers is evidenced by the long list of priests and nuns that have come forth from their congregations. "This story of the quiet and unassuming conquest of the one-time desert by the German-Russian emigrants is" indeed, as the author of this souvenir says (p. 29), "one of the brightest pages of the history of Kansas." It is also, we may add, one of the brightest pages in the history of Catholicity in this western country.

New Light on Shintoism

Time was when the large number of questions discussed under the caption "Comparative Religion" were considered the exclusive domain of rationalist scholars and the Catholic theologian was looked upon as an intruder when he ventured to remonstrate with the wild theorizings of those who thought they had preempted the field. But now this has changed. Catholic authorities in this important branch of scientific investigation are not only admitted to the discussion: they are listened to with respect. We may mention among others, such names as Msgr. De Harlez, Professor Albert Carnoy, Baron Carra de Vaux, Professor L. de la Vallée Poussin, Fr. William Schmidt, S. V. D., Fr. Gemelli, O. F. M., Fr. Pinard de la Boullaye, S. J., and Bishop Le Roy. The well-known French publishers Gabriel Beauchesne and Co. have issued a highly meritorious series of volumes by Catholic scholars under the general title "Études sur l'Histoire des Religions."

To this goodly company of distinguished Catholic writers on comparative religion we welcome a man whose name is already well known for his work on the religion of Japan and on the missionary activity of St. Francis Xavier. Father George Schurhammer, S. J., by his magnificent and superbly illustrated work on "Shin-To" (Bonn and Leipsic: Kurt Schroeder) has indebted to himself workers from four distinct fields,—history, art, comparative religion, and missionary activity. For to each one of these fields the volume brings a distinct contribution.

Father Schurhammer modestly refrains from a foreword, but enters at once into his subject by telling us that "when Francis Xavier in the year 1549 landed on the coast of Japan as the first Christian missionary, Shintoism, the primitive religion of the Japanese, had been overgrown by Buddhism for more than six hundred years." With the aid of authentic (and some hitherto unpublished) documents the learned Father then pursues the subsequent history of this national belief of Japan. The text of his story is given in Ger-

man and English in parallel columns, with 102 illustrations and twelve colored plates, the latter exquisite in rich detail and fidelity. This book is of the highest interest for the scholar and the artist alike. For the first time the reports, hitherto inaccessible, of the Jesuit missionaries in Japan during the 16th and 17th centuries, are made known to the public.

When we notice works of this high grade coming from Germany, we wonder again and again how a people that has passed through the national calamities of the last ten years, finds its spirit unbroken and even goes forward to larger conquests in the fields of art, literature, and science.

Albert Muntseh, S. J.

The Rev. Paul M. Judson, O. S. A., contributes to No. 3 of the current volume of the *Records* of the American Catholic Historical Society of Philadelphia the first part of a "Sketch of the Life of Father Gabriel Richard (1767-1832)," from which we gather that only one issue was ever published of that pioneer priest's famous *Michigan Essay or Impartial Observer*. While in Baltimore, in Dec., 1808, Fr. Richard came into the possession of a small printing press, of the hand-lever style, with a font of type. He took the press home with him and had it set up in his presbytery at Spring Wells. It was here that the only issue of the *Michigan Essay*, the first newspaper published west of the Alleghanies, was printed. It bore date of Aug. 31, 1809, and consisted of four pages, 9½x16 inches, with sixteen columns, all in English except for a column and a half, which was in French. It was not a Catholic newspaper, but made up of clippings on happiness, politeness, manufactures, and similar topics. There was but little news, all of it from one to five months old. Why the paper was discontinued after the first issue is not known. The press was later used for the production of French and English books, including a child's spelling book, a collection of the Epistles and Gospels, and a *Catéchisme Historique*.

Notes and Gleanings

This being Catholic Press Month, we appeal to our readers to promote the circulation of the F. R. The fact that this magazine has survived for thirty-three years shows that it has met with the approval of a considerable body of readers. At the same time there are many others who would be benefited by taking a magazine of this type, and our present subscribers can do much to extend the REVIEW's usefulness among these. Another thing which present subscribers can do to help along is to see to it that their subscriptions are fully paid. An individual subscription is a comparatively small matter, but the aggregate of subscriptions makes it possible to continue the good work of publishing the magazine. Please let us hear from you before Catholic Press Month is over.

The latest edition of the so-called "Album Benedictinum," whose official title is *SS. Patriarchae Benedicti Familiae Confoederatae*, gives the status of the great Benedictine family for the year 1925, and must, therefore, be welcome to all who are interested in the progress of this, the oldest of the Western Orders of the Church. The Order of St. Benedict at present has among its members one Cardinal (Gasquet), 6 archbishops, 8 bishops, 11 abbots *nullius diocesis*, and 112 governing abbots. The "Elenchus" (pp. 3-724) gives the names with date of birth, profession, and ordination of all the living male members of the Order. The Benedictine Sisters are covered in a more general way by an appendix, in which the different convents are arranged alphabetically, but which is not, and does not pretend to be, complete. The value of the directory is greatly enhanced by an elaborate index. Copies of this useful reference work, which is printed in Rome, can be purchased from the Abbey Student Press, Atehison, Kansas, at \$2.25, post-paid.

The *Catholic Sentinel* (Vol. LVII, No. 52) hopes that one of the good re-

The Angel World

By

the Rev. Simon A. Blackmore; S. J.
of John Carroll University



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sults of Senator Heflin's attack on the Knights of Columbus will be that those who undertake to speak for the Catholic body will weigh their words more carefully before giving them public utterance. The resolution passed at the convention of the K. of C. at Philadelphia last August "did contain a number of flamboyant phrases which gave [Senator Heflin] an opportunity to twist the resolution to his own purpose. Our information is that no adequate preparation was made before the Philadelphia meeting to deal with what proved to be, as far as the general Catholic public was concerned, the most important action taken by the convention. Such preparation as was made consisted of a rough draft of a resolution prepared by a well-known orator who sometimes suffers from the weakness attributed to another great orator who was said to become intoxicated with the exuberance of his own verbosity. We understand that the principal work of the resolutions committee consisted in toning down the rhetorical extravagances of the orator's periods and that two or three phrases were overlooked in the hurry of getting the resolution ready for presentation to the convention."

The *Indiana Catholic* thinks it "lamentable" that "the *Catholic Citizen* and the FORTNIGHTLY REVIEW have attacked the Knights of Columbus for their Mexican policy." Our Indianapolis contemporary finds consolation, if not satisfaction, in the reflection that "neither of these publications has the endorsement of the bishop in whose diocese it is published." But what is the policy of the K. of C. which fell under their criticism? Not that dictated in their recent Philadelphia ultimatum to the President of the United States. They seem to have repudiated that instrument themselves. Possibly the *Citizen* and the FORTNIGHTLY REVIEW were expressing that which many knights themselves deplored. Fair criticism is harmless. Every public body is liable to be called to order for mistakes of judgment. It is about time for all of us to begin to outgrow our

period of thin-skinnedness, about which the Archbishop of St. Paul so justly complains.—Hartford (Conn.) *Catholic Transcript*, Vol. XIX, No. 32.

With the appearance of Heft 4, the new quarterly, *Scholastik* (cfr. F. R., XXXIII, p. 219), completes its first volume. The high level inaugurated with the first number has been consistently sustained throughout. The articles are all timely, real "*Zeitfragen*" of philosophy and theology. In Heft 4, "Liturgischer Stil und Dogmatik" lays down principles for the interpretation of the words and actions of the sacred liturgy, which either anticipate or follow the actual moment of the realization of their meaning. There is a good discussion of "Present Problems in Aristotle's Nichomachean Ethics," well in line with the revival of the Aristotelian ethics today. A most interesting article is that on the work of a prominent Spanish Dominican, Marin-Sola, who departs from the extreme rigid position of the "Thomism" of Bañez and his followers. The summaries of the articles in contemporary reviews are noteworthy for the success with which the reviewers indicate their own position in a few pointed words. There is probably no Scholastic review whose section of summaries is so instructive and so carefully done.

The existence of the Rotary and similar clubs shows that there are many eager to alleviate the social evils. The motto of the Rotary, "Service," is a noble one and a recognition that wealth has duties. For the partial succor rendered by similar associations one should be grateful, but they are too far removed from the true faith to touch the roots of evil. The Rotary has nothing to do with religion, welcomes one day an orator that bids us look for guidance to a dead and rotten paganism and then applauds the "inspiring" words of a Protestant minister who expounds the fluid teachings of his sect. "Toe H.," nominally Christian, is looking for a new formula and evidently is not satisfied with Christianity. The *Southern Cross* (Vol.

VI, No. 323) describes the Catholic attitude towards all such organizations as follows: "Catholics must look with sympathy on every honest attempt to make the world better, but cannot associate themselves with movements which ignore or contradict their faith. The world is sick because it is striving to do without God. Benedek, the Austrian so badly defeated at Sadowa, is said to have declared before the battle that he only wanted God to be neutral. Our Benedeks will be similar failures."

I never in a single instance found an article, dogma, proposition, or definition of faith which embarrassed me as a logician, or which I would, so far as my own reason is concerned, have changed or modified, or in any way altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church, or felt it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic.—Dr. O. A. Brownson.

The Provost of Eton, Dr. James, has made an interesting discovery in the Hereford Cathedral Library. He found a manuscript of the so-called Gospel of St. Peter, the existence of which was known from references in early writings and was confirmed when French archeologists discovered a fragment on a sixth century papyrus in Egypt. The MS. recently found confirms the assertion of older writers who stated that the Gospel of St. Peter was a Docetic work, written by heretics who denied that the Son of God took a real body. The apocryphal gospel is a literary curiosity, but its use of St. Matthew's Gospel is evidence that the genuine work was received before the second century in which the spurious document was concocted. In the early days heretics had every opportunity for forgery: to-day they must confine themselves to false interpretation or repudiation.

SECOND HAND BOOKS FOR SALE

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

- 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.
- Kunze, O. Heliand. Die altsächsische Evangelien-dichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Waltendorf, M. J. Sponsa Christi, Schwester M. Angelica von Jesus, unbeschuhete Karmeliterin (1893-1919). Nach ihren Aufzeichnungen. Mit 3 Bildern. Freiburg i. B., 1926. \$1.
- Misner, Chas. H. The Annunciation and Other Poems. (Poems of Faith). New York, 1926. \$1.
- Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50
- Carver, Geo., and Geyer, Ellen M. Representative Catholic Essays. N. Y., 1926. \$1.50.
- Pohle-Preuss, The Holy Eucharist. 4th ed. St. Louis, 1922. \$1.50.
- Pohle-Preuss, Mariology. With an Appendix on the Worship of the Saints, Relics, and Images. 4th ed. St. Louis, 1922. 85 cts.
- Garesché, Edw. F. (S. J.). Sodalties for Nurses. Milwaukee, 1926. \$1.
- Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.
- Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.
- Chapman, M. A. The Faith of the Gospel. Brief Sermons for the Sundays of the Year. St. Louis, 1926. \$1.50.
- Pohle-Preuss, The Sacraments. Vol. I. The Sacraments in General. Baptism. Confirmation. 4th ed. St. Louis, 1923. \$1.50.
- Noldin, H. (S. J.). De Praeceptis Dei et Ecclesiae. 13th ed., Innsbruck, 1921. \$2.
- Sabetti-Barrett. Compendium Theologiae Moralis. 27th ed., N. Y., 1919. \$2.50.
- Catholic Fortnightly Review by Arthur Preuss. Vols. XIII, XIV, and XV. (1906, 1907, and 1908). Bound in half morocco. \$3 per volume.
- Gier, Wm. (S. V. D.). Wie lernt man gut beten? Kurze Anleitung zur guten Verichtung der wichtigsten geistigen Uebungen. Steyl, 1922. \$1.
- Pesch, T. (S. J.). Das religiöse Leben. Ein Begleitbüchlein mit Ratschlägen und Gebeten, zunächst für die gebildete Männerwelt. 23rd ed., Freiburg, 1922. \$1.
- Siebertz, P. Wunder im Weltall. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.

THE FORTNIGHTLY REVIEW
5851 Etzel Ave. St. Louis, Mo.

Current Literature

—The *Two Eucharistic Dramas* which Father H. M. Gaffney, O. P., has just issued between the covers of one book, deal with the story of St. Tarcisius, "the Boy-Martyr of the Eucharist," and that of St. Imelda, "the Flower of the Holy Eucharist." These mystery plays in one act are adapted for performance by young folk in convents and parochial schools. The author gives the text of certain liturgical prayers, which he puts into the mouths of his characters, in Latin, which greatly enhances their impressiveness. The volume is illustrated with several plates which show the costumes and grouping of characters. We are not so sure that Fr. Vincent McNabb's rhetorical Introduction will benefit the reader or would-be producers of these edifying plays. (Dublin: Office of the Irish Rosary.)

—*Homely Spirituals* is the not too happy title of a collection of cleverly written essays by the Rev. Hugh Francis Blunt (Maemillan). The author points out high spiritual lessons hidden in such prosy things of everyday life as preserves, dead vines, sand, rags, salt, fish, etc. His book is full of profound thoughts, couched in the elegant language of a finished essayist. One is tempted to quote from almost every page as one goes along. Here is a gem from page 30: "The only philosophical advice I dare put down is the philosophy of life which the saints followed to bring them to holiness, the axiom of the need of eternal vigilance with an unlimited supply of humility. Soul preservation is governed by the same laws that govern the preservation of fruits. Keep the heart airtight against the germs of sin. Homely, prosy advice, but then the receipts in a cook-book are not done in sonnets."

—Father Max Pribilla, S. J., has re-issued his articles written for the *Stimmen der Zeit* on the reunion of Protestants with the Catholic Church, in the form of a brochure, entitled *Um die Wiedervereinigung im Glauben*. Readers of the F. R. will have gained

some idea of his chief contention from a note we printed in our Vol. XXXIII, No. 18, p. 418. The author is not overly optimistic, saying that there is at the present day a remarkable lack in the Church of "charismatic personalities," i.e., men who intuitively comprehend the soul-life of non-Catholics and know just how to convince them of the truth of the Catholic religion. This pamphlet is a valuable contribution to the question of how to convert the non-Catholic world to the true faith. (Herder & Co.)

—*The Art of Communing With God* is a short treatise for beginners in the spiritual life, written by a learned and pious Irish Christian Brother. It is evidently the fruit of long years of experience, and one needs to read but a few of its clearly printed pages to appreciate the encomiums lavished on the booklet by the editor of the *Irish Messenger* and by Fr. M. J. Downey, C. S. Sp., who contributes the preface. We know of no more attractive and thorough introduction to the habit of mental prayer than this treatise, which supplies a want long and keenly felt. We bespeak for it a wide circulation. (M. H. Gill & Son and B. Herder Book Co.)

—Some time ago we reviewed Father Fraessle's *Meiner Urwald-Neger Denken und Handeln* and referred to it as a contribution to our understanding of the soul of the black folk. In the present work the veteran and scholarly missionary penetrates more deeply into the mentality of his former charges and offers us a sympathetic study of the "inner life" of the African Negro. This brief and careful analysis of the "Negro-Psyche" will be of immeasurably greater value to students of African folklore and religion than the tomes compiled by travellers who really never learnt how the black man looks upon God and the wonders of creation. In twelve chapters Father Fraessle tells us of the attitude of the African tribe among which he labored for fifteen years, towards religion, the soul, rights and

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duties, government, etc. The significance of this careful study, based on patient research, is brought out by the statement of a missionary colleague as to the difficulty of really "getting at" the contents of the Negro's mind. "I have been here thirty-two years, and every day I learn something new which formerly I did not suspect." This statement is made in order to show how cautious we must be in accepting the statements of hasty travellers who, after a short stay among a tribe, are ready to answer off-hand any question pertaining to its mythology and religion. In harmony with the conclusions of recent ethnology, the author found among the children of the African forest a well-defined belief in a Supreme Being. There was no gross idolatry. The "collecting craze" of Europeans accounts for the presence of "images of deities" among some of the tribes. "I have," says Fr. Fraessle, carefully searched for such statuettes in the dense forest (Urwald), but they are never found there. There is no doubt that Europeans are responsible for the spread of the making of statues farther inland. For Europeans wish to return home with a rich collection of museum material; they therefore send, when they are about to leave the country, employees all over the district, in order to have such objects made, which they pay for liberally. . . . The Negroes would be foolish, indeed, were they not to take up a work so promising in monetary returns." We highly recommend this book to the student of primitive life and religion. The author had in mind future missionaries to the Dark Continent and for such the book will have special value.

(*Negerpsyche im Urwald am Lohali: Beobachtungen und Erfahrungen von Joseph Fraessle, S. C. J., Kongo-Missionär.* (B. Herder Book Co.)

—One of the most useful and helpful series of pamphlets ever put forth by the Paulist Press—and we have reviewed a good many of them in these pages—is on the Holy Eucharist. It is a series in two sections of five numbers each—the first entitled, "The Holy Eucharist Series," the second, "Holy Communion Series." And what a splendid third "series" is added! We mean the names so well known to every Catholic student and in every Catholic household where the things of the soul are known and admired. For there are Abbott Cabrol, Bishop Hedley, Father Dalgairns, and a pamphlet on Holy Communion soon to follow, will be by Monsignor de Ségur. These very names call up an interesting bit of liturgical and ecclesiastical history. We repeat the words of praise so often used when we had the privilege of noticing the output of the Paulist Press—here you have an abundance of spiritual treasure which even the poorest of Christ's flock can secure and call their own. (The Paulist Press, 401 West 59th Street, New York City.)

—Another of the timely pamphlets bearing the Paulist Press imprint is *Religion and Citizenship*, by the Rt. Rev. John J. Dunn, Auxiliary Bishop of New York. In these days when howling "hundred per centers" would make believe that they are the guardians of the inner shrine of American citizenship, it is good to have the expression

of a distinguished American churchman on the subject. The Bishop speaks to the point. Thus: "At the very start, I wish to say with all the authority I have as a Bishop, that the Catholic Church is not wedded to any particular form of government in the State. She has worked harmoniously in almost every conceivable situation."

—The question to what extent and how the priest should take part in "social action," has been much discussed, one of the noteworthy contributions being the late Fr. Plater's *The Priest and Social Action*. We now have a study done with German thoroughness by Dr. August Pieper, the author of numerous works on social and economic subjects. In the present work he shows why and how the priest is to be a guide and leader in the new social conditions now arising upon the ruins of the old order. A critical discussion of the social and cultural changes leading up to the new "Volksgemeinschaft" presents facts and principles which are often overlooked in books of this kind. (*Was geht den Geistlichen seine Volksgemeinschaft an?* Volksvereins-Verlag, M. Gladbach).

New Books Received

Incense. By Vera Mary Tracy. (Poems). 102 pp. 12mo. Pueblo, Colo.: O'Brien Printing Co.
The Study of the Bible. By L.-Cl. Fillion, S. S. Translated by John C. Reville, S. J. vi & 310 pp. 8vo. P. J. Kenedy & Sons. \$3.15 postpaid.
Mission Sermons. By Rev. Walter Elliott, of the Paulist Fathers. xii & 243 pp. 12mo. Washington, D. C.: The Apostolic Mission House. \$2.50 postpaid.
Vom Leben Getötet. Bekenntnisse eines Kindes. Herausgegeben von M. J. Breme. 234 pp. 16mo. Herder & Co. \$1.10.
Lehrbuch der Physik. Von Theodor Wulf S. J. xiv & 512 pp. 8vo. Mit 143 Figuren. Herder & Co. \$5 net.
Vierzig Jahre Missionär in Arkansas. Von Johann Eugen Weibel. 320 pp. 12mo. Lucerne: Verlag von Rüber & Cie. Fr. 6.
S. Avrelii Avgstini . . . de Catechizandis Rudibus Liber Vnus. Translated with an Introduction and Commentary. (Doctoral Dissertation). By Joseph Patrick Christopher. xxi & 365 pp. 8vo. Brookland, D. C.: The Catholic Education Press. \$3. (Wrapper).

Old Father Toomey and Other Poems. By Denis A. McCarthy, LL. D. xiii & 144 pp. 12mo. Boston: Carrollton Publishing Co. \$2 net.
The Ex-Nun. [A Novel]. By Will W. Whalen. 234 pp. 12mo. B. Herder Book Co. \$2 net.
 "Corporate Re-Union." By Rev. Joseph Keating, S. J. 20 pp. 16mo. London: Catholic Truth Society. (Pamphlet).
Rule of the Third Order Secular of St. Francis. English Version Approved by the Rev. Provincials of the U. S. With the National Constitution and Bylaws of the Third Order of St. Francis in the U. S. 16 pp. 3½x6 in. Cincinnati, O.: Published by the National Executive Board, 1615 Vine Str. 2 cts. per copy, plus postage; 100 or more copies, 1½ cts. per copy, plus postage. (Wrapper).
The Catholic Church and Philosophy. By Fr. Vincent McNabb, O. P. (The Calvert Series). xviii & 124 pp. 12mo. The Macmillan Co. \$1.
The Catholic Church and its Reactions with Science. By Sir Bertram C. A. Windle. (The Calvert Series). 152 pp. The Macmillan Co. \$1.
Mother Love. A Manual for Christian Mothers. With Instructions for the Archeofraternity of Christian Mothers. By Rev. Pius Franziskus, O. M. Cap. Revised by a Capuchin Father of St. Augustine's Province. viii & 684 pp. 4x5½ in. Fr. Pustet & Co., Inc.
Newman as a Man of Letters. By Joseph J. Reilly, Ph. D. ix & 329 pp. 12mo. The Macmillan Co. \$1.75.
The Catholic Girl Guides' Prayer Book. 52 pp. 32mo. London: Catholic Truth Society. (Wrapper).
The Franciscan Missionaries of Mary. By Fr. Alphonsus Bonnar, O. F. M. 20 pp. 12mo. London: Catholic Truth Society. (Wrapper).
The Quakers. By D. M. J. Langdon. 15 pp. 12mo. London: Catholic Truth Society. (Wrapper).
The Virtue of Purity. By Fr. H. Reginald Buckler, O. P. 16 pp. 12mo. London: Catholic Truth Society. (Wrapper).

HENRY P. HESS

ARCHITECT

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A SPRINKLE OF SPICE

When George Moore, the novelist, gave up the Catholic faith, a fellow craftsman, with mordant humor, asked: "Why should George tell his sins in the confessional when he can sell them to the public at a pretty penny?"

A Negro mammy came into the office of the estate for which she worked, to receive her wages. As she could not write, she always made her mark on the receipt—the usual X. But on this occasion she made a circle.

"What's the matter, Linda?" the man in charge asked. "Why don't you make a cross as usual?"

"Why," Linda explained earnestly; "Ah done got married yesterday an' changed mah name."

At the Aimée McPherson trial in Los Angeles, according to O. R. Taviner, a reporter for one of the local dailies, a seat was vacated one morning in one of the choicest spectator's rows and a little, wizened-up old woman, who had been waiting in the aisle all morning, started to hobble toward it. Just then a big, pompous-looking man in the back row got up and beat her to it. He sat down, ignoring her presence, while she stood helplessly by. Then Deputy Sheriff Claude Peters came and put his hand on the pompous one's shoulder. "I'm a professor of criminology," said that gentleman, "and I am compiling a lecture on this case. It is important, therefore, that I have the best possible seat."

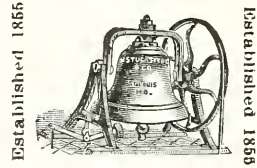
The Sheriff gave him a broad, searching grin.

"Sure," he agreed diplomatically, "it would be important if this trial had anything to do with criminology. But this lady here,"—indicating the woman at his side,—"she's got to have this seat right now. She's taking a course in evangelism."

The valedictorian of a graduating class began his address with the memorable words: "Us seniors are glad to be here to-night." For some reason the audience tittered, and a deep flush of humiliation suffused itself over the faces of some of the occupants of the front row. As usual, however, the young orator was just a generation ahead of his class, and now it is his turn to laugh. And, as an appropriate motto to be placed over the portals of our temples of learning, we may yet live to see the words of the eminent congressman, who, desirous of impressing his colleagues with the vastness of his erudition, with the aid of a Latin dictionary concocted this immortal line: "Nunquam anima, sed ignis via —Never mind, but fire away!"—*Southern Messenger.*

A Methodist brother was about to marry a certain sister known to be of a fractious disposition. "Don't marry her," said Wesley. The brother protested: "She is a member of the society. Since the Lord has received her, what is there against her?"—"Never mind," replied Wesley; "the Lord can get along with a great many people that you and I can't."

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The Fortnightly Review

VOL. XXXIV, No. 5

ST. LOUIS, MISSOURI

March 1, 1927

The Catholic Peace Movement

By William Franklin Sands, Washington, D. C.

[Mr. Sands is a member of the Executive Committee of the Catholic Committee on International Peace, which was initiated in Cleveland, Ohio, last Fall, and of which Col. P. H. Callahan, of Louisville, Ky., is President.—Ed.]

What, exactly, is the reason for a *Catholic* peace movement? Is it merely another praiseworthy effort of zealous priests to stimulate the community spirit among Catholic laymen, a new step in social organization in the process of holding Catholics together by every proper means, to prevent isolation and defection from the faith? Is it,—as occurs easily to people who are not friendly to Catholics,—a new exemplification of policies handed down from Rome to bishops, from bishops to the clergy, and through the clergy fastened upon the laity,—a new consolidation of "sacerdotal power"?

Any thinking Catholic, who has some understanding of the history of Europe and of the Church in Europe, and who realizes the present condition of the world, must recognize that from the sole point of view of history even, and entirely aside from Christian principles, there is a compelling reason why Catholics *must* stand for peace all over the world, and why Catholics in the United States should have taken the lead—why, since we have neglected an opportunity and a duty, we should go forward energetically now, when peace societies have been formed everywhere else among civilized nations. Does that mean that Catholics should take to themselves the much abused designation of pacifists? Not in the least. There is a sane and manly attitude towards peace that differs widely from the connotation of weakness of character which the word

pacifist has come to wear in consequence of the elaborate and deliberate propaganda of hatred which, as most of us are only just beginning to realize, was a feature of the World War.

Christianity came to Rome as a religion and philosophy of peace. As Christianity emerged from its first great trial, survived persecution, came up out of the catacombs and was finally recognized at Rome as "a going concern," nay, more, as a spiritual force to be reckoned with, the Western Roman Empire fell to pieces. The Roman Empire had consolidated all of civilization; all civilized nations formed part of the Empire; outside of its boundaries lay barbarism. When the central government fell apart, outer barbarism broke through the Roman boundaries and fighting men of many races forced their way into the fertile provinces. Rome had fallen, but Rome was not dead. Roman civilization lived, and its tradition, Christianized, was borne by the Church, the only living body left in Rome. The Church had a mission of peace and civilization; the new, vigorous invaders whom she faced upon the ruins of Rome were destroyers, men of war,—war and personal conflict bred in their blood and bone.

Out of the conflict between these two forces rose a new civilization, but it was confused and bore within itself the seeds of disintegration and death. As Christian peace affected the warrior and turned him from a freebooter to a knight (still a fighting man but recognizing restrictions in the objects and in the manner of his fighting), so also feudalism (the social and political structure evolved by fighting men) in-

vaded the Church. Sons of barbarian fighting men, as priests, were necessarily influenced by the tradition of their fathers; territorial chiefs, become bishops, were both spiritual leaders and worldly rulers. The common man, inextricably bound into the new system, became confused as to his allegiance. He did not know how to distinguish between his allegiance to the land owner from whom he held his living and whom he had sworn to support, and his bishop as leader in spiritual affairs, when these were both merged in one person. Dissatisfaction with and rebellion against his temporal lord could not be separated by the ignorant from allegiance to a spiritual superior when both were centred in one person. The whole period of the re-growth of European civilization, over a thousand years, was one long war,—public war between peoples and private war between individual landlords; class war between landlords and the lower orders upon whose backs the whole social order was built up.

Always during that period peace was the aspiration of the people; peace and Christianity struggled with war and barbarism, with Christian civilization wearing ever thinner, until among nations to-day it is politically a mere veneer, with barbarism once more in the ascent. Europe was wrecked and European civilization stood at a low ebb when the United States were founded and opened up to salvage the wreckage of Europe. The United States retrieved Christian principles as the basis of a new growth of civilization. Our problem here has been to discard the fallacies of Europe, to see straight, and to teach newcomers to forget their inherited rancours, to sink their age-old bitterness in mid-ocean, and to embrace the opportunities held out to them here. These opportunities are not given free; there is a condition, and that condition is that the newcomers shall give their full share of co-operation in the reconstruction of civilization.

That is our problem, and in it we face the danger that these newcomers

may forget their duty and concentrate upon their unlimited material advantages. It is a fact that our whole system of education, Catholic and Protestant alike, has tended of late years to concentrate on the material advantages, with the difference between them that the education of Catholics has also aimed at inducting our people into affluence with the least possible loss to their faith. Spiritual education, the deliberate education to Christian civilization, has not been placed first, and under the pressure of immigration probably could not be placed first.

We are now, however, at the threshold of a new era. America is prosperous; Catholics in general are prosperous. With all their difficulties Catholic schools are well on their feet. Catholics are looking beyond their daily wage. But they are still hampered by old-world traditions. Among these is a marked tendency to look upon government not as part of ourselves, not as an emanation of our own will, but as a separate and essentially hostile entity. This tendency probably arises from an old-world tradition of people living under alien and oppressive governments. It has no place here; yet it exists and manifests itself in scolding of the administration, in demonstrations and mass meetings, denunciations and delegations,—all hastily prepared and undertaken, most of them utterly oblivious of Catholic principle or of American principle.

Now, in spite of surroundings more favorable to its development than any which the world has so far seen, civilization will fail here, as it failed in Europe, unless we consciously bring to its development *C h r i s t i a n* principles, Christian ethics unencrusted by nationalistic growths. In this all Christians have a part to play, and when we say Christians, we mean broadly all those to whom Christian ethics are not fundamentally unacceptable. Nations have grown into the supersensitive point of view of the eighteenth century duellist with regard to honor. Civilization will not live on that basis. Is

it necessary in clearing our minds of this point of view to sacrifice patriotism? By no means. Greater patriotism is not conceivable than the conscientious desire to place one's country in the leadership of ethical conduct, and the intense pride that must follow such achievement.

A touchy nationalism, a false notion of national honor, a barbarous concept of the necessity and conduct of war are world dangers today. Christian opinion, Catholic opinion, should be heard in these matters, and should be presented in such a manner as to be irrefutable by honest men. Does such a programme lead us into some form of internationalism distasteful to the honest patriot? Again I say, by no means. Civilization depends for its life upon the co-operation of nations. A man may be an earnest patriot, a nation may guard its honor meticulously, and that patriotism, that high sense of honor will not be jeopardized, but rather justified and enhanced by insistence on right definitions and right action, individual and national, in union with other nations.

That programme is what is proposed for the coming Catholic Peace Conference, if it means anything at all. It is essentially a lay movement. For who votes upon war and peace? Who bears arms in war? That such a movement should emanate, in America, from the Catholic University, is fitting and proper, for it has its birth in knowledge of history, and in particular of Church history, which present-day American Catholics have neglected. We Americans owe it to the world that we coöperate with Christian efforts everywhere to salvage civilization.

This is an age of urgent calls to "take hold" and to "hold fast," and they are needed; but there is an art of letting go when the proper time comes which should also be acquired. Everything changes. We must be content in most of our work to see another take the place we held; to see new methods displace the old; to see new enthusiasm crowd out the old.

The Action Française and Nationalism

The recent trouble in France over the Action Française has been reported at length in the Catholic weekly press. In that organization, established for political purposes, there was a certain watering-down of Catholicity in deference to the views of the chief leaders—men who in faith and, it would appear, in morality too,—fell far short of, or were even opposed to, the Catholic standard. It is difficult to understand how men, self-depicted in their writings as are MM. Maurras and Daudet, could have become the accepted leaders of a party claiming to be definitely Catholic. But because they gave eloquent and forcible expression to certain political views, their less commendable characteristics were apparently overlooked, nay, condoned, until the highest ecclesiastical authority intervened to prevent widespread injury to the faith.

It is to be hoped that, as in the parallel case of the condemnation of Le Sillon in 1910, the majority of the members of the Action Française will obey the papal admonitions, which do not censure their purely political aims and views, but only the doctrinal and moral errors wherewith they were implicated.

It is a matter of regret to us here in the U. S., as it is to our brethren in England (see *The Month*, No. 751), "that the Catholic cause in France, which assuredly needs all the strength that unity and sentiment can give it, should be weakened by these dissensions about merely temporal matters; but experience has always shown that there is no bitterer enemy of the Catholic ideal than a narrow earth-bound nationalism." It is a danger we, too, must carefully guard against. Leo XIII checked a similar movement here with his famous brief "Testem benevolentiae," but "narrow earth-bound nationalism" is not by any means dead yet in America.

—A platitude is a truth spoken by someone who does not feel it.

The Boy Problem

The boy problem is called the burning question of the day, and while it burns, there is comparatively little light.

This is especially true of that phase of Catholic boy work which concerns itself with the place of recreation in our juvenile character-training programme.

Two aspects of this question deserve particular consideration at the present time. The first is the correct evaluation of recreation as a means of character-training; and the second is the organization of Catholic recreation to obtain the best results.

Evaluating properly conducted recreational activities is not an easy task. There is no doubt that much good can be accomplished by providing wholesome free-time activities for the boy. Besides the physical benefits, alertness of mind, determination, self-confidence, perseverance, and similar desirable traits, are fostered by recreational activities. In addition the superabundant energy of youth is directed into lawful channels.

But we must ever keep in mind that recreational activities are at best only inadequate helps to train character. The only sure and efficient means of developing boys into men of character is the religion of Jesus Christ. The supernatural and ascetical principles taught by the Church are the only certain and unfailing sources of true moral development.

It is religion alone that strengthens the boy to meet the temptations he will sooner or later have to face, and to obey the dictates of conscience in difficult circumstances. Recreation under expert leadership can do very little more than shield him from present dangers. To provide a supervised recreational programme for all boys would require an immense number of leaders, clearly impossible to obtain.

Catholics who accept the highly exaggerated rating given to the place of supervised recreation in character-training today, fail to note that those

theories too often aim only at keeping a boy too busy to commit sin, and disregard entirely free will, the state of fallen man, and the action of divine grace.

In the face of these tendencies it cannot be repeated too often that the end for which the boy is destined is a supernatural one. If that end is lost, all is lost. It is only by religion that the boy's character can be trained for his eternal destiny.

But even from the temporal, material standpoint, religion does far more, both for the individual and for society, than any merely natural agency can do. The physical health of the individual depends greatly on the virtues of temperance and purity, and faith is the power by which these virtues thrive. It is faith alone that champions the marriage bond and stands as a bulwark against the false philosophies which strike at the very foundation of society. Obviously, then, our Catholic character-training programme must concentrate on inculcating and strengthening religion.

However, recreation under parochial auspices can be used very well to help attain results in the spiritual order. It will keep the boys of the parish closer to the Church and make them better acquainted with the pastor. More important still, if it is organized in connection with a parish religious organization for boys, it may help to lead them to distinctly spiritual activities.

Natural attractions so offered with a view of obtaining spiritual dividends are more apt to produce worth-while results than an elaborate recreational programme not connected in any way with the spiritual activities.

The present tendency to exaggerate the importance of supervised recreation as a means of character-training, seems to carry with it an encroachment on the jurisdiction of the pastor and a disparagement of the influence of the Church.

The boys, as well as other souls, are

committed to the care of the pastor, and the "boyologist" who seeks to inculcate character by supervised recreation must work under his direction. And in the general scheme of activities in the parish, recreation is decidedly secondary. The broad statements made by leading Catholic "boyologists" that their work is absolutely necessary to train the character of Catholic boys shows a lack of knowledge and appreciation of the character-training resources of the Church.

Let us not be mistaken. Our boy problem may have changed in some details, but is essentially the same as it always was. The solution is like-

wise the same, though the application may vary with the times. Our work is not to train character by recreation. "Boyology" is not the solution. Catholic boy work is an apostolate, with the religion of Christ as the great means of character-training. Recreation may help to keep the boy close to the Church, but it is a help only. Our chief task is to inculcate in the heart of the growing boy a warm affection for his religion, to make him see God's cause in its true place in life, as dominating all, and to keep him close to the great supernatural sources of strength during the impressionable and troublesome years of youth.

The Protestant Index of Forbidden Books

By the Rev. P. A. Forde, Lincoln, Neb.

There is a Protestant Index Ex-purgatorius which includes the writings of all Catholic theologians, Catholic catechisms, prayer books, hymnals, breviaries, and missals. How do I prove this? I prove it mainly from the inaccuracy with which Catholic teaching is stated in Protestant books. Even the professors in Protestant seminaries seem unable to transcribe our plainest and simplest doctrines. Sometimes they seem to be about to succeed in stating Catholic teaching in an objective fashion, but sooner or later the old tradition reasserts itself, they shut up the catechism or the textbook of theology which they purport to be quoting, and drop back mechanically into the misstatements and caricatures which they have inherited from Luther and Calvin.

This strange procedure,—incredible though it may seem,—is obvious enough to anyone who has some little experience in these matters. Ordinary fair play would seem to demand that you go to a man himself to get his opinions in his own words. If you make any pretension to scientific accuracy, to scholarly loyalty to fact, no course is open to you but to look for the facts where they are to be found, and to state them precisely as they are found.

If you profess to notice a subject, an opinion, an institution at all, you ought to notice the thing itself, and not the caricature of it that is drawn by its professed and professional enemies. If you profess to state Catholic teaching, then state it as the Catholic Church states it, and not in the gross caricatures drawn by her enemies. And do not attribute to Catholics the absurd or blasphemous inferences that your personal or denominational dialectic enables you to wring out of Catholic teaching. This last procedure is what Bossuet called "Calumny;" but it seems to be the settled practice of many critics of the Church.

There is probably no word so commonly used by non-Catholics as "freedom." Despite the efforts of the Fundamentalists to force the Modernists to accept Fundamentalist ideas, despite the efforts of the Modernists to coerce the Fundamentalists into Modernism, both Fundamentalists and Modernists assert that they, at all events, are free men. And what fine scorn is in the gesture with which they point to Rome as the very incarnation of mental slavery and tyranny! But Rome has an exceedingly annoying habit of demanding definition, clearness, precision, in the use of words.

Take this word "free," for instance. Not merely the Catholic, but the ordinary man of the world may ask of the critics of Rome: "Are *you* really free to find out what Catholics believe? And if you are, why do you not study the catechism?"

It is such a notorious fact that even professors of theology do not read our catechism, much less our theological textbooks or the canons and decrees of the councils, that one must conclude that they think they are *free from* any obligation to accord us the courtesy they pay to the medicine men of uncivilized tribes. Their attitude is: Can anything good come out of Nazareth? Have we not learned from Luther and Calvin all that we need know about Rome? This blind, unquestioning acceptance of what the founders of Protestantism though fit to say about historic Christianity has no parallel in the Catholic Church. None of the Fathers, none of the great Doctors of the Church, enjoys such authority among Catholics on mere facts of history, as do the founders of Protestantism among their spiritual progeny.

There is a psychological problem involved here, and you do not appreciably lessen its difficulty when you utter the word "prejudice." For the problem is: How can mere hereditary prejudice so completely and desperately blind those whose professional boast is that their eyes are always open? Go back to the origin of this prejudice, and you find it was stamped on the Protestant mind by the audacity and ferocious emphasis of Luther and Calvin; that it was driven home by the ruthless tyranny of penal laws against Catholics; that teachers, preachers, writers, and politicians conspired for generations to make it the very atmosphere that was and is inhaled by Protestants from infancy till old age. That topic, the creation and nurture of the Protestant tradition, has been exhaustively treated by Newman in his "Lectures on The Present Position of Catholics in England." As further factors add the innate conservatism and tenacity of England and of Germany. Add

any other factor, any other influence, to account for this unscientific refusal to face facts, this inhuman scorn that *will not* ask us what we think, this fatuous demolition of men of straw that are set up in sheer mockery and contempt of us. The dead hand of tradition paralyzes the Protestant mind, the cold fingers of Martin Luther and John Calvin press down heavily upon the Protestant eye. They do not, they will not, apparently they cannot see us. All they can do is hear about us from Luther and Calvin. Methinks loyalty, servility, blind faith, or eall it what you will, does not sufficiently account for this condemnation of living men by the verdict rendered against our fathers by the founders of Protestantism.

I am well aware of the lengths to which this fanatical loyalty to the memory of Luther and Calvin can go, even in the case of men who think that Michael Servetus was right, men who would have been burned with Servetus if Calvin could have got them in his grip at Geneva. Father Denifle's plain, blunt recital of some of the more obvious facts about Luther was fiercely resented by many Protestant professors, whose opinions concerning Our Divine Lord Himself were, to put it mildly, quite different from those which Luther had learned from the Catholic Church. Yes; the Founder of Christianity may be criticized out of existence, and the procedure is solemnly applauded as Modern Thought, Enlightened and Free Criticism, the latest Results of Science, and so on. But say plainly what the founders of Protestantism were, and your saying receives a different label. This idolatry, of course, predisposes its victims and its votaries to give to Luther's and Calvin's statements about Rome an authority that is withheld from the statements of Matthew, Mark, Luke, and John. Making full allowance for this Protestant canonization and apotheosis of their "Founding Fathers," for this most pathetic Protestant popery and superstition, the question still remains: Why is this the only thing in Prot-

estantism that remains constant and unchanging amid all its variations?

I have mentioned contempt and scorn for Catholics as an important part of the Protestant inheritance. Methinks, however, this contempt and scorn is rather forced and unreal nowadays. The very hysteria to which it is so easily provoked is in itself a confession of uneasiness. Messieurs of the Reformed Churches are not sure of themselves, else they would ignore us altogether. In matter of fact they do *not* ignore us. They notice us to misunderstand and misrepresent us. And when I say "they," I am not referring to the illiterates of the Ku Klux Klan. I am referring to eminent professors and authors in universities, colleges, and seminaries. These personally estimable gentlemen are aware that we have publishers, like Herder, Pustet, Wagner, Devin-Adair, etc., etc.; that we have authors like Hergenröther, Newman, Manning, Pastor, Pohle-Preuss, etc., etc. They go so far at times as to refer to our standard writers, and even to give their very words. But do they ever read in the spirit of Bacon's advice,—not to contradict and refute, but to weigh and consider? I am not referring to the exceedingly small minority of cautious, broad-minded scholars—though even a Harnack and a Briggs have failed more than once to give answers from our catechisms such as the children in our schools are expected to give, and have failed at the very moment when they have been professing to recite such answers. If this strange paralysis overtakes the very best of them when they talk and write about us, what must be the case with the others? And, once more, *why* is that the case?

Dr. Möhler in his "Symbolik" tells us that both Luther and Calvin had a "very human habit" of breaking out into a tirade against Rome as a relief to the worries and perplexities in which their enterprise of starting a new religion involved them. This very human habit is akin to the practice of "abusing the plaintiff's attorney." It is a confession that you have a weak case.

If you are sure of yourself, you don't have to get angry. Did not Melancthon, did not Erasmus say something of this kind as a warning to Luther? And did not the cold, deliberate malice of Calvin stand in need of a similar warning? Not merely in the interests of religion and charity, of which he claimed to be the protagonist, but also and principally in the interests of his own reputation? The hysteria of the radical is always a warning to men of sense. Why is not the hysterical violence of Luther and of Calvin a warning to men who have given up, one by one, every dogma that Luther and Calvin enforced with fire and sword?

"Anyhow," we are told, "they attacked Rome." That covers a multitude of sins. But why should an attack on Rome cover a multitude of sins, if you have given up the very doctrines for the sake of which Luther and Calvin attacked Rome? The spiritual progeny of Luther and Calvin, says Krogh-Tonning, a recent convert from Norwegian Lutheranism, have come round in a full circle, and now stand with the Council of Trent against Augsburg and Dort and Westminster.

The fact is, of course, that the Catholic Church is here to-day: it exists and cannot be ignored. In her presence there can be no compromise, any more than there could be in the presence of Him who is always with her. He who is not for her is against her, and he has to excuse, justify, palliate his hostility in his own mind as best he may. It is a necessity of his position to do so, and Newman tells us why. No matter where you start on the road to God, you sooner or later come in sight of Rome, and then you have to tell the enemies of Rome either what you see, or what they want you to see. Our Divine Lord Himself explained why men in His day did not come to the Light. There is no uncharitableness in applying His words to the circumstances of to-day. For after all, men like Newman, Faber, and Benson did sacrifice something for Christ's sake. It is very human and natural to fear sacrifice. To open the Catholic catechism may be

the first step to Calvary. Methinks that is the fundamental reason for the existence of the Protestant Index Expurgatorius.

There is, however, another reason, closely connected with the fundamental one, and also with the hereditary prejudices of non-Catholics. The Catechism requires explanation. It is a summary of Christian doctrine. Christian doctrine is full of mysteries, difficulties, and obscurities. Moreover, Catholic teaching is almost wholly new and strange to non-Catholics. The most familiar words of the Catechism convey only a vague, and usually a wrong, meaning to outsiders. Such words are: substance, matter, form, person, nature, appearance. A totally unspiritual notion of the Incarnation is the main reason for lack of reverence towards the Church of Christ. From St. Paul we learn that there is a close and intimate connection between the truths we have learned under the three headings, Christ, Church, and Matrimony. And the logic of events has proved it. Errors about the Church at once led to errors about Christ and about Christian marriage. When those errors became rampant and aggressive, efforts were made to check and correct them; but the only source of accurate teaching was deliberately ignored and despised. The English poet Milton is a capital illustration of this state of things. He erred grossly on the Incarnation and on Marriage. When the Presbyterian Junta presumed to criticize his opinions, he reminded them of their own fundamental doctrine of private judgment and of the universal priesthood; he called them "foreers of conscience," and in the last line of his poem "On The New Foreers of Conscience Under The Long Parliament" he told them that "New Presbyter is but Old Priest writ large."

Anglican divines were simply forced back to Catholic tradition to find answers for the new disciples of Arius and Sabellius. But as the years went by, they became more and more unfitted to understand that tradition. Socinians in Europe and Unitarians in

this country challenged the Orthodox Protestants to give an intelligible explanation of the words "nature" and "person," as they occur in Catholic statements of doctrine about the Trin-

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ity and the Incarnation. The so-called Orthodox shared with the Unitarian and the Socinian a lofty contempt for the exponents of Catholic tradition. As a result, they were easily silenced by more radical heretics than themselves. In their theological schools they resurrect every dead and buried error to give some semblance of logic, some coherence and consistency to their chaotic congeries of conflicting opinions. This procedure is dignified and glorified with such names as "free and untrammelled investigation," "profound and daring originality," and the like.

Now as they are busily and pretentiously re-spinning the cobwebs of the past, do you imagine that they will listen to you when you point out that they are producing cobwebs and nothing more? As a matter of fact they are full of sympathy for every single spider and every single cobweb that Rome has swept into the dust-bin of heresy; and when you show them that their latest fad is only the ghost of some dead error, you merely exasperate them all the more against the inexorable foe of all heresies. Thus you find the amiable and accomplished psychologist of Harvard, the late William James, losing his temper over what he calls the "abominable" condemnation of the Quietism of Madame Guyon. In the same volume of lectures on "The Varieties of Religious Experience" there are many other illustrations of Protestant unwillingness or incapacity to learn the lesson of Protestant variations of doctrine.

"Can anything good come out of Nazareth?" Yes—all good comes out of Nazareth. But will the proud Pharisee admit this? And then will he become as a little child and go to school to men who, in all probability, are quite as incapable of handling the fashionable jargon of the latest pseudo-science as were, say, the *Curé d'Ars* or *St. Francis of Assisi*? They will study, if you like, the "science" of religion, the hallucinations of "The Golden Bough," the "Knowledge of Religion," the "Diagnosis of Piety," and the rest of the jargon of a mock-

ing and sceptical materialism. All that sort of thing is quite in the line of modern thought, modern enlightenment; to be well posted in it is to be among the heirs of all ages, in the foremost files of time. But to learn to do penance and to say "O God, be merciful to me, a sinner!"—why, that is to become like the peasants of Ireland, and Spain, and Bavaria, and the Tyrol;—that is to become as a little child. The religion of the world, on the other hand, is not childlike, it has all the self-conscious sophistication of the haughty Pharisee. Newman preached a sermon in his Catholic days in explanation of the strange phenomenon that "the religion of the Pharisee is the religion of mankind." It is not very often nowadays that anybody outside the Catholic Church stoops to conquer himself. Nor is it easily done. With God all things are possible, even the hard task of bringing the proud intellect of man into subjection to Christ. But when you suggest to a brilliant, well-informed professor, even a professor of theology in a Protestant seminary, that he buy and study a copy of the *Baltimore Catechism* and go with it to the nearest priest for elucidation, you are certainly asking him to stoop to some purpose. To what purpose? What may be the result in his case of asking a Catholic priest to explain the *Catechism*? The uprooting of lifelong convictions and prejudices, a complete change of outlook, the loss of friends, of position, of prospects in life, and a fairly generous share of the obloquy of the Cross of Christ.

When Newman first perceived that perhaps after all Rome might be right, it was as if he saw a ghost. When the American convert, *Kent Stone*, was dazzled by the first faint gleam from the City on the Hill, the solid earth seemed to crumble away beneath his feet. There is no anesthetic that can prevent the reaction of shrinking with terror from the first gentle probings of the wounds of the soul by the *Divine Physician*. A man who is uneasy under the suspicion that a fatal disease has its grip upon him, is slow to

read a book on the subject, slow to consult the doctor, lest his suspicions be confirmed. And this brings us back once more to the fundamental reason for the existence of the Protestant Index Expurgatorius, and for the place which the Catholic Catechism occupies on the very top of that dangerous list of books.

A Citizen of the World

By P. H. Callahan of Louisville

It has afforded me great pleasure to observe that the FORTNIGHTLY REVIEW has been able to interest that gifted scholar William Franklin Sands and to secure his contributions for its well-informed clientèle.

Recently, when going through some archives in Washington, the writer ran across a Who's Who of striking interest and feels that your readers would be delighted to know of the experience and contacts of your distinguished contributor.

William Franklin Sands is the son of James Hoban Sands, Rear Admiral, U. S. Navy, and of Mary Meade Sands, daughter of Commodore Richard Worsam Meade, U. S. Navy, whose younger brother commanded the Union forces at Gettysburg. Rear Admiral Sands ended a distinguished career in the Navy as Superintendent of the Naval Academy at Annapolis, at the time when the cadet body was expanded from a few hundreds to a thousand men. His administration raised the honorable record and traditions of the Academy to new levels:

His father, Benjamin Franklin Sands, also a Rear Admiral, and widely known as an astronomer and inventor of nautical instruments, was one of the first entrants in the United States Navy. He was of a Maryland family, one of the earliest in the Maryland colony which emigrated to the Kentucky frontier under pressure of the Catholic Disability laws of Maryland,—an emigration which gave many brilliant stars to the Church in America.

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After an introductory chapter on the purpose of education there are six chapters on the need of God and on the coming of Christ and His Revelation into the world. Then taking Christ as a Leader, the next fifteen chapters are historical and show how His ideas were taken up by the Apostles, shaped into the organization which we know as the Church, and then carried by loyal followers down through the centuries, until the Church stands today on the parapets of the twentieth century. . . . still a Church for young people, still Christlike, still able to solve the big problems of life. The next eight chapters deal with the questions of Infallibility, the Bible, Miracles, Evolution, Radicalism, Existence of Evil, God's Care for Us and Immortality. The last twenty chapters are moral and give directions on the application of Christ's principles to the ordinary problems of an individual life. Entering Into Parish Life, Social Service, Value of Ideals, Forming Habits, Obedience, Reverence, Dangers to the Faith, Mixed Marriage, Building Catholic Homes, Catholic Education, Vocations, Foreign Missions, are some of the points treated from the viewpoint of the need of the young of our day.

The method of this book is to present a religious truth or practice as the wish of Christ. The dominating and all-pervading thought of the work is "FRIENDSHIP WITH CHRIST." The personality of Christ is made to stand out on every page. The subjects are all taught around the central idea of friendship with Christ. There are many references to the life of Our Lord, to the life of St. Paul, to Mary, and to others who worked out in practice the ideals of Christ. Life is bearing witness to Him. Life is a test of loyalty to Him. Life is a period during which one is asked to prove his worthiness of sharing an eternal friendship with the Master of us all.

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William Franklin Sands was educated in Switzerland, Italy, at Feldkirch in Austria, and at Georgetown College, D. C. Entering the diplomatic service of the U. S., he lived in Japan, Korea, China, and was permitted by John Hay to accept for five years the position of Advisor to the Emperor of Korea, which office he held through the Boxer campaign until the Russo-Japanese war and the occupation of Korea by Japan. Invited then by the Japanese government to join Prince Hirobumi Ito in the administration of Korea, he chose to return to our own diplomatic service and was sent to settle certain difficulties in Panama. Various delicate situations having arisen in Central America, he spent several years in those countries and in Mexico, returning to Guatemala as the youngest minister in the service.

He resigned from the public service soon after and took up special problems for American financial houses and industrial corporations in various parts of the world. For a private firm of international bankers of world-wide reputation he undertook in Ecuador the refunding of the foreign debt, the reorganization of the Quito-Guayaquil railway, and the sanitation of the port of Guayaquil, one of the last important strongholds of yellow fever. These projects were frustrated by the Alfaro-Estrada revolution, one of the bloodiest that this veteran of bloody revolutions has ever witnessed. A dispute between the sugar producers of Porto Rieo and the insular government took him to that island for two years, with happy results. The cotton situation took him to London during 1915-16, when cotton was not yet declared fully contraband, and yet American cotton was being seized by British vessels. From London Mr. Sands was called to Russia to assist in the organization of a relief service undertaken by the United States government on behalf of the German, Austrian, and Hungarian prisoners of war. Mr. Basil Miles of

Philadelphia headed this service, which, besides acting as intermediary between the Russian government and the governments mentioned, was concerned with the physical and moral care of about one million and a half of prisoners of war and over five hundred thousand interned civilians spread over six thousand miles of more or less inaccessible territory. It was, though unadvertised, the most difficult relief problem of the World War. Mr. Miles and Mr. Sands handed over a complete organization and a going concern to the Swedish and Danish governments, who undertook this work when the United States entered the war.

Mr. Sands then associated himself, in the interest of American International Corporation, with the late Frederick Holbrook, of the Boston contracting firm of Holbrook, Cabot, and Rollins, who later headed the Hog Island shipyards at Philadelphia. Upon Mr. Holbrook's return from Russia, Mr. Sands remained through the Russian revolutions, until Lenine and Trotzky had consolidated their control, when he withdrew his office force and returned to New York. The American International Corporation was probably the only foreign corporation in Russia at that time that suffered no losses. Mr. Sands, in New York, acted for this corporation as connecting officer between the president and the corporation's European interests. He was also a director and vice-president of the American-Polish Chamber of Commerce and upon his retirement was made an honorary member of that body.

He has lately acted as executive vice-chairman of the committee on arrangements of the National Association of Mutual Savings Banks for the annual conference just ended at Philadelphia, concurrently with which was held the first session of the permanent committee of the International Thrift Institute. This latter body was organized at Milan

in 1924 by the representatives of savings societies of some thirty or more countries, under d'Arzago and Cav. F. Ravizza, for the organized international promotion of thrift in the interest of small capital destroyed or impaired by the war and by post-war financial chaos.

Mr. Sands is also a member of the faculty of the Georgetown School of Foreign Service, having among other activities the course on the history of International Relations.

He has been decorated by Oriental governments, is a Chevalier of the Legion of Honor and an honorary member of the Mexican Geographical Society.

Mr. Sands is deeply interested in the status of Catholic education in the U. S. and in the problem of building a great body of Catholics who not only practice, but understand their faith, upon the foundations laid by our Catholic schools in meeting our first problem, viz.: the instruction and schooling of Catholic youth for material ends, in moral surroundings. He is convinced that this has been our overwhelming problem in the past thirty years or so, that it has been met solidly and well, and that the problem before Catholic educators to-day and for the future is the production of a highly intellectual type of Catholic laymen upon the foundations laid in these years of preparation.

Purgatory was "abolished" in the hurly-burly of the sixteenth century, and the doctrine of "Hell" was preached for over two hundred years. "Hell" emptied the churches—and so it, in turn, was "abolished." And now Purgatory is restored to its rightful place; but it is nothing like the Purgatory of Catholic Theology. Protestant Purgatory, as far as I can judge, is more like a pleasant suburb of Heaven. The Reformation in England has been a nightmare, and it has bequeathed a legacy of religious chaos and anarchy.—Rev. E. O'Dea, *The Religion of To-Day*.

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The Evils of Nationalism

By Benedict Elder

Essays on Nationalism, by Dr. Carlton J. H. Hayes, Professor of History in Columbia University (The Macmillan Co.) is a protest. It is also a warning. And it may be a prophecy.

Upon a background of historical reading that seems well nigh endless, the author traces a vivid and impressive picture of the abuses that are perpetuated under the guise of nationality. At times it almost seems that he is an iconoclast, so sweeping is the indictment he draws against modern society on the score of nationalism, which, beginning with the instinctive desire for self-determination that is a mark of virility in all national groups, he sees developing, by means of popular sovereignty, universal education, professional propaganda and the like, into a bloated sense of national superiority or "divine right," from which flow all the evils of national intolerance, militarism, jingoism and war.

Nationality itself is not deprecated, as the author recognizes that a certain national consciousness is in the order of nature. Neither is the national state disapproved, since that same national consciousness naturally calls for some corresponding national autonomy. Nor is national patriotism condemned, as this is a logical term of loyalty to the consciousness that expresses itself in the national state. None of these factors, we are told, is in itself either good or bad; each may be put to good use and each is liable to abuse. But as in chemistry two or more harmless ingredients may become poisonous when combined, so when the innocent factors of nationality, national state, and national patriotism combine to form the Nationalism complex, it is "the indivisible source of grave abuse and evils." To show that there is such a complex and to expose its dangers is the object of the book.

In a note at the end, the author reminds us: "There is no profound, systematic treatment of the subject of Nationalism in any language." Had this

appeared in the preface, it would have put the reader on edge; in the appendix, it is completely disarming. Who would have the heart to criticize an author that is so modest in conclusion? The fact, however, that he has blazed a trail, even though he has not made a broad highway, is cause for appraisal of his work; and the fact that he has presumed to strike into the most popular reserves, not to say the "sacred groves," of modern thought, evinces the courage of a pioneer, which never has failed to win the sympathy of brave and true men.

The thoughtful reader—it requires thought to read through this book—will see revealed in these essays a new aspect of many things heretofore accepted and, indeed, exploited as of the highest social value; which in the searchlight of history, brought to bear in this study, appear as instruments often used to the detriment of human society; among them, the dogma of popular sovereignty, the programme of universal education, free speech, free press, and even religion, as these are used to cultivate the exaggerated sense of patriotism expressed in the phrase: "My country! may she always be right; but, right or wrong, my country!"

So long as traits of nationality are but the expression of the natural impulses of a people, they are,—well, *natural*, and, therefore, good; but where they are super-induced by artificial means, as political devices, propaganda schemes, journalistic programmes, feverish rationalist activities, they are an abuse. That is what the author terms *Nationalism*:—"a proud and boastful habit about one's own nation, accompanied by a supercilious or hostile attitude toward other nations, . . . in a word, *patriotic snobbery*."

Summarizing the evils that flow from such an attitude, the author says: "First is the spirit of exclusiveness and narrowness. The national state, through education in national school,

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Mrs. J. T. D., Maine: *"This day a signal favor has been granted to me, for which I hasten to make acknowledgment. During a terrific wind, sleet and snow storm which lasted two days and nights, and which was the worst storm ever known to visit this part of the country, our large motor boat broke from its moorings and landed on a rocky shore, where, owing to the high seas, it was impossible to get to it. Feeling sure she would be pounded to pieces in the long time she was there, I begged good Saint Anthony's aid to spare it enough to be repaired, as we are but caretakers of it, and it would be a severe loss were it totally destroyed. Imagine my joy to see upon looking from the door this morning the big boat being safely towed to her buoy! Not a hole in any part of it."*

Mrs. C. J. B., New Hampshire: *"Last week I promised St. Anthony an offering if I could sell my farm which I had been trying to do for two years. Yesterday I sold it, and I am sure it was Saint Anthony who found the buyer. It seemed as though it could not be sold. Please publish."*

J. H., New York City: *"I wish to make public a favor granted to me through your Novena to St. Anthony. For two years I walked the streets looking for work, and needless to add, I was very unhappy. But after placing my petition in your Novena, I got a very good position, and I am more than grateful to St. Anthony."*

W. M., Pennsylvania: *"I have adopted St. Anthony as my Silent Partner. Had a vacancy for one year and promised St. Anthony that if he would send me a good tenant before the end of the month I would give him one-tenth of the rent. That very day the house was rented."*

Mrs. J. W., Florida: *"A non-Catholic friend of mine gave me the enclosed dollar to send you for a favor that was granted to her through St. Anthony."*

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national army, and national journalism, through the social pressure of national patriotism, inculcates in its citizens the fancy that they are a world by themselves, sufficient unto themselves; it teaches them that they are a chosen people, a peculiar people, and that they should prize far more what is their's as a nationality than what is their's as human beings."

Next is the evil of putting "a premium on uniformity," which calls for "national standards of thought and national forms of conduct," and holds "individual differences, class differences, religious differences as alike unfortunate."

Again: "Nationalism increases the docility of the masses. . . . In the name of national rights, national interests, and national honor, they will forego their own individual rights, sacrifice their own individual interests, and even foreswear their own individual honor."

Finally, "Nationalism focusses popular attention upon war and preparedness for war," produces the evils of jingoism, imperialism, intolerance, and culminates in the great conflagration that consumes nations, snuffs out empires, sears and embitters the world."

Then the pieces are set up for another game.

The indictment is complete. It presents in separate chapters The rise of Nationalism, The propagation of Nationalism, The aspect of Nationalism regarded as a religion, The consequences of Nationalism as the breeder of militarism and international war. It buttresses these counts with an impressive array of facts drawn from history and current events, and with numerous expert opinions quoted in the text, all tending to show that Nationalism, as defined, is a great and growing abuse in human society, which, "if not shortly mitigated, will become an unqualified curse to future generations."

A review that were more critical than sympathetic would perhaps demur to some of the counts in the indictment, take exception to others, counter claim as to still others, and

also find fault with several expressions in the book. It is not all gold. To say that there were no signs of Nationalism in Europe from the time of Pope Gregory to Luther, is to overlook the treaties by which the heirs of Charlemagne dismembered his empire, which was the beginning of Nationalism in France, Germany and Italy. To say that Nationalism received its first great impetus from the French Revolution, is to overlook the Treaty of Westphalia closing the Thirty Years' War, which provided that the people should take their very religion from the religion of the sovereign, than which there has been no higher note of "Nationalism" reached in modern times. To say that the theoretical basis of popular sovereignty was derived from Locke, Rousseau, and Jefferson, is to overlook the definitions of the right of a people to determine its own form of government, select its own rulers, and make its own laws, as taught in the leading universities of Europe from the time of St. Thomas to our own day,—definitions couched in almost the identical words of our own Declaration of Independence, which Jefferson, we have reason to believe, took largely from Belarmino. To say that popular education is a modern phenomenon, is to overlook the conciliar decrees of the early Middle Ages, first requiring "every cathedral pastor" and, finally, "every rural pastor," to establish a school that would be open and free to all,—not to mention the age of universities, when several of the most renowned seats of learning enrolled as many as thirty thousand students each in one year.

Likewise, the author's assumption, or implication, that religion is a sentiment, fails to take into account the intellectual basis and the intelligent content of divine faith, which is purest and staunchest when it is entirely detached from all emotional contingents; hence, the so-called religious aspect of Nationalism, which he is at much pains to describe, is not applicable to those who have divine faith, which has God as its object. Human faith may, of

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course, have anything as its object, but it cannot reach a degree of intensity that amounts to religious fervor in one who knows the meaning of divine faith. The failure of the author to distinguish in this respect seriously mars what otherwise would be to many the most impressive chapter of his book. Cardinal Mercier was an intense nationalist: he put the utmost human faith in his people, in his sovereign, and in the national destiny of his country; but who imagines that he ever for a moment confused that human faith with the divine faith which alone was his religion? The ancient pagans worshipped national deities, and even the Jews, while believing in God, were so deeply influenced by their pagan surroundings that they thought God would exclude other peoples from His Kingdom. But with the advent of Christ that purely human view was dissipated by express Divine Revelation and, hence, no true Christian can hold a national deity concept or regard Nationalism with religious sentiment.

However abundant the evidence that those who have not divine faith hold Nationalism as their religion, this is impossible to true Christians, and the author's failure to remark that fact is disappointing.

How is the selfish spirit of Nationalism to be curbed, except by some influence introduced from without, to soften and restrain the forces of human organization? How are they to learn the truth who believe in the fallacy of superior nationality, unless they learn it from a source higher than the sources they have consulted for their present standards? It is idle to think of lifting a building by means of pulleys fixed in the roof. Human society cannot lift itself by pulling against its own peak point. To curb selfishness, temper pride, restrain lust, and soften the hardness of heart that have been the heritage of our race since Abel slew his brother, is beyond human power and possible only with the assistance of divine power. Hence, in failing to distinguish between pagan

belief in a national deity, which makes possible the religion of Nationalism, and Christian belief in the One True God, which makes such a religion impossible, the author has neglected the one and only means of effecting a remedy for the evils of Nationalism which he describes. He sets all his pulleys in the roof of the building.

It would be ungracious, however, to leave the impression that his book is not a valuable contribution to the study of the subject treated; and it would be untrue. The book is not only valuable, but timely. Now that most nations have about recovered from their World War madness, when we are insisting on our pound of flesh from the Allies, when we are inciting suspicion among our Latin neighbors, when we are accused of pursuing a "dollar diplomacy" in the Far East, when we hold aloof from the League of Nations and the World Court, when anyone with half an eye can see the pattern weaving for another world-catastrophe, there is no subject of more vital consequence to the welfare of human society than the attitude of the people and the government of the United States toward their neighbors.

And there is no study of that subject in English which, in the opinion of the present writer, is more informative, better balanced, clearer in exposition, or even in tone than this courageous and sincere book, which needs only to be seasoned with Christian principles to exert a noble and lasting influence.

The Catholic Theatre Movement

Impressive proofs of the need and value of the work done by the Catholic Theatre Movement are to be found in the condemnations recently uttered by Cardinal Hayes and Archbishop Curley against the plague of nasty plays and unclean pictures by which the moral health of this country is being threatened.

Speaking to members of the Business Women's Club of New York, Cardinal Hayes enumerated the stage and the screen among the present grave dan-

gers to feminine purity. Only a few days later, Archbishop Curley, in a letter to Mrs. Rufus M. Gibbs, president of the Maryland Citizens' League for Better Motion Pictures, said:

"The moving picture might be made a very practical vehicle of education and amusement, but as a matter of fact—and we are dealing with facts, not theories—the major impression made by the movies of to-day is that they are more destructive than constructive. They tend to dissipate the mind, cripple the powers of concentration on serious work by our young people and, worst of all, they have little, if any, moral uplifting effect. They treat of illegitimate love affairs, the triangle situation, or marital infidelity and sex problems, ad nauseam."

No one in the least familiar with the inanities and brazen indecencies of the theatre and the cinema will deny the truth, necessity, and appropriateness of Archbishop Curley's indictment. It is, therefore, worse than a pity that, while the Catholic Theatre Movement has been striving to warn and ward the Catholic public against this evil, the so-called Motion Picture Bureau of the N. C. W. C. has been prating about "coöperation" with the individuals and interests that are responsible for the dirt and degradation of the movies. Pictures that were unworthy of Catholic patronage and a film that in at least one of its versions was shockingly obscene, received formal indorsement from the N. C. W. C.

It is to be hoped that the Catholic Theatre Movement will obtain that larger measure of support which it deserves and requires. Its principles and programme are soundly Catholic. With its direction in the keeping of Msgr. M. J. Lavelle, its efforts are certain to be as intelligent and efficient as they are necessary and commendable.

One good thing about these long-term debt settlements is that some nations may hesitate about buying a new war before the final installment has been paid on the old one.

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Will History Repeat Itself?

General Grant in his *Memoirs* (Vol. I, p. 53), referring to the sending of troops to the border says:

"Ostensibly we were intended to prevent filibustering into Texas, but really as a menace to Mexico in case she appeared to contemplate war. Generally the officers of the army were indifferent whether the annexation was consummated or not; but not so all of them. For myself, I was bitterly opposed to the measure, and to this day regard the war which resulted, as one of the most unjust ever waged by a stronger against a weaker nation. It was an instance of a republic following the bad example of European monarchies, in not considering justice in their desire to acquire additional territory."

Further in this connection (p. 55): "Even if the annexation itself could be justified, the manner in which the subsequent war was forced upon Mexico can not. The fact is, annexationists wanted more territory than they

could possibly lay any claim to, as part of the new acquisition."

And again (p. 68): "We were sent to provoke a fight, but it was essential that Mexico should commence it. It was very doubtful whether Congress would declare war; but if Mexico should attack our troops, the Executive could announce, 'Whereas, war exists by the acts of, etc.,' and prosecute the contest with vigor. Once initiated there were but few public men who would have the courage to oppose it. Experience proves that the man who obstructs a war in which his nation is engaged, no matter whether right or wrong, occupies no enviable place in life or history. Better for him, individually to advocate 'war, pestilence, and famine,' than to act as obstructionist to a war already begun."

How soon would all the race of man be Satan's, if the Church would be what her enemies pretend to think she is.

Ten Years After

The *Modern World*, a monthly published in Baltimore, has given circulation to "An Open Letter to Dr. David Starr Jordan," written by the leader of a student mob which disrupted a peace meeting that Dr. Jordan addressed in the days just before the United States entered the World War. We wish we could print this letter in full. Characteristic paragraphs follow:

"On the first Sunday in April, 1917, you were standing on the stage of the Academy of Music in Baltimore making—before the Baltimore Open Forum—a protest against the impending participation of this country in the European war. You were interrupted and the meeting broken up by the sudden violent entrance of a mob which had burst through the cordon of police outside the theatre. I was the leader of this mob which succeeded in rendering your appeal unavailing. This event took place nearly ten years ago. I was at that time twenty years old. I have tried to recall what motivated my action on this occasion. At twenty, one is mature and presumably motivated by reason.

"Much has happened during those ten years. I spent part of them overseas and saw something of the actuality of war. And now I find it impossible to recall any definite thought which motivated me in leading that excited horde through the police and down the aisle of the Academy of Music. With the best possible will to reconstruct the episode I can recall no reasoned conviction individually held by me. I begin to see clearly that I was but an unreasoning part of a class, a city, a state, a nation. . . .

"You were not successful in your appeal. Seventy thousand youths were killed in the struggle which came despite your endeavors. I saw many of those youths die. By sea and on land I saw their agonies, their miseries, their racked and mangled bodies. I happened to escape their fate. . . .

"It was not pleasant for you to be subjected to that experience on that

Sunday evening so long ago. It is not pleasant for me to recall that I ever permitted myself to be urged on to such an unreasoning and unreasoned act. At least you will permit me to tell you that I know now, what you knew then; that you were guided by the nobility of human reason and that I was under the spell of an artificially engendered hysteria of that type which always has and always will militate against individual and social well-being, until all men burst free from the aggressive totems and taboos of class and creed and tribe and emerge into the freedom of individual reason.

"I do not apologize to you, sir. No apology is possible for such an act. I assure you only, that experience and maturity have brought me the poignant realization that on that Sunday evening so long ago, you were motivated by the principles of civilization, while I was motivated by the passions of barbarism. Carter G. Osburn, Jr."

Brandes and the Historicity of Christ

The late Georg Brandes, well known in England and America as a Free-thinker, in his eighty-fifth year, wrote a book to prove that Christ is a myth. This book has been translated into English and published by Brentanos, Ltd. Certain newspapers are trying to make it appear as if the book has caused "an acute controversy among scholars." In matter of fact the original work, published last summer, simply fell flat, so far as expert criticism goes. Some of the scholars who noticed it in various reviews merely expressed their regret that Dr. Brandes should have made this excursion into a field of criticism that he shows himself sadly incompetent to deal with. There are on the back shelves of libraries a lot of books and pamphlets arguing that Christ is not a historical figure, but a myth. They all belong to the rubbish heaps of literature. How thoroughly dead this infidel theory is may be shown by the simple fact that in the cheap pamphlet literature of the British Rationalist Press Association there is a clearly argued essay by the late

Dr. Conybeare, of Oxford, a Rationalist of the Rationalists, summing up the evidence for the historic truth of Christ's existence, and warning his readers, Rationalists like himself, that the question is closed for good, and the negative side of it upheld only by those who are ignorant of history.

Notes and Gleanings

G. K. Chesterton in his *Outlines of Sanity*, tilts at big business. He is neither for capitalism nor for socialism, but for what he calls "Distributism." What he says of modern salesmanship is convincing: the salesman's work is largely psychological; he is engaged in bluff, but he has been foolish enough to tell us that he is bluffing. Very good! When a man bluffs and boasts of it, our course is clear. We call his bluff. Mr. Chesterton thinks that Henry Ford is a good man, as far as a millionaire can be a good man. His chief virtue is that he provides a small and cheap car, which may lead the townsman to discover the country and a farm there; and when he has found his true life in the country, he will need the car no more. Of course Mr. Chesterton does not expect Capitalism to vanish in a day, but he thinks he sees a new direction. The present condition is one of absolute bankruptcy. Are we to go on still further floundering under the guidance of big business or yield to Communism? Or are we prepared to establish a state in which there will be a large number of citizens with enough property to make them free men?

The *Editor and Publisher* is doing good work in combating propaganda in the schools. Its articles in this connection are not directed against any particular form of aggression, but rather against exploitation of the schools for commercial purposes. A reporter for a certain newspaper is quoted as having exposed conditions in the schools, "where children were being exploited in sampling stunts to advertise mer-

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By

the Rev. Simon A. Blackmore; S. J.
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chandise of various brands, such as breakfast food, tooth paste, magazines, milk, medical supplies and, goodness knows what else." This daily added that there were prize contests with motion picture tickets for the winners, parades for some slick enterprise, awards for this and that, etc. The *Editor and Publisher* says that this sort of thing is going on in many cities and towns. One heartily accords, therefore, with the demand: "Hands off the schools!"

The *Catholic Sentinel* of Portland, Ore., which reviewed the first edition of *The Faith of Our Fathers* by the late Cardinal Gibbons 50 years ago, says that this book, once so popular, no longer meets the needs of non-Catholic inquirers. Gibbons could appeal to a generation of Protestants who believed in the inspiration of the Scriptures, and Scriptural argument runs broadly through his text. But to-day many who permit themselves to be called Protestants do not read the Bible; or at least have lost certain fundamental convictions which orthodox Protestantism traditionally accepted. Hence it is necessary to deal with primary questions like the existence of God, the immortality of the soul, the origin of the moral law, and other fundamentals on which Bishop Gibbons and his hearers agreed without argument fifty years ago. What will another fifty years bring? Will the Protestant world have entirely succumbed to the modernist sappers and miners by that time?

The most important point which emerges from Signor G. Prezzolini's analysis of *Fascism* (tr. by K. MacMillan; Methuen) is that Fascism is in the main a middle-class movement deriving from the same source as the Risorgimento, whose principles it apparently contradicts. The men who carried it to triumph are the young members of the officer class who came back from the war to find a government incapable of gathering the fruits of victory. Like many other observers, Prezzolini thinks that this current of opinion might have rallied to Social-

ism had Socialism been less divided against itself and less obstinately anti-patriotic. But as things were, it offered no place to men whose outlook was both national and conservative. To add that it was also capitalistic is, in Signor Prezzolini's view, to forget that industrialism is but little developed in Italy. The author is on firmer ground when he contends that the impulse towards Fascismo was idealistic rather than economic, and that a large portion of the Italian people backed Mussolini because he was the one man in Italy who "could get things done."

At the recent annual meeting of the American Catholic Philosophical Association, Dr. J. S. Zybura's book, *Present-Day Thinkers and the New Scholasticism*, was more than once referred to with great enthusiasm. In fact, one of the leaders in the discussion asserted that this book was the most important contribution to Scholastic philosophy that has been made by any American; and this opinion seems to have been shared by all who attended the meeting

The English Catholic Truth Society has added to its pamphlets on religious beliefs one by D. M. J. Langdon, who briefly sketches the history of *The Quakers* and their creed. With their doctrine of the individual interpretation of Sacred Scripture by the "Inner Light" the Quakers carry the Protestant principle of "private judgment" to its logical conclusion. They are not an easy lot to convert because poles apart from Catholicism on questions of dogma, but they practice a strict ethical code, and their devotional instincts are usually orthodox. Religion for the Quaker is a state of soul rather than a body of truth, and he must first of all be made to see that, since man consists of body and soul, the sacramental idea answers to his needs far more adequately than any purely interior scheme of devotion. His is a soul of great simplicity, purity, and natural obedience, and once his well-trained character and quiet self-control receive the grace of the

Sacraments and the benefits of organized Catholic worship and discipline, he is apt to progress rapidly and surely.

Three new pamphlets of the Paulist Press (401 W. 59th Str., New York) are: *May Catholics be Masons?* by Joseph I. Malloy, C. S. P.; *The Church and Democracy*, by the Rev. Wm. Busch; and *The School of St. Paul*, an excerpt from *The Sacrament of Duty* by the V. Rev. Joseph McSorley, C. S. P. Father Malloy's brochure is largely based on the quotations from Masonic authors made by Arthur Preuss in his *Study in American Freemasonry*. The author briefly but cogently restates the reasons why Catholics are forbidden under pain of excommunication to affiliate themselves with the Masonic fraternity and shows that these reasons hold good at the present time in the U. S., where many Masons are not consciously antagonistic to the Church and there is a tendency in certain places for Catholic societies and Masonic lodges to fraternize. We are surprised that Fr. Malloy does not warn his readers expressly against this tendency.

As long as newspapers are conducted purely as business enterprises, for pecuniary profit, they will continue to cater to what they believe to be the public taste for news. We may well reprove them for their policies, but at the same time we must also admit that the public itself is largely to blame when newspapers are filled with news, accounts, and advertising which are demoralizing to character. This is only another way of saying that all the other agencies for character education, including the home, the Church, and the school, are not doing their work sufficiently well, so that at the time our young people become newspaper readers they demand the right kind of news. Young people are under the influence of the home, the Church, and the school until they are well into their teens. If by that time these agencies have not developed in them a strong desire for wholesome

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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.
- Kunze, O. Heliand. Die altsächsische Evangelienichtung nebst den Bruchstücken der altsächsischen Genesis. Im Vermiss des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50
- Pohle-Preuss, Mariology. With an Appendix on the Worship of the Saints, Relics, and Images. 4th ed. St. Louis, 1922. 85 cts.
- Garesché, Edw. F. (S. J.). Sodalties for Nurses. Milwaukee, 1926. \$1.
- Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.
- Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.
- Chapman, M. A. The Faith of the Gospel. Brief Sermons for the Sundays of the Year. St. Louis, 1926. \$1.50.
- Noldin, H. (S. J.). De Præceptis Dei et Ecclesiae. 13th ed., Innsbruck, 1921. \$2.
- Sabetti-Barrett. Compendium Theologiae Moralis. 27th ed., N. Y., 1919. \$2.50.
- Gier, Wm. (S. V. D.). Wie lernt man gut beten? Kurze Anleitung zur guten Verichtung der wichtigsten geistigen Uebungen. Steyl, 1922. \$1.
- Pesch, T. (S. J.). Das religiöse Leben. Ein Begleitbühlein mit Ratschlägen und Gebeten, zunächst für die gebildete Männerwelt. 23rd ed., Freiburg, 1922. \$1.
- Siebertz, P. Wunder im Weltall. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.
- Hoekenmaier, F. (O. F. M.). Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- Lanslots, D. I. (O. S. B.). The Priest and his Mission. N. Y., 1926. \$1.50.
- Blazy, J. Blessed Bernadette Soubirous. Tr. by Msgr. C. Payne. London, 1926. \$1.50.
- Tuonder, A. (S. J.). Zu Füssen des Meisters. 2ter Band: Die Leideusnacht. Freiburg, 1925. \$1.
- A Sister of Nofre Dame. A Simple Life of Our Lady for Children. With 20 illustrations. London, 1926. 60 cts.
- Kirsch, J. P. Die Stationskirchen des Missale Romanum. Mit einer Untersuchung über Ursprung u. Entwicklung der liturg. Stationsfeier. Freiburg, 1926. \$1.35.

THE FORTNIGHTLY REVIEW

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St. Louis, Mo.

news, we cannot blame the newspapers entirely for the deficiency. The best and most certain way to secure desirable newspapers is for us to develop a generation who will appreciate and demand that kind of newspapers. The primary responsibility is on the home, the Church, and the schools.

A recent C. T. S. brochure is devoted to the Franciscan Missionaries of Mary. This congregation, established in 1882 by Mother Mary of the Passion, as the author (Fr. Alphonsus Bonnar, O. F. M.) observes, from the beginning bore the stamp of universality, since it was under the tropical sun of India that the foundress first evolved her great project, and with a swiftness that calls to mind the beginnings of the Franciscan Order, foundations sprang up in France, in Italy, and soon in all parts of the world. In 1900, seven of the Sisters of this institute, rather than deny the faith, suffered torture and death in China. Mother Mary of the Passion died in the odor of sanctity in 1904. Her daughters are busily engaged in works of social regeneration throughout the world. They conduct relief centers for the poor, visit the sick in their homes, give catechetical instructions, instruct converts and others, establish clubs and parochial *œuvres*, work among the lepers (in Mandalay), and lend powerful aid to the missionaries in pagan lands. The institute has many vocations, but not nearly enough; this pamphlet will no doubt make it more widely known.

Under the present discipline, a priest who feels himself aggrieved by an administrative act of his bishop, and desires to have his grievance remedied, must have recourse to the Holy See. The Congregations, not the Tribunals, are the bodies competent to deal with a complaint of this kind (can. 1601); and the procedure, of course, will be administrative, not judicial. Since the Congregation of the Council is concerned with questions which involve the discipline of the secular clergy

(can. 250, § 2), it is the body to which the complaint must usually be directed. —*Irish Ecclesiastical Record*, No. 708, p. 643.

The Central Bureau of the Central Verein publishes, as No. XXIII of its "Timely Topics" series of leaflets, *The Social Significance of the Third Order of St. Francis*, by the Rev. Capistran Romeis, O. F. M. The leading thought is that by means of a good example, of a life governed by the spirit of the Gospel and that of their holy founder, St. Francis of Assisi, tertiaries are to light the way for their fellowmen in the midst of modern paganism, showing forth the paths to virtue and eternal happiness. The Rule of the Third Order is indeed "a golden bond of union" from which much may be expected for the regeneration of mankind in this age of unbounded selfishness and injustice.

Benedetto Croce, in his recently published two-volume collection of essays, *Uomini e Cose della Vecchia Italia* (Bari: Laterza), has a paper on the saintly Queen Maria Cristina of Savoy, mother of the last King of Naples. Much of the information comes from the documents submitted to the Holy See when she was declared "venerable." Maria Cristina was too saintly for this world. Though she loved her husband, Ferdinand II, sincerely, his rough jokes, like his "soldierly language," as she called it, were a sad trial to her. But she had a good and powerful influence on him during her short life. At her suggestion he even dressed the ballet girls of S. Carlo in black knickers. Unfortunately her gentle, yielding character was exaggerated in her weakling son, who seemed made to lose a kingdom.

There are three marks of old age: First, the inability to get a new idea; second, the loss of play-instinct; third, the recoil at the notion of adventure. Men and women do not grow old who have creative brains, who love to play with children and youth and who greet the future with a cheer.

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Current Literature

—*The Study of the Bible*, by the Rev. L.-Cl. Fillion, S. S., a consultor of the Biblical Commission and well-known author of a *Life of Christ* and many books on Scriptural subjects, is intended for seminarists. It is a sort of general introduction to a subject which is of prime importance for every candidate for Holy Orders. The topics dealt with are: the unity of the Bible, inspiration, Christ the center of Sacred Scripture, the literary beauties of the Sacred Books, the Bible and the priest, the clergy and zeal for the study of the Bible, the Bible and the pulpit, the reading of the Bible by the faithful, and so forth. The translator, Fr. John C. Reville, S. J., has done his work well, but might have done it still better if he had removed all ebullitions of feeling and traces of sentimentality from this otherwise excellent book. Fr. Fillion's tone no doubt suited his French pupils, but in an English work appealing to the general reader it is apt to prove offensive. (P. J. Kenedy & Sons).

—In a recent volume of "The Institute of Economics Investigations in International Economic Reconstruction," Dr. Constantine E. McGuire deals with *Italy's International Economic Position*. The book is an analysis of the problems which confront that country with its rapidly increasing population, inhabiting a restricted and poorly endowed territory and trying to develop and maintain a smoothly functioning economic system. The author sketches the economic history of Italy from the unification of the kingdom in 1861 to

the present time. Two great problems dominate Italy's economic life: the emigration problem, as yet unsolved, and an adverse trade balance, which has led to constant borrowing. Dr. McGuire thinks that Italy's economic position in the future will prove to have been decisively affected by the Fascist programme, but it is not the purpose of this book to undertake an appraisal of that programme. (The Macmillan Co.)

—*The Catholic Church and History*, by Hilaire Belloc, is the first of the "Calvert Series," which is to include apologetical contributions by Chesterton, McNabb, Ward, Windle, etc. The Series has been planned by Mr. Hilaire Belloc to meet the apologetic needs of our time. The age-long attack upon the Church has a way of turning up under new forms with each generation. A few decades ago it was materialistic science that was said to have dealt the death-blow to revealed religion. Today, when hasty scientific generalizations meet with less credulity and a rather disconcerting demand for evidence, the attack has veered again, and now the old sweeping assertions come from another quarter, namely, the social sciences, especially history. "The modern white world, the world of the European races and their oversea expansion," says the author, "is rapidly becoming divided into two camps: those who accept the full mission of the Catholic Church, and those who are convinced, by the study of geology and recorded history, that the Catholic Church is but one more example of man's power of self-delusion." Mr. Belloc defends the Church against five

objections drawn from history, three of which he groups under the head of minor or moral argument, *viz.*: (1) that the Church has taught errors, which no divine authority would do; (2) that she has taught errors after she knew them to be errors, which no divine authority would do; (3) that the Church is highly and increasingly organized, which no divinely authorized body would be; and two objections which he describes as the major or intellectual, to wit: (1) that the Catholic Church can be historically proved to be a mass of man-made accretions upon an original basis morally true, (2) that the Catholic Church can be historically proved to be *wholly* man-made in *all* its structure; the former being the Protestant, and the latter the infidel or sceptical position. In style and purpose, the book is somewhat the antithesis of the author's *Europe and the Faith*. It is more narrowly apologetic in scope, conceived in the spirit of a debate, trenchant in presentation, with scarcely a wasted word from beginning to end. (Macmillan).—H. M.

—Father Martin J. Scott, S. J., one of the ablest of our popular apologists, in his latest volume, *Religion and Common Sense*, puts the teachings of the Catholic Church on authority, science, capital and labor, war, the future life, hell, sex, marriage, birth control, patriotism, personal liberty, amusements, preventive censorship of books, etc., to the test of reason and shows that they stand that test wonderfully well. Fr. Scott writes convincingly, though we believe it is a mistake to point with too much pride to certain prominent converts who have not yet stood the final test. (P. J. Kenedy & Sons).

—Mr. Shane Leslie's *Anthology of Catholic Poets* has been reprinted in a moderate-priced edition. It includes some of the best work of Catholic poets from Caedmon and Cynewulf down to Lionel Johnson and Francis Thompson. The selections from the Miracle Plays and the section dealing with the martyrs are excellent. With regard to some of the other selections there is

room for a difference of opinion. Adelaide Anne Proctor was not a first-rate poet and Oscar Wilde hardly deserves a place in a Catholic anthology. Aubrey Beardsley died as a member of the Church, but his work was, to say the least, not prompted by a Catholic spirit. The typographical get-up of the volume deserves praise. (Macmillan).

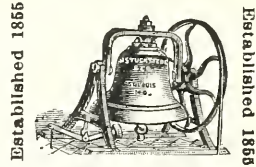
—A Protestant theologian undertaking to write about the mystical life unavoidably risks exposing the weak side of the Lutheran pillar of faith, if indeed he still constructs his speculation on the tenets of the Wittenberg professor. Dr. Gerhard Heinzelmann succumbs to this danger in his learned study, *Glaube und Mystik* (Wunderlich Verlag, Tübingen), when he labors to define faith and mysticism in order to demonstrate the conclusion (p. 103) that both are "substantially different attempts to solve the same problem." What is this problem? The attainment of the Absolute, union with God. With keen logic the author drives at his conclusion; unfortunately, however, his basic concepts are inadequate: his idea of faith lacks the super-structure of justification through sacramental renewal in the Spirit, which at the same time must form the substructure for true Christian mysticism. That the New Testament connects with justifying faith the reception of the Spirit, as cause and effect, has long ago been refuted. But in spite of the errors to which such false and fundamental premises must lead, Dr. Heinzelmann's work will afford valuable suggestions to the Catholic student of mysticism, especially in its critical presentation of historical phenomena.

—G. Briefs, *Untergang des Abendlandes, Christentum und Sozialismus* (Herder) is a critique of the ideas of Spengler on the downfall of Western civilization. For Spengler the essence of Western civilization is the will to impose itself on all men,—a trait he claims to be common to Luther and Nietzsche, popes and Darwinists, Socialists and Jesuits, etc. (p. 12). "All

must believe and will what we believe and will," is the general motto of the West. Under whatever external form this motto is lived, the resulting status is given the name of Socialism. Pure labor Socialism was but an abortion, and the truest form of Socialism is not Manchesterian Liberalism, but the Prussian power-state exalted by Spengler. This new Prussianism, however, put forth as the essence of Western culture, ignores such essential characteristics of Western civilization as freedom and responsibility, solidarity and fellowship. It ignores the social and moral side of life entirely. In it all is naturally determined by the irrepressible instinct for possession. Spengler thus really stands outside the true Western spirit. All that is morally and spiritually distinctive of Christianity he brushes aside as purely accidental. Christianity is for him but a moral trimming, disguising in part the will to power, the primacy of matter, determinism, which are its real substance. As soon as this false interpretation of the Western soul is pointed out, it becomes evident that the West is not necessarily doomed to destruction, as Spengler claims. But for its salvation, Briefs rightly says, a revolution is necessary: a revolution of heart and mind, a renunciation of purely finite idols, a return of the Western nations to the higher values of life that have always characterized their culture. Downfall is inevitable only if the de-Christianized culture, falsely identified by Spengler with Western civilization, should gain the upper hand.—V. M.

—The third volume of Fr. Bruno Hagspiel's charming travelogue series, *Along the Mission Trail*, deals with New Guinea, where the Society of the Divine Word, of which the author is a worthy representative, conducts some of its most important and promising missions. Fr. Hagspiel tells us just enough of the geography and history of that far-off island, its native races and racial problems, to make his description of the present status of the mission intelligible and interesting.

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—Msgr. Payne, Vicar-General of Nottingham, has translated into English the Abbé J. Blazy's monograph, *Blessed Bernadette Soubirous*. Bernadette's short life was made up of two periods of practically fourteen years each, with an interlude of some seven years between them. The first (1844-58) culminated in the apparitions in the grotto of Lourdes, while the second began with Bernadette's entry into religion at Nevers, in 1866, and ended with her pious death in 1879. The story is told soberly and simply, though the critical reader would like to have chapter and verse for many of the author's assertions and one cannot help wondering why many important facts of Bernadette's life brought out by Fr. Cros are not mentioned by the Abbé Blazy, who seems to have had edification rather than the truth for his object in writing this book. (Benziger Bros.)

New Books Received

Retreat Conferences for Religious Sisterhoods. By the Rev. A. M. Skelley, O. P. x & 223 pp. 12mo. B. Herder Book Co. \$1.75 net.

The End of Religious Controversy. By the Rt. Rev. John Milner, Centenary Edition, with an Introduction by the Rev. John C. Reville, S. J. ("My Bookcase" Series). Joseph F. Wagner, Inc. \$1.35 net.

Strike. The Love Story of a Miner. By Will W. Whalen. 265 pp. 12mo. Philadelphia: Dorrance & Co. \$2.

Memories and Opinions. By William Barry, Protonotary Apostolic, etc. xiii & 303 pp. 8vo. G. P. Putnam's Sons, Ltd. \$3.50 net.

Der Gemeinschaftsgedanke im Vaterunser. Vorträge von Anton Worlitschek, Stadtpfarrprediger in München. 99 pp. 12mo. Herder & Co. 70 cts. net. (Wrapper).

Katechesen für die Oberstufen nach dem deutschen Einheitskatechismus. Von Edmund Jehle. Erster Teil: Glaubenslehre. x & 194 pp. 12mo. Herder & Co. \$1.15 net.

The Republic and the Church. A Series of Lenten Lectures, Mainly on Divorce and Birth Control. By the Rev. John A. McCloy, S. J. vii & 172 pp. 12mo. B. Herder Book Co. \$1.50.

The Ecclesiastical Year. Contemplations on the Deeper Meaning and Relations of its Seasons and Feasts. By John Rickaby, S. J. With an Introduction by John C. Reville, S. J. ("My Bookcase" Series). xvi & 326 pp. 12mo. Joseph Wagner, Inc. \$1.35.

Das Exerzitienbuch des hl. Ignatius von Loyola. Erklärt und in Betrachtungen vorgelegt von Moritz Meschler S. J. Nach dem Tode des Verfassers herausgegeben von Walter Sierp S. J. Dritter (Schluss-) Teil: Ausführung der Betrachtungen. Zweite Hälfte. xxix & 486 pp. 16mo. Herder & Co. \$2.25.

The College Instructor's Vade Mecum. By Brother Leo, F. S. C. (Bulletin of the Catholic Educational Association, Vol. XXIII, No. 2). 20 pp. 8vo. Office of the Secretary General, 1651 E. Main Str., Columbus, O.

Language Studies in the Franciscan Order. A Historical Sketch by John M. Lenhart, O. M. Cap. (Franciscan Studies, No. 5). 104 pp. 8vo. New York. Joseph F. Wagner, Inc.

Dad's Musings. A Household Philosopher's Kindly and Practical Reflections on the Affairs of Average Citizens. . . . By P. J. Donovan. 123 pp. 12mo. Chicago: J. H. Meier, 64 W. Randolph Str. \$1.

Compendium Repetitorium Theologiae Dogmaticae tum Generalis cum Specialis, ex Probatissimis Auctoribus Collectum et in Systema Redactum a Doctore Constantino Joan. Vidmar. Editio 4ta emendatior. viii & 554 pp. 16mo. Joseph F. Wagner, Inc. \$2.50 net.

Plain Talks on Marriage. By Rev. Fulgence Meyer, O. F. M., Missionary. 184 pp. 16mo. Cincinnati, O.: St. Francis Book Shop. \$1.

Catholic Schools. Do We Need Religious Education? By Rev. Michael J. Larkin, LL. D. 32 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100. (Pamphlet).

Tenebrae for Good Friday. 32 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100. (Pamphlet).

The Verdict of Science on Chiropractic. By August Andrew Erz. 96 pp. 12mo. Published by the Bureau of Special Research, 4168—24th Str., San Francisco, Cal. \$1. (Wrapper).

A SPRINKLE OF SPICE

"Why, Father," she said to the missionary, "if you go out to that terrible place, you'll be eaten up by the cannibals. Surely you don't want to become the food of cannibals, do you?"

"Well," replied the missionary, "I might as well go. If I stay at home, I'll become the food of worms some day, so I guess one's as good as the other."

Bret Harte on one occasion was traveling on a slow train. At last his patience gave out and, going up to the engineer, he said: "You ought to take that cowcatcher off the engine and tie it to the rear. You haven't a ghost of a chance of catching a cow, but one might climb into the caboose and bite the guard."

Two ladies entered a crowded car in the seaside town, and one whispered to the other: "Just watch me get a seat from one of these men."

"My dear Mr. Thompson," she exclaimed, addressing a harmless-looking middle-aged gentleman, whom she had never seen before, "you *are* a stranger nowadays! Will I accept a seat? Well, I admit I do feel tired. Thanks so much!"

After a short but terrible pause, the quiet gentleman rose and gave her his seat, saying in a loud voice: "Don't often see you out on washingday. You must be tired. How's your mistress?"

Ethel: "Mummy, why doesn't baby talk?"

Mother: "Baby is only three months old; he won't be able to talk for a long time."

Ethel: "But, Mummy, teacher told us about a baby who could talk when he was only a day old."

Mother: "Nonsense, child, no baby could do that."

Ethel: "This one did. His name was Job, and teacher said he cursed the day he was born."

Little Jim had eaten an enormous lunch at the Sunday school treat, and had quite alarmed the vicar's wife. "My dear lad," she exclaimed, "you really must not eat any more, or you'll be ill. You're too small to eat so much."—"It's all right mum," replied the urchin. "I ain't so small inside as I looks outside."

The teacher, a woman of questionable age, was having a hard time getting Johnny to memorize the names of the presidents. "Why, when I was your age," she explained, exasperated, "I could recite the names of all the presidents forwards and backwards."—"Yes'm," replied Johnny, unimpressed; "but when you were my age, there wasn't nearly so many presidents."

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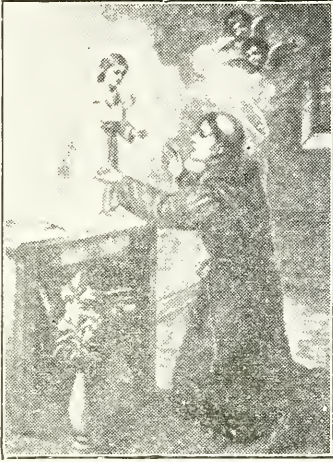
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W. D. F., Newburgh, N. Y.: *"A few weeks ago I asked Saint Anthony to get me a little extra work so that I could make some extra money. I promised him that I would send ten percent of what I received to Graymoor for the Bread Fund. My request was granted the very next day, so I am enclosing money order. Would you be kind enough to publish this, if possible, so that more people who are in need will go to Saint Anthony."*

J. G., Columbia, S. C.: *"Some time ago I asked Saint Anthony through the Perpetual Novena to help me sell a piece of property, and he surely did help me. The second day of the Novena I received a letter making me an offer for it. Inclosed please find donation for Bread as promised."*

New York City: *"Inclosed please find check in honor of Saint Anthony. I promised this if our car, which was stolen, would be returned. It has been returned, so I gladly send the offering with many thanks to Saint Anthony."*

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The Fortnightly Review

VOL. XXXIV, No. 6

ST. LOUIS, MISSOURI

March 15, 1927

The Gospel of Good Will

Some Reflections on the Movement for International Peace by Benedict Elder

Peace may have several different aspects, as it is considered with reference to the individual, to the family, to the community, to the nation, to the world. Again, it may have several different modes,—as a mental attitude, a moral aspiration, a human impulse, a political expedient, an economic necessity, a fad, a philosophy, a cult.

Peace of heart,—that peace of the soul that passeth all understanding,—is the great asset of individual life and the indispensable condition of peace in all its phases; without it, there can be no contentment, no rest. Peace in the home is the great asset of family life; without peace in this sacred abode there can be no stable unit of society. Peace in the community is the great asset of social life; without it there can be no security, no prosperity. Peace throughout the nation is the great asset of national life; without it there can be no laws, no order. Peace in the world is the great asset of humanity; without it there can be no permanent or lasting progress in civilization.

World peace is impossible without national peace, national peace impossible without communal peace, communal peace impossible without peace in the home, and this is impossible without that peace of heart in the individual which the world cannot give. It is as a mighty pyramid inverted, with its point rising out of the conscience and will of the individual, with its base oversheltering mankind.

To cultivate peace in one aspect and be indifferent to it in other aspects, to cultivate it through narrow, selfish partisan motives or along exclusive lines, to cultivate it as a thing apart, is clearly unwise, whilst to encourage

strife in some aspect of life in society and attempt to promote peace at the same time is positively foolish.

The World War, with its appalling toll of human life, its tremendous destruction and waste, excited a general, if not universal, desire for peace manifested in diverse modes. The victorious Allies and their Associates drafted a covenant to *enforce* peace (on their own terms). Various organizations were formed for that purpose in this country and abroad. The movement became quite a fad. Some were actuated by economic motives, some by humane motives, some devoted themselves to the purpose with great zeal. They started a peace cult. Statesmen, jurists, publicists, economists, capitalists, tradesmen, workers, warmed by the afterglow of the red terror that Mars loosed upon the world in 1914, united in the general theme of protest against nations prosecuting war. This movement, however, was without a philosophy, and, still more, without religious principles calculated to promote peace.

Hence, there has been no conspicuous progress in the advancement of peace. To-day there is war in China, war in Central America, revolution in Mexico, threats of war between the United States and Mexico, warlike disturbances in southern Europe, preparations for war in Poland, Russia, India, Japan; there are greater standing armies in several nations than existed before 1914, increases in naval forces, air forces, submarine forces, new inventions for war encouraged in practically all countries, improvements in the old engines of destruction made in all. In every direction the dogs of war are

straining against their leashes, notwithstanding the movement for peace is spreading wider and wider and embracing more and more individuals and organizations. The League of Nations, the most impressive gesture for world peace since the Dispersion of the Race, includes more than forty nations and has been a going concern for nine years, but its influence in promoting peace is so slight that it is even questionable whether it has any.

Thus, although we are told that the World War was fought to put an end to war, although there has been the greatest concert of nations known in history to prevent war, although the Great Powers have come to conference again and again to arrange accommodations of peace, although every party and group among the different nationals avows itself in favor of peace, even the armies and navies declaring they are opposed to armed conflict if it can be avoided; still there is no peace and there are no definite plans for peace; rather there is war, or preparation for war, going on all about us and in our very midst.

What does it mean? Are we hypocrites, pretending to want peace when we do not? Are we automatons without power or intelligence to avert armed conflict between civilized nations? We know that nothing is decided by the power of might, that human intelligence registers a mark of failure when it has to resort to brute strength, that the numbers of men, the amount of money and the variety of the means of destruction which a nation can arrange against an enemy are no criteria of the right and justice of her claims: then why war? Why the disappointment of that all but universal desire for peace invited by the World War? The failure of the peace movement that has animated the nations since the World War must be ascribed to its want of a philosophy, its want of religious truth to guide and direct it, its want of high and unselfish motives to inspire it.

Peace is the greatest desideratum of human existence in this world. It is

the one earthly boon that the Angels promised in announcing the birth of Our Saviour. It was the first blessing of the risen Christ upon His Apostles. It is the message the priest brings to every household he enters: "Peace be to this house and to all therein." There is, however, a condition, the condition named by the heavenly chorus when proclaiming the birth of the Prince of Peace. This condition is good will: "Peace on earth *to men of good will!*"

Here is the philosophy of peace. Here, if you please, is the religion of peace. In virtue of the coming of the Prince of Peace into this world, peace is the consequence. There is peace on earth to men of good will. It is a reward, a condition where men cherish good will toward one another. Without good will there will be no peace,—no peace of heart, no peace of family, no peace among neighbors, no peace in the nations, no peace of the world. Good will—not toward self only, not toward one neighbor only, not toward one group only, not toward one class only; but good will in itself—toward everybody and everything; good will toward God and all His creatures; good will as an attitude of mind and heart.—*Good Will!* this is the condition of peace, whether conceived on a small or on a large scale.

Wanting that philosophy, no movement, under whatsoever auspices or leadership, can achieve more than superficial success. Hence the organization of a Catholic Committee on International relations to promote the knowledge and application of the teaching of Christ and the Church on international questions is an encouraging note, as Catholics, thanks to their centuries of history, to their international contact and world-wide culture, can bring to the solution of these questions the clear exposition of the gospel of good will. Whatever there is of international amity and concord, as distinguished from imperial coordination, is the product of Christian philosophy as taught by the Catholic Church from the first Council of the Apostles in

Jerusalem, when the theory that the Gospel should be preached to Jews only was rejected for the doctrine that Christ came to save the world. The Church that was the source and main spring of international relations for ten centuries, that was the arbiter and judge of international disputes for five centuries more; that witnessed the breaking up of the Roman Empire, the rise and fall of the Empire of Charlemagne, the erection and collapse of the Holy Roman Empire; that was before the Hapsburgs and the Hohenzollerns; that saw the Bourbons come into the picture and pass out, that remains unshaken in the face of all the revolutions of modern times, surely has something in her storehouse of experience to offer mankind for the attainment of peace in the world, and Catholics can hardly be true to themselves or to their fellow-men without putting forth their best effort to bring to the solution of modern international affairs the light to be found in the reason and experience of the one universal institution on earth, that has weathered the vicissitudes of 2,000 years appealing to mankind to base their relations on the gospel of good will.

In vain we shall build navies and air fleets, in vain train armies and educate vast bodies of men in the discipline and art of war, in vain draft covenants and pacts and hold round-table conferences and engage in diplomacy, whether secret or open, unless we cultivate in our hearts the essential note of good will for all, which is the pre-condition of peace on earth.

Whether it was a coincidence or a consequence, it so happens that the mistranslation of the message of the Angels reading "Peace on earth, good will to men" made its appearance in the world with the beginning of the modern period of international strife, hatred and ill will, so vividly pictured by Carlton J. Hayes in his new book on "Nationalism" and by him ascribed to the rise of commercialism. That mistranslation has gone far to pervert our modern ideas of peace, as though it were something objective, something

that could be organized through conventions and be forced on a people without giving thought to the quality of good will which we know from the true Gospel is a necessary condition of peace.

Peace, like the quality of mercy, is not strained, but "falleth as a gentle rain from heaven upon the place beneath," and that place is in the hearts of men. Let them be animated with good will and peace will reign. Let them cherish ill will and the most prodigious effort that all human agencies can put forth to attain peace, will prove futile and vain.

Vulgar Dances in Our Parish Halls

Here is a sample of letters which are being addressed in ever growing numbers to Catholic moralists and editors:

"Vulgar, indecent dances are given right in our parish halls, under the very eyes of the clergy. [The lady encloses a newspaper clipping in which it is reported that, in a certain city, the Children of Mary Sodality of a certain church held a St. Valentine dance at the parish hall, under the supervision of the pastor, and one of the chief features was an exhibition of the Charleston and Black Bottom]. I am not looking for badness, but it is really terrible. The motions and gyrations of low-down nigger resorts perpetrated under the eyes of the priest and in respectable home parties. Is it that Catholics do not think? They want to be considered smart and in the mode. Somebody ought to sound the clarion call. I am writing to the Catholic Women's Council to this effect."

The evil is undoubtedly great, and to combat it would be a splendid undertaking for the National Catholic Woman's Council, by which that organization could prove that it has a *raison d'être* in spite of the criticism directed at it by Archbishop Curley and others. If our organized Catholic women will not oppose such abuses and support the Holy Father in his campaign against indecency in dress and manners, they had better disband.

Fascist Tyranny in South Tyrol

I

In hardly any other country in the world does Catholicism so form part of the very life of the people as in Tyrol. Religion and existence are so bound up together there that one cannot be affected without affecting the other. This was so in Tyrol's heroic year 1809, when the battle for Tyrolean national life and fatherland against Napoleon and his vassals became a holy war for creed and altar. It is virtually the same to-day. The Italian authorities who, since the Peace of St. Germain, are the masters of South Tyrol, believe they see in the Church, German religious services and religious education, but above all in the German clergy, a hindrance to their efforts at denationalizing the German inhabitants. Hence they endeavor more and more to force out the German priests, who come from the people's own ranks, and to replace them by Italians, and also to restrict or even entirely suppress the use of the German language in church and in religious instructions.

It is the purpose of these articles to throw the light of publicity on the activities and measures of the Italian government along the lines mentioned. No attempt is made to deal with the numberless individual interferences by government organs with internal religious and ecclesiastical affairs; attention is directed only to such phases of the conflict as can be definitely established by official documents. Individual cases will be adduced only so far as is necessary to make clear the manner in which the decrees, regulations, etc., under consideration are being, or have been, carried out.

The following report is based on documentary evidence throughout. Not one statement of fact is presented, for which proof is not at hand in the form of original communications from the authorities or authenticated copies of laws, decrees, and ordinances.

What is here given is only a small part of what could be presented. However, what is presented will suffice to

draw a truthful picture of this campaign, which aims at depriving the overwhelming majority of the inhabitants of Southern Tyrol of both their religion and their mother-tongue.

* * *

The present Italian Province of Trent corresponds approximately to that district south of the Brenner which, under Austrian rule, formed that part of the Austrian crown land "Tyrol," designated as "South Tyrol." The Northern (German) part of South Tyrol, with Bozen as the chief city, became "German South Tyrol" during Austrian rule, and the southern part, which was mainly Italian, with Trent as the chief city, was known as "Italian South Tyrol" or "Welsch (*i.e.*, foreign) Tyrol." German South Tyrol is now officially called "Alto Adige" by the Italians, and the former Italian Tyrol is now "Trentino." All references in the following paper to "South Tyrol" mean Alto Adige or German South Tyrol; for the formerly Italian part of Tyrol the name "Trentino" is used.

Under a decree of the Prefect of Trent of August 8, 1923, No. 12,637, it is forbidden under penalty to use the names "Tyrol," "Tyrolese," "South Tyrol," etc.—all names that are centuries old,—in writing.

South Tyrol (German South Tyrol) embraces the district from and including Salurn in the south to the Brenner in the north. It is inhabited by roundly 225,000 Germans, 15,000 Ladines, and 20,000 Italians.

The Ladines are not Italians. Their language varies from Italian about as does Spanish or French. The customs and habits of the Ladines are the same as those of the German Tyrolese, and they regard themselves as one people with the latter, as opposed to the Italians.

The efforts and measures to force out the German clergy and forbid the use of the German language in church services and in religious instruction are

in part general, applying to the whole province, and in part confined, at least temporarily, to certain districts.

In a "Memorial concerning the Religious Conditions in the Oberetsch" (*Memoriale sulle condizioni religiose dell' Alto Adige*), sent indirectly to the Holy Father, the Italian authorities demand: (a) not merely that those places with a majority of Italian inhabitants be cared for by Italian priests (this was already the case), but also that the German priests should be replaced by Italians in places possessing a considerable Italian minority; (b) that no opportunity be neglected of replacing the too numerous German elements [in the clergy] by Italians; (c) that in the cities of Bozen, Meran, Brixen, and Bruneck "a compromise shall be reached between German and Italian priests" in such a manner "that they gradually become equal in numbers." (What a damaging effect the fulfillment of this particular demand would have in the cities named is apparent when it is seen that the ratio of Germans to Italians there is, according to the census of 1921: Bozen, 3.5 to 1; Meran, 6 to 1; Brixen, 3.5 to 1; Bruneck, 11 to 1.) (d) that priests of German nationality be gradually supplanted by Italians.

Most of these orders have their main seat in Austrian North Tyrol. The practical result of granting the foregoing demand would be to place the various orders in South Tyrol under Italian supervision.

In addition to the German language islands in the Trentino, out of which all German priests have been forced without any exception, and the communities with an Italian majority, which all have Italian priests, the Italian authorities have succeeded in two instances in forcing German priests out in South Tyrol proper.

Salurn, the southernmost community of South Tyrol, shows under the census of 1921 a majority of German inhabitants. In 1923, under the pressure of the Fascists, the Rev. Simon Delueg, who had been parish priest

there for nearly 25 years, was removed and replaced by an Italian. Since that time it has not been permitted to hold any German services in the Salurn church. Saying prayers aloud in German, in the church and even in processions or at funerals, has been expressly forbidden from the pulpit and the altar. On Sundays and holydays a German sermon is permitted to be delivered in a chapel situated outside the city, but this may not be connected with a Mass. The latter restriction makes the permission of no value, for few people will attend Mass in one church and then go to another for a sermon. The result is that many families in Salurn, who formerly participated in the community's religious life, now remain utterly aloof. How great is the need of the inhabitants for pastoral care in their own language, is shown by the fact that the members of the church almost without exception make their confessions to the German chaplain and the German prebendary who still remain there, and that they do not even call on the Italian priests in cases of illness.

Maria Weissenstein, in the Petersberg district, is the largest and most frequented shrine in South Tyrol. The Servite Fathers of the Province of Tyrol—head monastery at Innsbruck—have guarded this shrine for centuries. Although 85 per cent of the pilgrims are Germans and only a small part consists of Italians from the neighboring Trentino, the Italian government in the beginning of 1926 compelled the Servite Fathers to leave the shrine and replaced them by Fathers from an Italian (Venetian) province of the Servite order.

A royal decree of October 1, 1923, provided that all German schools must be Italianized by beginning, in 1923-24, with the introduction of Italian as the sole teaching language in the first grade, and increasing this to a further year with each school year. Thus the Italian language will have been introduced into all the common schools in this thoroughly German district as the

sole teaching language in all subjects by 1926-27.

The royal decree referred to further provided that "in those districts in which a different language than the language of the country is ordinarily spoken, this other language may be taught as an auxiliary subject." For the carrying out of this provision the school authorities set apart four hours a week for instruction in the German language, but no German book was permitted to be used and the employment of German characters (letters) was forbidden; at the beginning of the school year 1925-26 even this instruction was abandoned.

The various private schools which were maintained, mainly by religious orders, were also affected by this change of German into Italian schools. The suppression of the German private schools in South Tyrol is all the more regarded as a hardship because of the fact that there are many German private schools in the other provinces of Italy, for instance, in Rome, Naples, Florence, Milan, Genoa, etc. The Sisters of these private convent schools in South Tyrol have even been forbidden to give German children private instruction in German outside of school hours, even though such instruction be expressly requested by the parents.

All German kindergartens, the greater part of which were conducted by Sisters, have also been closed. It is no longer permitted to teach German prayers, German hymns, etc., in these kindergartens.

When parents who, desiring to have their children looked after by some caretaker during their hours of work, organized so-called "German playrooms" in different places in the province,—frequently in charge of Sisters—to take the place of the suppressed kindergartens, the Italian authorities attempted by all means, including violence, to keep the children from attending these rooms.

At *Innichen* (in the Pustertal), where such a playroom had been opened by the Sisters of Mercy, carabinieri were posted in front of the

house to keep the children away. Felicitas Innerkofler, a 70-year-old woman, who refused to permit the soldiers to force her and her two small wards away, was arrested and kept in the jail at Welsberg for four days before being released.

In *Nals*, district of Meran, the Sister in charge, also a Sister of Mercy, was punished by being banished by order of the authorities to the Austrian part of Tyrol. When an attempt was made to carry on the playroom, which was located in one room of a peasant's house, the Rev. Franz Koffer, chaplain, whose sister looked after the children, was forbidden to take part in giving religious instruction, and was then transferred under pressure from the authorities. All these measures of violence having failed to frighten the parents into submission, the playroom was formally forbidden and the room in which it had been located was, by order of the sub-prefect of Meran, formally closed and sealed on January 23, 1925, so that the owner of the house could not even use it for his private purposes. Not until weeks later was the seal removed as the result of a threatened action at law against the sub-prefect for unlawful interference with the legitimate use of private property.

NEAR THE WATERS OF LIFE

*By the Rev. Rudolf Blockinger, O. M. Cap.
Catholic Mission, Kingyang, Kansu, China.*

I have built me a home near the Waters of Life,

Where the Bread of Abundance forever might be;

I have hewn me a rock in the valley of flowers,
Where bonny brooks flow 'neath the silver-leaved tree.

I have shapen a vessel of crimson unfading,
And hung it abreast of the rock with a light;
With fingers untiring I have wove me a curtain,

To hide the Great Secret from Blasphemy's sight.

Near the Bower of Life the young fledglings
are chirping,

Where knight-errants watch before the white veil;

Angelic beings hold court here unending,
Here dwells the God-man in the most Holy Grail.

Mencken on Democracy

By Robert R. Hull, Huntington, Ind.

Notes on Democracy, by H. L. Mencken (New York: Alfred A. Knopf) is no constructive criticism; it is avowedly destructive. But it does reveal the doughty editor of the *American Mercury* at his best. If the prospective reader is too busy to digest a book of 212 pages, he is referred to an "editorial" in the *Mercury* for November, 1926, where he will be introduced to all the important items of Mr. Mencken's bill of particulars. Every word of this withering blast bristles with forked lightnings.

As Mr. Mencken closely scrutinizes the clock-work of our political system, as he views from back-stage the puppets going through their motions and the hands that pull the strings, his rage mounts. The thing is "obscene." He employs this word on page after page, to express his disgust for the whole spectacle. It is his safety valve. He can always feel a sense of relief after such an explosion, much as Luther relieved himself by belaboring "the devil" or the papal "devil incarnate."

Mr. Chesterton, in describing Mencken as "a very clever Jew," surely missed the mark. Mencken is neither Orthodox, Zionist, nor Reformed Hebrew. He is not even a Judeophile. Liberalism and Bolshevism he casts aside in contempt. If he suggests any remedy at all, it is the restoration of aristocracy (p. 119); and that aristocracy, to quote Frederick the Great, one that "will not lie and . . . cannot be bought." I think the careful reader will perceive that Mencken looks to Germany for light. Here lay Utopia, unknown to the rest of the world, from the days of Henry the Fowler until the flight of Kaiser Wilhelm II to Holland. Only since the setting up of the republic in 1918 (p. 179) has the former political paradise begun to decay.

So much Mencken intimates. But he angrily disclaims any intention to pour oil into the wounds of that poor hu-

manity that had been left stripped half dead by those thieves of democratic politicians. His "business is not prognosis, but diagnosis." True; he does promise us, within his last eleven pages, to presently mention some of the "valuable merits" of democracy. As it turns out, however, Mencken's only pleasurable reaction to the "obscene" spectacle occurs when what has gone up comes down, *i. e.*, when the scoundrel who, for the nonce, has insinuated himself into popular favor, is discovered and kicked down the front steps of the capitol! That and the consideration, "what fools we mortals be," stir him to spasms of laughter. "Government by orgy and orgasm!" he exclaims.

The strange thing is that, spite of all, our *enfant terrible* should admit that democracy works in the United States. "Can the majority rule?" he answers, with Walter Lippmann, in the negative. A minority bloc of politicians does the actual ruling. The herd is only mobilized in support of the politicians on election day. But the herd can always have its way. It is irresistible. Mobocrats, murderers in any legal sense, walk the Southland unmolested—executors of the popular will. Idealists may inveigh against the state that is "corrupt and contented," but it is contented because the people consent. Well do the political shepherds know that their flocks seek "peace and security" rather than liberty.

Mencken is much troubled about the "Antinomianism" which he finds everywhere in America, but especially in American political life. Objectively, every man has the right to select the master whom he will serve or the friend from whom he will take counsel. Necessarily he cannot be disfranchised because he allows himself to be influenced even by the lowest and most contemptible ward-heeler. But his neighbor is not to blame for looking behind names at things, for looking behind this sov-

foreign citizen and voter for the shadow of his "boss" athwart the "holy" ballot-box.

At what is Mencken driving? There are two solutions for "Antinomianism." One may—the ordinary procedure—demand that the strident and flag-waving politician should practice what he preaches. But if one confronts a hopeless situation, he may ask the politician to *preach what he practices* or shut his mouth! The latter is what the terrible Mr. Mencken demands. His "irreverence" and "outrage" toward our most cherished institutions are not to be taken too seriously. Much of these is simply this cinema producer's megaphonic bawl for "action."

First, there is the difficulty (which Mencken half concedes) of original sin. Then, there is the actual physical difficulty of translating any theory into action. All practical politics must fall short of the ideal until, as Mencken says, "the immemorial Christian dead leap out of their graves, their faces shining and their yells resounding."

What, then, with these disposed of, remains? First, it must be insisted, that sense of the inadequacy and actual tyranny of any government which does not seek and find in divine right its sanction. Finally, the consideration that no particular form of civil government can ever *per se* be held responsible for political corruption. If civil government becomes an abuse, it is because the sovereign has been corrupted. Under a democracy the remedy would seem to be to Christianize the people.

One thing should impress Mr. Mencken's readers. That is the coexistence of democracy and Puritanism in those nations whose political systems he studies. But our doughty Sir Launfal admits that, in France, there exists a democracy without Puritanism! This fact should indicate the way out of the maze. Most of Mencken's problems of democracy turn out to be peculiar to non-Catholic societies.

Mysterious Maneuvers of the N. C. W. C.

Surprise mixed with amusement must surely have been experienced by those who read that the Department of Education of the National Catholic Welfare Conference, at its recent meeting in Chicago, took credit for halting the progress of the Curtis-Reed Bill.

In the *N. C. W. C. Bulletin* (Vol. VIII, No. 9, p. 16) it is reported that, after a brief sketch of the Curtis-Reed Bill's "present legislative status had been given by the Executive Secretary [of the N. C. W. C. Department of Education, the Rev. Dr. James H. Ryan], a resolution was passed empowering him to continue agitation against the measure." Then follows the statement that "the effective work done by the Department in opposing its [the Curtis-Reed Bill's] passage during the last session of Congress was commended."

It is likely that the staff of the N. C. W. C. Department of Education could and would have presented an intelligent and effectual opposition to the Curtis-Reed Bill, both in the forum of public opinion and at the hearings before the joint congressional committee, if they had been selected for that important undertaking. But none of them, so far as the record reveals, ever presented a single objection to the scheme between the opening of Congress, in December, 1925, and the beginning of the hearings, in February, 1926. Indeed, the N. C. W. C.'s quiescence was in many quarters regarded as acquiescence.

Instead of delegating its Department of Education to appear before the congressional committee, the N. C. W. C. chose Mr. Wm. F. Montavon, director of its "Legal" Department, and Mr. Chas. F. Dolle, executive secretary of the National Council of Catholic Men, to voice Catholic opinion and disapproval of this attempt to put the schools of the country under federal bureauacy and regimentation. How these spokesmen of the N. C. W. C. misrepresented and compromised the

Catholic position at that critical juncture has already been described in this REVIEW (Vol. XXXIII, Nos. 10, 12, 14, 16).

How, then, can the N. C. W. C. Department of Education justly claim from others, or legitimately bestow upon itself, commendation for "effective work" in opposing the Curtis-Reed Bill "during the last session of Congress"? The simple truth is that the Department of Education is no more to be credited with the temporary set-back of the Curtis-Reed measure than it is to be blamed for the fiasco that accompanied the appearance of Messrs. Montavon and Dolle at the congressional committee hearings.

In the *N. C. W. C. Bulletin's* account of the Chicago meeting there is no mention, no hint, of the Phipps Bill, which the Rev. John J. Burke, C. S. P., general secretary of the N. C. W. C., Mr. Chas. F. Dolle, and Miss Agnes Regan recommended for enactment in the "last session of Congress," and for which the Men's Council circulated propaganda by the wholesale in the spring and summer of 1926. It is true that the Men's Council, at its convention in Cleveland last October, repudiated the Phipps Bill without naming it, but there has been no disclaimer from Father Burke, and none from the N. C. W. C. Department of Education, even when so good an opportunity and occasion as the recent Chicago meeting would have made disavowal easy and appropriate.

There is only a difference of method between the Curtis-Reed bill, which the N. C. W. C. met with a feeble and apparently grudging resistance at the eleventh hour, and the Phipps Bill, which it espoused and exploited for three months. The Curtis-Reed bill would do frankly what the Phipps Bill seeks to do furtively. Either of them would put federal bureaucracy in control of education, public and private. One measure is as vicious as the other, but the scheme proposed in the Phipps Bill is the more likely to be adopted, whether under that name or another, because the N. C. W. C. has embar-

rassed, if not wholly foreclosed, anything like impressive Catholic opposition to it. It is not too much to say that the strong Catholic sentiment and the magnificent Catholic solidarity that formerly were one of the barriers against the federalizing and bureaucratizing of the schools, have been immeasurably weakened by the mysterious maneuvers of the N. C. W. C.

It will not be sufficient, therefore, for the N. C. W. C. Department of Education to attack the Curtis-Reed Bill. There must be on its part also vigorous and earnest resistance to the Phipps Bill. Unless there is such resistance by the N. C. W. C., the suspicion will remain that certain of its officials are still committed to the Phipps Bill as a "measure of compromise."

The So-Called Milk of Our Lady

In the course of an interesting paper on "The Blood Miracles" of Naples, Father Herbert Thurston, S. J., in No. 752 of the *Month*, adverts to the kindred subject of the so-called "milk of Our Lady." He quotes a passage from Fr. Putignani, S. J., in which that zealous Jesuit, writing in 1723, describes a marvelous relic preserved by the Fathers of St. Francis a Paola (Minims) in the Church of St. Louis at Naples. It was believed to be the milk of the Mother of God. He describes it as "a substance of fine grain, whitish in color, like dried-up milk, but of rather hard texture, until the vigil is reached of Our Lady's Assumption into Heaven. For on that day, in a solemn procession of the Fathers, it is carried from its shrine to the high altar, and at that same hour it liquefies. The veneration of it is attended with much pomp. . . . The celebration is continued for the whole octave." (*De Redivivo Sanguine*, Vol. I, p. 90).

Putignani, says Fr. Thurston, does not stand alone in his ready acceptance of this rather remarkable miracle. Montoya, the historiographer of the Minims, in his "Coronica General" (Madrid, 1619), describes it as "one of the greatest marvels in the world"

and declares that Our Lady's milk in its tiny silver cruet not only liquefies, but boils.

Engenio in 1624, De Magistris in 1678, and Sarnelli in 1692, speak, not of one, but of two little phials of Our Lady's milk preserved at the church of the Minims; but the assertion that the milk liquefies is made by all. "On the other hand," comments Fr. Thurston, "I have not been successful in discovering any authority who declares that he had seen this liquefaction with his own eyes, or even that the liquefied 'milk' was shown to the people, as of course is the case with the St. Januarius relic. If the receptacle was really of silver, and the quantity, as is probable, merely a thimbleful, the liquefaction would have to be taken on faith even by those who were nearest to the altar. I must frankly confess that in this case I am entirely sceptical as to the existence of any phenomenon. The so-called 'Milk of Our Lady' was quite a common relic in the Middle Ages. As F. de Mély and Beissel have shown, most of what was so designated seems to have been a chalky exudation from the walls of a cave in which the Virgin Mother was believed to have suckled the Divine Infant. But it was venerated as a relic, and its true nature being forgotten, it was often spoken of as a treasure of priceless worth. No doubt the imagination of some devout Minim will have persuaded him that if St. Januarius' blood liquefied, the milk of the Blessed Virgin *a fortiori* ought also to liquefy, and as no one could see very clearly what went on inside a tiny silver cruet, the miracle found no contradictors."

Not here [the United States] is the Catholic to fear to speak above his breath; not here is he to crouch and hide. He is at home, and no man has a better right to be here. Let him stand erect; let his tone be firm and manly; let his voice be clear and distinct; his speech strong and decided, as becomes the citizen of a free state, and a freeman of the commonwealth of God.—Orestes A. Brownson.

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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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Catholic Committee on International Affairs

The Catholic Committee on International Affairs will meet in Washington, D. C., on Easter Tuesday and Wednesday, April 19 and 20. At the initial meeting Col. P. H. Callahan, of Louisville, Ky., was elected temporary chairman, and, at its close, president. He announced that he would serve only until the spring meeting, but meanwhile has taken energetic steps in the way of giving nation-wide publicity to this movement.

In preparation for the Washington meeting three principal subcommittees have been busy as follows: Subcommittee on International Ethics, Rev. Dr. John A. Ryan, of the Catholic University of America, chairman; Subcommittee on the Sources of International Enmity, Prof. Parker T. Moon, of Columbia University, chairman; Subcommittee on Conditions and Means of Furthering International Friendship, Michael Francis Doyle, of Philadelphia, chairman.

The purpose of the Catholic Committee on International Affairs is "to further, in accord with the teachings of the Church, the objects and purposes of world peace." Under its constitution it will examine and consider issues which bear upon international good will, issue reports on questions of international importance, encourage the formation of conferences, lectures and study circles with the view of educating Catholic opinion upon subjects relating to international morality, and study, disseminate and apply the principles of natural law and Christian charity to international problems. The organization will be administered by an Executive Committee composed of the officers of the organization.

The Catholic Committee on International Affairs was called into existence to focus the interest of Catholics in the United States upon world peace and to aid in informing them of the fundamentals of Christian ethics in the relations between nations and the events and movements which stand in the way

of the fruition of the Charity of Christ in international life.

It is the aim of the Organizing Committee to bring into the Catholic Committee on International Affairs all Catholics in the United States who have a special interest in and a special knowledge of international relations and international ethics. Because Catholics have a clear-cut set of fundamental principles in international ethics and a ready means of securing information and contacts with individual Catholics and peace organizations of Catholics throughout the world, the Catholic Committee on International Relations, it is anticipated, will be able to accomplish a great deal. The F. R., as our readers probably have observed, is trying to aid this praiseworthy movement by printing special articles on the Catholic Peace Movement and the Gospel of Good Will in this and the preceding issues. *Floreat, crescat!*

Women and Priests in the Medieval "Fabliaux"

In paging through *Les Fabliaux . . . du Moyen Age*, by Joseph Bédier, which has recently appeared in a fourth revised edition (Paris: Champion), one is struck by the way in which women and priests are treated in these medieval popular tales. In trying to explain these features, we have to recollect that nearly all the vernacular literature of the Middle Ages is on a comparatively low plane because it was addressed to an ignorant audience. We find the "fabliaux" adapted to different social settings, but in every case they address a man (or woman) of a rather low average. It is therefore necessary to guard against the too convenient explanation of anti-feminism and anti-clericalism. Take the disparagement of women;—are we to explain this as an expression of a sort of anti-feminist "movement"? It is true that some Christian ascetics had gone to extreme lengths in the disparagement of women, but the people who listened to the "fabliaux" were not ascetics; on the contrary, they delighted in Rabelaisian fictions. Was

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this disparagement a revolt against chivalry and the idealization of women among the educated gentry? Quite possibly that had something to do with it. But the true explanation would seem to be that perverse instinct which leads men to revile those whom they have unjustly treated.

That other trait of the "fabliaux," its "anti-clericalism," rests on a not dissimilar basis. From the twelfth century onward there is a growing tendency to attack and satirize the clergy. But this was not an anti-clerical movement in the sense that the attacks of Voltaire and the 18th century *Philosophes* were anti-clerical. The medieval writers and their audience alike were good Catholics—Jean de Meun himself was a cleric. Envy of prosperity and impatience with Church discipline are at the root of the many scurvy jests at priests and monks found in the "fabliaux." Possibly, the many tales where priests and women are both satirized may have been the result of the Church's efforts to secure better treat-

ment for the "chattels." But the poor *trouvère*, the baron with mortgaged estates, the tradesman whose gains are never large enough, the *vilain* just un-bent from the plough,—all came together in a common jealousy of the lands and riches of the "proud prelates" and the "false monks."

To this may be added jealousy of the intellectual superiority of the clergy. Breaches of Church discipline in the matter of celibacy were sufficiently common to give currency to occasional odious tales in which indignant husbands mutilate or murder a guilty monk or priest.

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Catholics and Internationalism

The *Month* (No. 751) notes an unhappy tendency among Catholics, against which all are not sufficiently on their guard, to exaggerate the profession of their patriotism and to express suspicion of any limitation of national independence, lest the common accusation of owing allegiance to a foreign power should seem to have some grounds in fact. Newman, our contemporary points out, answered that charge once for all in his "Letter to the Duke of Norfolk," showing that love of country must in every conscientious man be subordinate to love of God, since our abiding city and our ultimate citizenship are not here. In virtue of our membership of the Church Universal, we are in one sense internationalists, or rather supra-nationalists.

Hence "arises the seeming paradox that the Catholic, whilst recognizing in all lawful authority the authority of God, is more than ordinarily keen to resist any unjust exercise of authority. Nowhere, save in Catholic theology, is it clearly and courageously taught that an unjust law is no law, not binding in conscience and only to be obeyed, if obeyed at all, on grounds of expediency or to prevent scandal. And the justness of a law is determined by its accord with the law of God, however expressed. Hence it is the duty of a Catholic readily to obey the civil government, but at the same time to determine with care whether any particular ordinance is entitled to obedience."

Psychology and pedagogy are great subjects today, and their value is fully recognized, but old-fashioned mothering and fathering can still have the utmost value in shaping character. Hired teachers are not called for by St. Paul, but parents, in their home training, are to bring their children up in the fear and reverence of the Lord. American parents are tending far too much to leave this vital duty to outside agencies. Nothing can replace the influence of a good Christian home.

Notes and Gleanings

Here is some 100 per cent American gospel, taken from the *Rail Splitter*, a Ku Klux Klan journal:

United we Stick
Divided we're Stuck
The Tighter we Stick
The better we Kluck.

Now will somebody please get up, and in plain American English tell us what this means? Is it any wonder that foreigners say we have two languages, one spoken, the other written?—*Unity*, XCVIII, 26.

The present discussion over Mexico and Nicaragua calls attention afresh to the need of repealing the infamous Espionage Act, which revives automatically whenever the U. S. goes to war. At the time of the last Mexican War any one who disapproved of it could say so freely. Now, if the oil interests should succeed in dragging us into war with Mexico, any one expressing disapproval will expose himself to twenty years' imprisonment and a \$20,000 fine. The Espionage Act was passed at a time of excitement and hysteria. It remains as a menace to liberty. Lincoln denounced the Mexican War while it was going on. Lloyd George denounced the Boer War. Whenever a Christian nation has gone into an unjust war, some of its own citizens have always been found to protest. History honors these protests. The Espionage Act seeks to gag them. Let us take it off the statute books.

HENRY P. HESS

ARCHITECT

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Father Herbert Thurston, S. J., writing on "blood miracles" in No. 752 of the *Month*, calls attention to the fact that "liquefactions of blood," such as that attributed to St. Januarius, are common in southern Italy. He mentions, besides St. Januarius, the blood of St. John the Baptist St. Ursula, St. Eustachius, St. Blaise, St. Vitus, St. Pantaleon, St. Lawrence, St. Stephen, St. Patricia, and St. Alphon-sus. There seems to have been a multiplication of such relics in the latter part of the sixteenth century. Fr. Putignani (*De Redivivo Sanguine*, Naples, 1723, Vol. I. p. 175) says that if any systematic survey of these prodigies in the kingdom of Naples were attempted, the chapter he devotes to them would swell into a volume. From various accounts of these phenomena, Fr. Thurston is strongly inclined to believe that such alleged blood-relics always liquefied if they were exposed long enough to light and air.

A great deal of nonsense is being written about the improvement of our Catholic papers in this country since the institution of the N. C. W. C. news service. It is true that there has been an improvement in papers that use the service intelligently and with discrimination. Others that throw in everything the N. C. W. C. news service sends them are certainly strange samples of Catholic journalism. This, however, may be expected to improve with time. Editorially, however, our Catholic papers have not improved much during the past few years. Very few of them have an editorial page that is really worth while. This is to be regretted. No news service can remove that defect. (*True Voice*, Omaha, Neb., Vol. XXVI, No. 8.)

The inscription over the Ascott Park Gateway recently added to the Victoria and Albert Museum in London: "Si bonus es, intra, si nequam, nequam," is a curious instance of a play upon words being repunmed after an interval of 500 years. There is a story

SECOND HAND BOOKS FOR SALE

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

- 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.
- Kunze, O. Heliand. Die altsächsische Evangelien-dichtung nebst den Bruchstücken der altsächsischen Genesis. Im Versmass des Originals übertragen, etc. Freiburg, 1925. \$1.35.
- Rost, Hans. Die Kulturkraft des Katholizismus. 3. Aufl. Paderborn, 1923. \$1.50
- Pohle-Preuss, Mariology. With an Appendix on the Worship of the Saints, Relics, and Images. 4th ed. St. Louis, 1922. 85 cts.
- Garesché, Edw. F. (S. J.). Sodalities for Nurses. Milwaukee, 1926. \$1.
- Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.
- Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.
- Chapman, M. A. The Faith of the Gospel. Brief Sermons for the Sundays of the Year. St. Louis, 1926. \$1.50.
- Noldin, H. (S. J.). De Praeceptis Dei et Ecclesiae. 13th ed., Innsbruck, 1921. \$2.
- Sabetti-Barrett. Compendium Theologiae Moralis. 27th ed., N. Y., 1919. \$2.50.
- Gier, Wm. (S. V. D.). Wie lernt man gut beten? Kurze Anleitung zur guten Ver-richtung der wichtigsten geistigen Uebun-gen. Steyl, 1922. \$1.
- Pesch, T. (S. J.). Das religiöse Leben. Ein Begleitbüchlein mit Ratschlägen und Gebeten, zunächst für die gebildete Männerwelt. 23rd ed., Freiburg, 1922. \$1.
- Siebertz, P. Wunder im Weltall. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- Lanslots, D. I. (O. S. B.). The Priest and his Mission. N. Y., 1926. \$1.50.
- Blazy, J. Blessed Bernadette Soubirous. Tr. by Msgr. C. Payne. London, 1926. \$1.50.
- Huonder, A. (S. J.). Zu Füssen des Meisters. 2ter Band: Die Leidensnacht. Freiburg, 1925. \$1.
- A Sister of Notre Dame. A Simple Life of Our Lady for Children. With 20 illustrations. London, 1926. 60 cts.
- Pius XI. Ansprachen an die deutschen Pilger im Jubeljahr 1925. Mit einem Originalbildnis Sr. Heiligkeit. Freiburg, 1926. 80 cts.

THE FORTNIGHTLY REVIEW

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St. Louis, Mo.

related by Boston of Bury that, about the year 1180, Alexander Nequam applied to the abbot of St. Albans, his native town, for admission to the Benedictine order, in the following terms: "Si vis, veniam; sin autem," &c. The abbot replied: "Si bonus, venias, si nequam, nequaquam." Nequam is said to have been so much offended at the pun on his name that he applied to Cirencester instead, and thus St. Albans lost one who would have added to its fame.

The new English translation of the Rule of the Third Order Secular of St. Francis, made by a committee appointed by the provincials of the Franciscan Order in the U. S., is now available in pamphlet form, together with the National Constitution of the Third Order, as amended Oct. 5, 1926. It is the wish of the provincials that, for the sake of uniformity, the new version be henceforth used exclusively in this country. Copies can be had at a nominal price from the Secretary of the National Executive Board, 1615 Vine Str., Cincinnati, O.

Father F. J. Remler, C. M., of Kenrick Seminary, has supplemented his graph, "Man's Relation to God" (see F. R., XXXIV, 3, p. 64), by two others. One of these illustrates the relation of the human race to salvation through the Catholic Church; the other, the several so-called states of man, *i. e.*, the state of pure nature, that of super-nature, that of fallen nature, that of redeemed nature, that of glorified nature, and that of reprobate nature. Each of these states is briefly explained and their relations to one another are shown by a clever diagrammatic arrangement, the effect of which is enhanced by the use of colors. These charts should prove very useful for pedagogical purposes. They can be purchased from the Vincentian Press, 1605 Locust Str., St. Louis, Mo.

In *Maya and Mexican Art* (London: The Studio) T. A. Joyce gives an account of an art which in some ways

reached a higher level than that of Egypt or Mesopotamia. It belongs essentially (though relatively modern in the scale of time) to a Stone Age culture. Architecture, sculpture, pottery, painting, and other forms of art were carried out without metal tools. The Maya is the oldest Central American culture, and spread north into the valley of Mexico, until, in the eighth century of our era, the Toltecs coming from the north occupied this valley, being driven thence in turn by the Aztecs not long before the coming of the Spaniards. The early Maya culture seems to have had its rise in and about what is now British Honduras, and is essentially that of a low-lying hot country, whereas the two Mexican cultures belong to cooler uplands. One view assigns its earliest dated monuments to the second century B. C., but the style of these monuments implies a previous long development. For some unknown reason this early Maya culture came to a sudden end in the fourth century A. D., when the main body of the people moved away and a new Maya empire arose in Yucatan, with a rather degenerate culture.

In a letter to the London *Observer*, Miss Christitch makes an interesting contribution to the subject of evening Mass: "I was present at evening Mass on December 24, 1923, at 8 p. m., in Dubrovnik, Yugoslavia, at the Cathedral of Our Lady, where the relics of St. Blaise, patron of the city, are preserved. The Canon Administrator told me that this anticipation by four hours of the Christmas *Prima Missa in nocte* was an ancient privilege." Miss Christitch pertinently adds: "In discussing Catholic customs it must be borne in mind that they vary with time and locality throughout the centuries, from China to Peru, as the one universal institution in the world is largely tolerant in non-essential matters, while inflexible in exacting obedience to papal pronouncements on faith and morals."

The evil thought is first a passer-by, then a guest, then our master.

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Current Literature

—The Catholic Dramatic Company, of Brooten, Minn., sends us three new publications adapted for the Catholic parochial* and society stage: (1) *Glimpses from American History*, a pageant for patriotic occasions, by the Rev. Justus Schweizer, O. S. B., with an original composition, "Indian Song and War Dance," by the Rev. Pirmin Vetter, O. S. B.; (2) *Gilded Youth*, a comedy drama in four acts, by Martin J. Heymans; and (3) *The Goddes; Utopia*, a play for mixed characters in three acts, by Joseph P. Brentano. The Catholic Dramatic Co. is making a praiseworthy effort to raise the level of the Catholic amateur stage.

—*Current Catholic Verse*, edited by David P. McAstocker, S. J., and Edward H. Pfeiffer (Chicago: Scott, Foresman and Co.) is "a move toward letting Catholics and non-Catholics alike see some little part of our treasure trove." It is designed to give permanence and a wider audience to the best poetry which has appeared during the year in Catholic magazines, and, it is hoped, will encourage the practice of the poetic art and prompt poets to greater effort and higher achievement. There has long been a need for just such a book. We are grateful to the compilers of this book and have nothing but unstinted praise to say of it. Many of our best Catholic poets are found in this Poets' Inn, and their work reflects credit not only on themselves, but also on the Church. We are tempted to quote from the little volume, but space unfortunately forbids. The book contains an "Honor

Roll," a select list of volumes of Catholic authors and articles on Catholic poets and poetry. We have only one suggestion to make: we would like to see, in Father McAstocker's next anthology, poetry by Catholic poets only. May this first collection of American Catholic magazine verse find its way into every cultured Catholic home, and may it be used as a supplementary text in the study of poetry in our Catholic college classes.—Charles J. Quirk, S. J., Professor of English Literature and Journalism, Spring Hill College, Mobile, Ala.

—In his fifth collection of verse, *Ould Father Toomey and other Poems*, Dr. Denis A. McCarthy has gathered together some of his most appealing work. The first poem, from which the volume is named, made its appearance in the *American Ecclesiastical Review*, and is characteristic of the book. The author's Irish wit and pathos flavor the pages and will provide good, healthy recreation for those interested in the sorrows and joys of everyday humanity. (Boston: Carrollton Publishing Co.)—Charles J. Quirk, S. J.

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—*Readings on Fundamental Moral Theology*, by the Rt. Rev. Louis J. Nau, Rector of Mt. St. Mary Seminary, Cincinnati, O., is intended as supplementary reading to Sabetti-Barrett's textbook on moral theology used in most of our seminaries, and deals mainly with the fundamental principles of free will, moral obligation, conscience, sin, virtue, human law and its binding force, and a few other subjects which are necessary for a fruitful study of moral theology. It is a compilation from approved sources and the author makes no claim to originality or exhaustiveness. His purpose is to stimulate to deeper study and investigation. The book bears the imprimatur of Archbishop McNicholas and is published by the Fr. Pustet Co., Inc.

—And still they come, these elegant booklets from The Paulist Press which always answer some devotional need or explain some knotty point of Catholic doctrine or discipline. The latest is, *Catholic Schools—Do We Need Religious Education?* by the Rev. Michael J. Larkin, LL. D., Superintendent of Catholic Schools in Westchester County, N. Y. It forms a welcome addition to the Paulist Educational Series.—And then there is a booklet which will no doubt be thumbed by many a Catholic during Holy Week—"Tenebrae for Good Friday." We have always felt somewhat disturbed during the chanting of the Office on that great day, when noticing the faithful sitting more or less ill at ease in the benches during the long chanting, and thought: "Why can't they have these psalms and lessons in English?" Now they have them, and we hope they will thereby be able to realize more fully the meaning of our Holy Week services. (Paulist Press, 401 West 59th Street, New York City.)—A. M.

—Something new in the line of Lenten discourses is a series of eight sermons on the Our Father by a German preacher who is already known for his ascetical and liturgical writings. Though it is well to be modern it is still better to link up modernity with

the wisdom of the Eternal Word. This Dr. Anton Worlitscheck succeeds in doing in his discourses which not only give sound spiritual doctrine but are presented in striking and impressive language. (*Der Gemeinschaftsgedanke im Vaterunser*; Herder & Co.)

New Books Received

- The Holy Hour.* By Rev. C. E. Dowd. With the Imprimatur of the Bishop of Lacrosse. 16 pp. 3¼x5½ in. St. Paul, Minn.: The E. M. Lohmann Co. 10 cts.; \$7.50 net per 100. (Wrapper).
- Old Testament Meditations.* By the Late Father Maturin. With an Introduction by Maisie Ward. 106 pp. 12mo. London: Sheed & Ward; St. Louis, Mo.: B. Herder Book Co. \$1.25 net.
- The Church of Christ.* An Apologetic and Dogmatic Treatise by E. Sylvester Berry, D. D. xvii & 566 pp. 12mo. B. Herder Book Co. \$3 net.
- How to be Chaste.* A set of rules and prayers in leaflet form by the Rev. James Walcher, R. R. 3, St. Cloud, Minn. 30 cts. per 100; \$2.25 per 1,000, postage prepaid.
- The Sleeping Beauty.* A Fairy Tale in Two Acts. Dramatized by Marie Schmidt. With Incidental Music Compiled by Ludwig Bouvin. 50 pp. 16mo. Brooten, Minn.: Catholic Dramatic Company. Book of words, 45 cts.; vocal score, \$1.25.
- The Small Community Newspaper: Its Present-Day Possibilities and Some Suggestions in Regard Thereto . . .* by John H. Casey. (The University of Missouri Bulletin, Journalism Series No. 46). 32 pp. 8vo. Columbia, Mo.: University of Missouri. (Wrapper).
- Sursum Corda.* A Manual of Catholic Prayers and Hymns. 430 pp. 32mo. New Edition. Published by the Sisters of St. Francis, Stella Niagara, N. Y.
- Sursum Corda.* A Collection of Hymns for the Use of Catholic Schools. Compiled by Sisters of St. Francis, Stella Niagara, N. Y. Organ Accompaniment by Florian Zettel, O. F. M. 191 pp. 8x11 in.

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To the Editor:—

On seeing the photo of "Calles" with his upturned eyes and sardonic grin as he appears in the September number of *Current History* for 1926, a Chinese wit remarked: "Give him a pair of wings and you'll have another damned archangel."

Upon asking a Chinaman who spoke pidjin (business) English, what his opinion of the Japs was, he laconically replied: "Face belong him, lookie velly nice; belly belong him, velly much stink inside."

Rudolf Blockinger, O. M. Cap.

Pat and Mike were standing on the corner wondering what the crowd was for, when along came the Shriners in a colorful parade.

"Faith, an' what are they?" asked Pat.

"Them are Shriners," replied his friend.

"An' what are Shriners?"

"Masons, high up Masons."

"Faith, an' what are they striking for now? They've been makin' \$18 a day!"

"Why did you stop singing in the choir?"

"Because one day I didn't sing and somebody asked if the organ had been fixed."—*Princeton Tiger.*

The little girl went to the corner store to purchase some powder for her sister.

"Do you want the kind that goes off with a bang?" asked the clerk.

"No, the kind that goes on with a puff," she replied.

Kenneth rushed in from play with hair rumpled, clothes soiled, and hands dirty, and seated himself at the table. "What would you say if I should come to the table looking as you do?" inquired his mother. Kenneth surveyed his well-groomed mother thoughtfully, then replied: "I think I'd be too polite to say anything."

"I have spent nearly \$20,000 on that girl's education," complained the aggrieved father, "and here she goes and marries a young feller with an income of only \$1,000 a year."

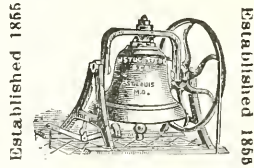
"Well," said the friend of the family, "that's 5 per cent. on your investment. What more can you expect in these times?"

The Curate (beginning his sermon): "My—er—dear friends, the week before last we began with 'The World'; last week we proceeded to 'The Flesh'; this week we will go to 'The Devil.'"

EXCELSIOR

The shades of night were falling fast,
The man stepped on it and rushed past.
A crash—he died without a sound;
They opened up his head and found—*Excelsior!*—*Baltimore Sun.*

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The work is apologetic and dogmatic; it first establishes the fact that Christ actually founded a Church, and then determines from Scripture what sort of Church He intended it to be. Then the author proceeds to examine the various Churches to discover which one corresponds to the plans outlined by the Divine Architect.

The dogmatic part of the work examines the organization and powers of Christ's Church, beginning with St. Paul's conception of it as the Mystical Body of Christ. Then follow chapters on membership in the Church, and on its rulers,—the bishops severally and in council assembled. Their teaching and ruling authority and their infallibility find ample treatment. Considerable attention is given to the Primacy of St. Peter and his successors, the Roman Pontiffs, with clear explanation and cogent proofs of their infallibility. The latter part of the work deals with the relations which should exist between Church and State, between the Roman Pontiff and secular rulers, and with the question of temporal power for the Pope.

Throughout the work the doctrines of non-Catholics on the various subjects are clearly stated and discussed and numerous objections are answered. Archbishop Curley in his preface says: "The author succinctly yet clearly marshals his arguments to bring conviction to the mind of the reader that the Catholic Church is what she has ever claimed to be,—the Bride of Christ, the mouthpiece of Christ. He has done his work well."

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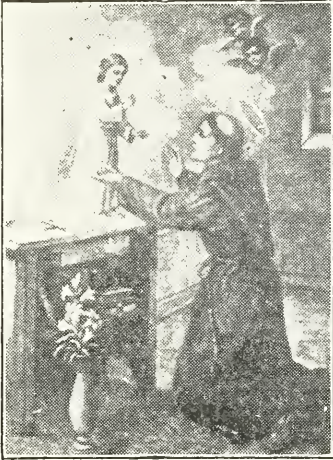
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Petitions can be sent by mail for presentation at St. Anthony's Graymoor Shrine from any place and at any time. All letters will be promptly acknowledged.

SOME TESTIMONIALS TO THE EFFICACY OF ST. ANTHONY'S INTERCESSION

Mrs. I. E., Jersey City: "On December 28th I received the acknowledgement of my petition and Novena to St. Anthony, that my husband would get a new position with an increased salary. Both he and I made the Novena at home, reading the prayer every day. Everything has worked out to complete satisfaction. By the sixth Tuesday he was offered a most wonderful position, and at the ending of the Novena was established in his new position, which is beyond our expectations."

R. H., Toledo, Ohio: "I recently owned two houses, and had been attempting to sell one of them for some time. I sent a request to your order for prayers to St. Anthony. At the same time I promised a donation if I could secure a buyer for cash. The buyer came unexpectedly, and I am enclosing my thanksgiving to St. Anthony."

J. McD., North Sydney, N. S., Can.: "Inclosed find offering for St. Anthony's Bread, which I promised if he would help me find employment. I had been idle for seven months, but on the day I finished my Novena I obtained employment, for which I am very thankful to the good Saint."

M. O'C., Los Angeles, Calif.: "Inclosed find a little offering for Saint Anthony's Bread, which I promised for the success of a business proposition. Will you please publish my gratitude for this favor?"

Mrs. J. A. F., Roanoke, Va.: "Please publish my thanks to Saint Anthony for the return of a lost watch. I surely thought it was gone, but in two weeks from the day I began prayers to Saint Anthony, the watch was returned. I am inclosing offering which I promised for the Bread Fund."

Prayer Manual containing directions for making the Novena will be sent upon request, ten cents, postpaid. We also supply a short "Life of Saint Anthony" for twenty-five cents. Address all petitions to

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The Fortnightly Review

VOL. XXXIV, No. 7

ST. LOUIS, MISSOURI

April 1, 1927

"When a Condition Passes For Certainty"

By the Rev. John McGuire, S. J.

A late cartoon featured two very small boys watching an old man who was passing by. One of the boys said: "He is a awful old man. I betcha he is eighty years old." The other boy: "Shucks, that ain't nothin'. My grandpa would be one hundred and twenty if he lived." There was no reply from the first speaker, his wonder at a man twice forty shrank to a small measure in view of another one hundred and twenty,—"if he lived." While the cartoonist meant but to amuse the public by stressing what passes for reasoning with tiny lads, he scored a useful lesson for thousands of adults who sponsor vital principles resting on no surer basis than a mere "if."

At a time when learned titles have become so numerous, and erudition is so wide-spread, we might expect that error and falsehood would pass, and that truth, so much misrepresented in philosophy, history and moral science, would assume its honored place in the various departments of learning. Instead, we are forced to witness a growing approval of principles that are "false as stairs of sand." If there is no God, the cultured atheist avers, there can be no moral law, no human responsibility, no reckoning beyond the grave. This is all true. But after some logical juggling with facts and conclusions, he substitutes certainty for the "if," and then divine faith, individual and civic morality, can go to the discard of exploded theories. It would not be good form for the masses to question closely how that which was only conditional is now certain, since the change has been effected by a crowned king of thought, and since it gives, besides, a loose rein to the human

passions, ever anxious to overleap their bounds.

While the atheist prates about the advance of such science and its benefit to the race, the Holy Ghost calls him a fool, and unaided human reason brands him a liar and a hypocrite. Like a tiny insect cursing its Creator, this human parasite, by denying the first great cause of all things, destroys man's happiness here and blasts his hope of an eternal life beyond the grave. "Give me the tongue of an atheist," says a modern anatomist, "and I will find in it a thousand undesirable proofs that it is a bold liar." "Give me a dead dog," says an ancient anatomist, "and I will make him bark against infidelity." Listen to Voltaire, the foster-father of French infidelity: "Falsehood is a very good thing when it effects a useful purpose; we should tell lies, not with timidity, not on rare occasions, but we should tell them on all occasions; be liars, my friends, be liars in good earnest." And the same Voltaire: "Take from the writings of infidels an enormous mass of falsehood, and what will remain? Take from what remains another mass of pride and selfishness, and nothing will remain." J. J. Rousseau,—in intellect a chief among the tribe of unbelievers,—says: "I find all infidels proud, arrogant, and even dogmatic in their pretended unbelief, proving nothing, glorifying themselves, and making sport of others."

The most cultured nations as well as the most barbarous tribes have always believed in a Supreme Being, to whom man is responsible. Reason postulates this truth, it is stamped on the tablet of every human heart, all creation pro-

claims it. So essential is belief in God to the rectitude of human conduct, and to national stability, that pagans, sunk in spiritual darkness, regarded it as fundamental; they even declared that if there were no God, man should make one. Deserving of condemnation is the civilization which fosters atheism, and as a consequence considers man a mere digestive tube, destined after a brief span to perish for ever with the common herd of brutes. According to statements lately made, the proportion of atheists among professors in secular colleges is from seventy-two to ninety-two per cent. Supposing the ascertained truth to be midway between these numbers, or even twenty per cent less than the lowest average, it would still spell a frightful lesson, for the present time and for coming generations.

The public was startled recently by the number of suicides that occurred among college students. While many wasted indignant wonder at these rash acts, few, we may suppose, gave a passing thought to the brand of education that puts no lofty ideals before the student, but neglects his moral nature and leaves him weak in the midst of enemies, yearning for a peace and happiness he has no hope of obtaining. These suicides in the flower of life, sad as they are, claim no special attention, since they are strictly in line with other moral disorders which point to godless education as their main cause. Aside from our moral obligation of knowing and serving the Creator in order to reach our final destiny, it is, for other reasons, also, an evil and a bitter thing for man to have left the Lord his God. "A nation maintains itself in permanent power, not by intelligence or wealth, but by the virtue which reigns in the hearts of its subjects. Virtue is the fruit of religion, and religion is its only root. Religious instruction is necessary to the moral well-being of any people; without it any people is morally dead."

If the Catholic Church is hostile to civil government, it is argued, why should it not pay a just penalty? But

if there is proof to evidence that this Church is not, and never was, hostile to any form of civil government, why persecute it on such a charge? If Christ were not guilty, the Jews said,—without offering any proof of the guilt alleged,—He would not stand accused before Pilate. Pilate, after much examination, publicly declared Him innocent, and then, to the disgrace of Roman law and all justice, allowed Him to be scourged and crucified. When Christ's enemies charged Him with disloyalty to the Roman government, He refuted their charge by telling them to "render to Caesar the things that are Caesar's;"—words that have ever since guided the Church in relation to civil authority. The principle here enunciated is immutable, eternal, and no pope, bishop, priest or layman can contravene it in the least without offending the God of nations. The Church has experienced all forms of civic rule, and so far from ever showing the least hostility to any of them, she has been to them all a very bulwark of strength and protection. For base motives temporal rulers have often tried to bring this free bride of Christ under their iron crook, but never, amid the greatest pressure, did she for a single instant become the bond-woman of princes. Brutal passions have done their worst against her, the blood of her children, from pope to peasant, has been poured out like water, but in the midst of it all she has remained loyal to her Founder, faithful in her quest of souls, fearless in the greatest danger.

History is ever repeating itself. The profligate Nero burned Rome and charged the Church with his crime, thus finding an excuse for filling his pagan empire with Christian blood. The example of Nero has been imitated through the ages, even to the present day. Who is this late persecutor who charges the Church with hostility to his government and grounds his charge on patriotism,—the "last resort of a scoundrel"? He is a renegade Catholic, an avaricious despot in the Mexican chair of state. Put there for a

purpose, he is now showing his loyalty to those who gave him power, by hampering, calumniating, robbing, persecuting the Catholic Church. The religious and civic rights of the Mexican people are being wantonly outraged, their schools and churches closed, their bishops and priests imprisoned or driven into exile. The press there is muzzled regarding the truth, but free and even forced to publish every species of falsehood against the bishops, priests, and all who are not in sympathy with the tyranny that now reigns. The false reports of the press are confirmed and exaggerated by emissaries sent officially to other countries, and small wonder that the American people, though living in such close proximity to Mexico, know so little about real conditions there.

Calles and his associates are little interested in the welfare of their country, they are bent on destroying the Catholic religion and enriching themselves by plundering the Church. The worst men try to cloak their villainy with some plausible pretext; the ruffians now in power beyond the Rio Grande would shield their baseness by accusing the Church of working against the interests of the Mexican Republic. What we Americans understand by lawful government, religious and civil liberty, election of state officials, has little or no meaning in the Mexico of to-day. The people have had no voice in the framing of the present constitution which outrages rather than safeguards their innate, God-given rights. They must close their churches and schools at the beck of tyranny and vote, with guns leveled at them, for the ruffian who happens to have the most influence at the time.

There was a time when Mexico was great, glorious, and free; when peace had unbroken reign, and Mexico's learning, arts, sciences, refined culture, won the admiration of other lands. That high state of civilization gives the lie to Calles and his minions, for then the Church enjoyed perfect freedom, she was honored by all classes, and her

divine influence permeated the rulers and the ruled. What the Church did for Mexico in the past, she can and will do again, if only her sacred rights are respected, and the present tyranny replaced by a government worthy of the name. The villainy and hypocrisy of the Mexican leaders are too thinly veiled to endure the strong light of truth, which will in due time show these men in their true colors. Many in former times have blasted at the Rock of Ages, only to experience ignoble defeat, and stress human weakness when it conflicts with divine omnipotence. If a viper, biting at a file, had a little common sense, it should know that its poison-tooth, and not the file, will suffer. Nor will the Church in Mexico lose by the present persecution, for she will unite and strengthen her suffering members, vindicate her innocence and the justice of her claims, and, we trust, make our own nation wise to the insincerity of a ruler who pledged himself by treaty with us to respect all civil and religious rights.

Should Calles succeed in his efforts to Sovietize Mexico, his masters will likely honor him as a Lenin or a Trotsky; if he fails,—and it is this fear that is making him uneasy in the flush of apparent victory,—he may, like some of his predecessors, be accorded the small favor of running for his life with a firing squad behind him.

Certain it is that the Church, whether amid peace or persecution, will flourish to the end of time, for her Divine Founder declared that the gates of hell would never prevail against her, and His promise has been verified these last two thousand years. A skeptical age, it is averred, would believe divine truths if they were sanctioned by a real, genuine miracle. In the ever persecuted and ever triumphant Church of Christ, the world has before its eyes the greatest of all miracles. It is less reasonable to doubt a well established fact than the veracity of those who refuse to accept it.

The absurd mouthings of atheists against God's existence, and calumnies

against His Church, are swallowed whole, but divinely revealed truths, and what is proved to evidence by the logic of facts and conclusions, are rejected

in these enlightened times when unreasonable suppositions are allowed to pass current for well-grounded certainties.

Fascist Tyranny in South Tyrol

II

Since only inadequate German instruction, or none at all, was given in the schools, the parents endeavored as far as possible to teach their children—who meantime were attending the Italian schools according to law—German reading and writing at home, or to have them taught at home. In many districts, especially those in which all German school classes have been suppressed, there were private teachers who gave the children instruction in the German language outside of regular school hours. This, too, was not permitted. The imparting of this instruction was at first prohibited by the district school inspectors. Lawsuits were begun against many of the teachers, and punishments were imposed.

Late in the autumn of 1925 the measures taken against home instruction began to be sharply enforced. In several parts of the province detachments of Fascist militia were stationed for the sole purpose of stopping this private teaching. Wherever it was suspected that German instruction was given at home, the police and the "national militia" invaded and searched the houses and confiscated all apparatus for teaching and all German books, even those that were purely religious.

The teachers—mainly young women and girls from 16 to 20 years old—were prosecuted in the courts, transferred to other places, threatened with banishment, fines, arrest, and even imprisonment. The employment of militia resulted in assaults on women teachers and in their arrest. Mothers were prosecuted for giving instruction to their own children.

It was at first assumed that this persecution of persons giving home instruction, which is not forbidden by any law, was owing to an undue as-

sumption of authority by subordinate officials. Later, however, it developed that this measure had been formally ordered by the higher authorities. The persecution referred to above was, in all its details, ordered by a *secret decree*, No. 11,471, of November 27, 1925, directed to all sub-prefects of South Tyrol by Prefect Guadagnini of Trent.

While this battle against home teaching was being ruthlessly carried on by the officials, a new royal decree, No. 2191, of November 22, 1925, was issued, doing away with the provisions of decree No. 432, of January 22, 1925, regarding the giving of auxiliary German instruction in the schools.

This put a complete end to German instruction in the common schools. And thus the last possibility has been taken away from the German people of South Tyrol of having their children instructed in their mother tongue, either at school or at home. As soon as all the common schools shall have been Italianized,—and this will be a matter of only a few years,—35,000 German children will be affected. This will mean the creation of a situation such as exists in no other country of Europe. Italy herself has introduced a milder system in her colonies, where Arabic schools are provided for the native inhabitants.

How gravely these measures, aimed at the denationalization of the Germans of South Tyrol, endanger the religious interests of the people, appears from the words of Prince-Bishop Celestine Endricci of Trent, who, on April 15, 1912, directed a pastoral letter to the clergy of the Italian portion of his diocese—"Il Sacerdote Buono e i Nuovi Bisogni Pastoralì"—which contained the following passage concerning the danger of denationalization:

“The denationalizing of a country is not merely a violation of a natural right, but it also violates a positive right, in that such action damages the Christian education of the youth. Even the heathen philosopher Aristotle called language *organum disciplinae*. The mother tongue is an indispensable means for making pupils understand the great truths of the catechism, which are in any event difficult enough to understand, and for speaking to the hearts of children and rearing them in virtue. Whoever is charged with the duty of looking after the religious and moral future of the coming generation cannot remain indifferent toward attempts at denationalizing, which involve the moral impossibility of rearing children as Christians, especially when it is a matter of primary teaching in the common schools. The difficult and responsible task of education was entrusted by Christ to the Church, and the Church must therefore possess the means and the freedom required for the fulfilling of that task. But the responsibility of the parents is no less heavy in this important matter. Therefore, they are under no less obligation to maintain and further the mother tongue. Nothing can relieve them of this duty, imposed upon them by the natural law, confirmed by Christ. Whoever conducts himself otherwise, robs his own children of the moral possibility of Christian training,—the inheritance which all parents must leave to their children. . . .”

After pointing to the advantages of learning a foreign language in addition to the mother tongue, the Prince-Bishop continued: “But this [the learning of a foreign language] must be accomplished in such a manner that school training and education do not suffer by it, and this education must, from beginning to end, be carried on in the mother tongue. What we say here is a demand of sound reason and Christian conscience.”

When Prince-Bishop Endricci wrote these words every Italian community without any exception in Trent, then under Austrian rule, possessed its Ital-

ian public school. The words referred to the efforts of private organizations to establish private German schools alongside the Italian public schools in several places in the Trentino. They, therefore, have increased significance under present conditions, when every German school and all private instruction in German are forbidden for German children under penalty.

In those schools in which Italian has already been introduced as the language of teaching, prayers may no longer be offered in German. Under the law of October 1, 1923, now in force, religious instruction in the upper classes of all the common schools has to be given in the Italian language as soon as Italian has been introduced in these classes as the teaching language.

Apart from the districts to be dealt with later, Italian has already been introduced as the language of teaching into the three lower classes of the common schools throughout the province. With its introduction (beginning in the school-year 1926-27 with the fourth class) into the upper classes, religious instruction will, under the regulations already referred to, be carried on in Italian in these Italianized upper classes. In several purely German or mixed-language communities, in which all German school classes have been abolished since 1923, religious instruction must even now be given in Italian.

The royal school board at Trent, supplementing the decree of October 1, 1923, ordered that in the schools that had formerly been German, but had become Italian, religious instruction must also be given in Italian. Upon petition from Prince-Bishop Johannes Raffl of Brixen to the Holy Father, the latter intervened with the Italian Government, with the result that the order was temporarily rescinded, at least in part. But this was merely a temporary amelioration, as was evidenced by the issuing on January 10, 1924, of the administrative regulations referred to above for the carrying out of the royal decree of October 1, 1923, by which the use of the German lan-

guage in religious instruction was permitted only for the lower classes of the common schools.

(To be concluded)

Morbid Nationalism in America

The *Denver Catholic Register* says on this subject (Vol. XXII, No. 29):

“For the third time in recent months, the Pope has publicly condemned that Fascist spirit which regards the State as an end instead of a means, and that makes the individual a mere cog in the State machine. In addition to these condemnations, he has published the ban against the Action Française political policy which carries nationalism to an excessive limit. Nor, in the opinion of scholars, has he finished with the condemning of State-worship. This heresy has been growing all over the world. While it is not as widespread among Catholics in the United States as it is in some places [?!], it has obtained an iron grip on a large number of non-Catholics. The Scottish-Rite movement for federalization of education and ultimate elimination of every school except the public system is part of this program. The doctrine, so vehemently preached two years ago by a minority of the Colorado population, that regardless of what laws a State may pass it is the duty of everyone to obey (for instance the anti-Mass wine bill up at that time) was part of it. The rankly anti-American and un-Christian saying, ‘My country, right or wrong,’ is part of it.

That the State can do no wrong, and that whatever it decides for us must be obeyed regardless of the fundamental human rights violated, is the essence of this heresy. If it were to be accepted, we would necessarily have to hold that the American Revolutionary Fathers were criminals and that the Declaration of Independence and Constitution were foul error. Yet the doctrine is widespread in America today.

Among Catholics, the heresy manifests itself in a considerably less violent form. But are our people altogether free of it? A Spanish scholar recently said to the writer: ‘After the

French, you Americans stand next in morbid “patriotism.”’”

Time to Call a Halt

The Rev. Dr. Frederick Lynch, in the *Christian Century*, raises the timely question: What right have army officers, officers of defense societies, and members of the American Legion to set themselves up as censors of speech in America? That they are doing it, the Concord incident of last year and the recent incident in Atlanta testify.

It is a very serious question. These hyper-patriots would prohibit President Coolidge, Mr. Taft, Mr. Root, and President Butler from speaking if they dared. As it is, they only gnash their teeth when these men speak. But when others repeat what these four leaders are saying, they are mobbed and their meetings broken up. Often they demand the right to read beforehand what speakers are going to say, and sometimes they succeed in prohibiting a meeting. This has occurred again and again, and often the timid yield to these rough-necks.

We have seldom heard more “radical” utterances on military training than those uttered by President Coolidge before the American Legion two years ago. His speech made the militarists all over the country frantic. But any man who even proposes to discuss compulsory drilling of children in our public schools is liable to have eggs thrown at him by these censors.

Who appointed them? What business have they more than all the other millions of citizens to say what shall be said or to assume the so-called protection of the country? They have the same right that other citizens have, no more and no less, to express their personal views. But who elected them the defenders of the State against its best citizens? It is time to call a halt.

AT SUNDOWN

By Charles J. Quirk, S. J.

There was a gash across the sky,
A cruel gash of red.
I thought of God on Calvary,
Wounded from foot to head.

The N. C. W. C. News Service as Promoter of Dangerous Tendencies

The Catholic editors of the country are gradually awakening to the woeful inadequacy and unreliability of the National Catholic Welfare Conf. News Service, upon which so many of them have unfortunately come to depend.

The *St. Joseph's-Blatt*, published by the Benedictine Fathers of Oregon, and perhaps the most widely circulated of the German Catholic weeklies in this country, says (Vol. XXXIX, No. 10) that "the gentlemen who provide the news service sent out by the N. C. W. C. have once again made a foolish blunder by ascribing the disobedience shown by certain French Catholics towards the Bishop of Providence to 'Cahenslyism.' These gentlemen have learned nothing and seem to be stricken with blindness."

The *Baltimore Catholic Review*, in the leading editorial of its edition of March 11 (Vol. XIV, No. 16), protests "with all the vigor and indignation it can command" against a prayer recently sent out by the N. C. W. C. News Service, in which a Catholic priest, a Protestant minister, and a Jewish rabbi are said to have collaborated. This prayer, in the opinion of Archbishop Curley's official organ, "contains in it a negation of teachings of the Catholic Church." It is either "heresy" or "verges dangerously close to the brink of heresy."

It seems efforts were made by the Baltimore editor and others to prevail upon the N. C. W. C. News Service to "kill" (recall) the objectionable item, but the "official of the N. C. W. C. News Service who sent out the article, assumed the responsibility and told us that he would not order the article killed—that he had no intention of suppressing news."

And this in view of the fact that the N. C. W. C. News Service is constantly suppressing news of much greater importance to the Catholic public than this semi-heretical prayer concocted by a priest, a minister, and a rabbi, could possibly be. The *Review* gives a flagrant instance of such suppression in

the article from which we have been quoting.

"Several months ago," it says, "the *Review* published a speech delivered by Archbishop Curley before the Maryland Chapter of the International Federation of Catholic Alumnae, in which he said that the National Council of Catholic Men and the National Council of Catholic Women had failed. Some Catholic newspapers thought that item was news. These papers published excerpts from the Archbishop's speech as contained in the *Review*. Some of them praised him editorially; others, condemned him. Immediately after that speech the *Review* received from the N. C. W. C. News Service articles in praise of the National Council of Catholic Men and the National Council of Catholic Women. There seemed to the *Review* to be a studied effort made by the N. C. W. C. News Service to offset the Archbishop's remarks. . . . The *Review* to date has not seen one line sent out by the N. C. W. C. News Service concerning the Archbishop's speech in condemnation of the two organizations. Why? Was not censorship exercised? The *Review* has never taken issue with the officials of the N. C. W. C. Service in this matter. They were the ones to judge. The *Review* thought it strange, but let it go at that. But why does the head of the National Catholic Welfare News Service balk at the attempt made to have him recall a story that tends to weaken the faith of many readers who will not understand and who will not comprehend the danger?"

It would be a mistake to suppose that the sending out of this semi-heretical stuff was an inadvertent blunder. It was clearly inspired by a definite and deliberate tendency—the same tendency that has led the managers of the N. C. W. C. News Service to broadcast many items from different parts of the country about undue fraternizing between Catholics and non-Catholics, even Freemasons. Against this pernicious tendency the official publication

of the Diocese of Louisville, *The Record*, energetically protests in its edition of March 10 (Vol. XLIX, No. 10). We quote:

"Some weeks ago the *Record* received from the N. C. W. C. Service the account of a 'Good Fellowship' meeting at a Jewish Temple in Chicago, where a priest, a Protestant minister, and a Jewish rabbi were the speakers, and the rabbi gave expression to the same 'broadminded' sentiments that are put into the mouth of the 'priest' in *Abie's Irish Rose*, and to which no intelligent Catholic may subscribe. A week later we had the account of an affair at Floral Park, Long Island, at which two priests, two Protestant ministers, and a high Masonic official (advertised as such), addressed a Knights of Columbus banquet. The same week we had an account of the civic reception of a bishop in a northern diocese, where a Protestant minister as one of the principal speakers declared that he did not compromise his religion by welcoming a Catholic bishop, 'just as a priest would not compromise his religion by welcoming a Protestant dignitary'! Last week, we had the account of an affair in Chico, Calif., described as 'unique in the history of this vicinity—the most remarkable church service ever held in Chico'; where a Catholic, a Protestant, and a Jew took turns in a Methodist pulpit; and the Catholic, also described as a 'leading Knight of Columbus,' told the audience that 'the Knights of Columbus and the Masonic Lodge, two towers of strength whose ideals are compatible, should unite in a concerted effort for the preservation of American institutions.'

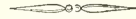
"It is, indeed, a remarkable church service where Catholic, Protestant, and Jew appear in a Methodist pulpit; and equally noteworthy of a Catholic to say, notwithstanding the formal pronouncements of the Church against Masonry over a period of two hundred years, that the ideals of that organization are compatible with the ideals of the Knights of Columbus! . . .

"Again, last week, an N. C. W. C. item from Champaign, Illinois, relates

that the pastor of a Protestant church at that place was leaving for Chicago to become State head of a division of Protestant church work there, and 800 Catholic students of the University of Illinois, led by a priest, assembled as a body to pay tribute to the Protestant minister. It does not appear that he was even identified with the university; hence the tribute described was the tribute of a Catholic body to a Protestant minister as such.

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"This week, comes the climax, and notwithstanding all that has gone before, one is hardly prepared for it. A despatch from N. C. W. C., dated Urbana, Illinois, March 2, announces that a priest, a minister and a rabbi, together 'have formulated a prayer, sweeping aside old racial and religious animosities and acknowledging kinship in the Fatherhood of God.' The prayer is not, of course a Catholic prayer; this in respect to the Protestant. It is not a Christian prayer; this in respect to the Jew. It is not as 'the best of all prayers,' addressed to Our Father; it does not hallow His Name, exalt His kingdom, offer submission to His will, confess dependence on Him or ask forgiveness of Him. In short, it is not a prayer of faith; it has as much meaning for a Brahmin or a Parsee, for Krishammurti, Brigham Young or Mohammed, as for a follower of Christ. . . . For a Catholic to say that 'one religion is as good as another,' means apostacy," and much more to the same effect, which is pertinent to the subject "Pantheon or Tabernacle" treated by the *Record* in its article, but less so to the subject, Blunders of the N. C. W. C. News Service, with which we are concerned here.

The N. C. W. C. News Service, by featuring this sort of information, shows that its managers are in sympathy with the dangerous movement against which the two episcopal organs quoted so justly protest. Quite evidently there is method in this madness, and unless something effective is done to curb the ex-Hearst journalists who have been imprudently put in charge of this important agency, the movement in question will poison Catholic public opinion and elicit from the Holy See a new condemnation of the "Americanism" which Leo XIII condemned in his famous Brief "Testem benevolentiae," unfortunately long since forgotten. *Videant consules!*

The Slaughter of the Innocents

A timely periodical, which is not as well known among the clergy as it ought to be, is the *Revue des Objections*, a monthly apologetic magazine edited

by Canon Coubé (Paris, 53, Avenue Bosquet). Every number contains practical contributions on questions of Catholic apologetics. A recent issue, for instance, briefly answered an objection that is sometimes made against the historicity of the slaughter of the Innocents as narrated by St. Matthew.

The objection is stated as follows: "The Jewish historian Flavius Josephus, who was a sworn enemy of Herod and has recorded his principal crimes, does not say a word about the massacre of the Innocents. Is this not a legend invented or gathered from some secondary source by St. Matthew?"

The *Revue* answers as follows: The statement of a reputable witness cannot be doubted except when there are positive and serious reasons for suspecting him to be in error. But the silence of Josephus is a negative argument and can be readily explained. The life of a child was hardly any more thought of at that time than the life of an animal. Tacitus thinks it strange that the Jews should have any scruples at putting to death their new-born children (Hist., V, 5). Vespasian and Domitian ordered all the surviving members of the House of David to be slain. Herod himself had his wife put to death, as well as his mother-in-law, his uncle, his brother-in-law, three of his sons, and a large number of rich Pharisees; he had even given orders—fortunately not carried out—to slay all the noted persons of Jerusalem immediately after his death, so that they might not rejoice at his passing away. The infants put to death at Bethlehem could not have been very many,—perhaps twenty or so. But what was this for a pagan prince of those days, who habitually played with the lives of his subjects? What above all was it for a monster like Herod? The slaughter of the Innocents was merely an occurrence that had no significance for the public and for history. Therefore the silence of Josephus is naturally accounted for and does not at all prove that St. Matthew either invented this episode or thoughtlessly copied it.

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Culture and Restraint

In the *Bulletin of Wake Forest College* (Wake Forest, N. C., Vol. XXI, No. 3) President William Louis Poteat makes some sane and timely remarks on "Culture and Restraint," which are well worth quoting:

Restraint is of a piece with culture, it is only another aspect of culture. It is compounded of moderation, reverence, and humility. Of moderation. There is neither culture nor virtue in excess. Poise and balance and respect for the integrity and insight of others result from a just view all around. Propagandists have little interest in the truth itself. The inferiority complex of the psychoanalysts throws light on the ardor of many extremists. We always become fanatical when we are afraid of facts which we dare not face, and it is easy to be intolerant and abusive. A genuine culture, not to say the Christian spirit, restrains such extravagance.

Irreverence is the advertisement of

a defective culture. You will allow me to say that this voyage of discovery in far lands has meant little to you, if it has not deepened your awe in the presence of the majesty of the sum of things. The deep vision of the microscope, the long vision of the telescope, those radiations which flash and dance in the vacuum-tube and frolic through seven feet of lead, the progressive achievements of organic life following the beckoning hand of God, the psychic inheritance of the race with its tragedies and triumphs, which has flowed down on you, the universe of spirit, invisible but real, which envelops all and penetrates all—I despair of you, my brothers, if in such a contemplation your spirits do not bow in reverence for what is beneath you, for what is around you, for what is within you and for what is above you.

Rich and varied and wide-ranging as our culture is, it has its limitations, and these will dispose us to humility.

For all the harvest of the new knowledge, for all our lately acquired control of the forces of nature and the limitless expansion of the universe in space and time, for all our new imaginative conceptions and our revised intellectual and moral attitudes, we have discovered that we have been occupied with the surface of things, not their inner meaning, with what goes on before our eyes, not the linking up of things, not their drive or direction. The problems which we have solved have only introduced us to new and deeper problems, and it now appears that the more we know, the less we know. In physics and chemistry and biology at every crucial point men say, "I do not know, I do not know." Science seems to be declining into nescience. And consider the field of personality now at length included in the natural realm. The physical principles and tests which break down at the interesting point in the investigation of things are even more disappointing when applied to thoughts, memory, emotion, faith, which constitute personality. Plato and St. Francis and Shakespeare and Lee have clearly a place in the natural order, and if science cannot explain them, one might ask if it has explained anything. The very conceptual apparatus for "explaining" the phenomena of personality remains to be invented. Ether and electron and ion are clearly inapplicable. There is no algebra of love. The attraction which draws two souls together does not vary inversely as the square of the distance. Accordingly, the crucial questions in all fields of inquiry are questions still. The great scientists—there are minor scientists as there are minor poets—admit their limitations and agree that there are spheres of reality to which their methods and instruments are inappropriate.

Permit me to press yet another fact which pricks the balloon of our conceit and reduces the most highly privileged of us to teachableness and humility. Consider how the body of knowledge itself seems to be falling to pieces. Not a little of the science of thirty years ago the science of today

appears to have discredited. Things have been smashed to atoms including the atom. The "elements" are composite and transmutable. The straight line is curved. The conservation of energy does not conserve. The stately law of gravitation shows signs of an unseemly levity. At a recent scientific meeting a paper was read on the subject, "The Vacuum, there is Something in It." What Huxley considered the most fundamental and universal antithesis in nature, matter and force, no longer exists. When a man was asked what was the difference between cherubim and seraphim, he replied that there used to be a difference between them, but they had made it up. Matter and force have compounded their differences and merged in electricity. What is a plain man to think? Is science a modern Saturn devouring its own children? Has science kicked its own bottom out, or only opened deeper abysses of mystery? In any case, we now know that we do not know as much as we thought we knew. We have been accumulating ignorance rapidly of late.

But, come to think of it, the discovery of a mistake is not ignorance, however wholesome a restraint it may prove upon our pride. It is discovery, an item of new knowledge. The moment between the discovery of a mistake and its correction may be a moment of darkness, but it is a prophecy of light. Such moments in the progress of science have been scored against it as a reproach and a demonstration of its unreliability. A book in biology or physics ten years old is out of date, it is said, and today's authoritative deliverance is likely to be changed tomorrow. But this attitude of devotion to truth, not to past formulations of truth, is precisely the ground of confidence in science. Some men like the cozy comfort of traditions securely barred against the chill and disorder of invasion from without. Give me the open windows and the fresh air blowing in from everywhere. For God is in His world, in every quarter of it, and there can be nothing so excellent or so commanding as to have Him

blow in on our smug conceit with a new revelation in the light of which our garnered knowledge looks like ignorance.

* * *

Manifestly science cannot discredit faith. The deeper things of nature and life are beyond its plummet. Materialism has lost what scientific support it once had. The scientist today is the fool of Scripture when he denies God and the spirit world. Almost unanimously men of science are taking the opposite attitude. They are feeling that a system of things out of which mind arose must itself be mental at bottom; that the order of the universe suggests an Infinite Intelligence, its beauty an Infinite Artist, its invisible ministries an Infinite Friend. They have done little beyond presenting examples of the miraculous, lifting the curtain on wonder. And we have to thank them for a greater universe and a greater God. With a clearer and ampler radiance the heavens declare the glory of God, and the solid firmament of the Psalmist, dissolved now into the expanse of the illimitable universe of stars, shows the divine handiwork with new and overwhelming impressiveness. And so I think of science as walking to and fro in God's garden, busying itself with its forms of beauty, its fruits and flowers, its beast and bird and creeping thing, the crystals shut in its stones and the gold grains of its sands, and coming now at length in the cool of the long day upon God Himself walking in His garden.

There is a grain of truth in the adage that blessings brighten as they take their flight. It is well that retrospection sheds an added luster over the good that has been; but recollection need not lessen appreciation of the good which now is.

The question to be considered first by a would-be writer is not, "How shall I write?" but, "Why should I write at all?" The answer is often very inadequate.

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Catholics and the Question of International Peace

To the Editor:—

It was a source of much gratification to those interested to note how sympathetically our more important and influential Catholic periodicals received the announcement of the forthcoming meeting of the Catholic Committee on International Peace. The articles appearing in the *Commonweal*, *Central-Blatt & Social Justice*, and your own highly esteemed FORTNIGHTLY REVIEW, were hailed as distinct contributions to the subject under discussion. At the same time it cannot be gainsaid that the amount of preparatory work to be done is stupendous. While fully and gladly recognizing the good will of the writers, one need only analyze the articles that have appeared thus far to sense the lack of definite principles and sound directives. The absolute and imperative need, on the part of American Catholics, of interesting themselves in this most serious problem and helping in its solution, is easily seen by those who have been heard from, but from their writings I for one would infer that one of the most fundamental tasks before the Washington meeting will be to give our people a clear conception of the idea of patriotism so vociferously proclaimed, yet so little understood. A mere repetition of the old scholastic doctrine, as it happens often enough, serves no purpose and will leave us far from the mark. The teachings of the old philosophers have to be brought in consonance with the times:—no easy nor grateful task, I grant.

If the article on "The Catholic Peace Movement" by Mr. W. F. Sands in the F. R. of March 1 represents the attitude of the more intellectually alert and active Catholics on this subject,—the same applies to the articles that have appeared so far in the *Central Blatt*,—then, without wanting to be a prophet, I venture to predict some rather rough sailing for the new Peace Committee. If I understand Mr. Sands' introductory remarks aright,

he seems to hold out this consolation to us: Yes, by all means, let us have peace; but none of us need worry that his patriotism will have to suffer.

How well the seed we have sown for so many years has borne fruit! Judging from what we see and hear even in the holiest places and on the most solemn occasions, Patriotism is the Big Brother (or should I say Bully?). And Peace???. Well, there is the position of scullery maid still open. If only those who ought to know would begin to realize even now how fulsomely we have been fed on Patriotism in season and out of season, and that these two ideas or isms—Pacifism and Patriotism—cannot have a place together as twins, as Mr. Sands seems to suggest, but that there must be a complete reversal of the parts played by both! I dare say that not one in a thousand of those who vaunt their patriotism before a bewildered public, could supply us with a clear and historically and philosophically correct definition of patriotism—a definition that would not run counter to the divine and eternal principles of charity and justice.

Surely, it would be temerity to deny the need of a sound and sane patriotism; but it must be guarded just as carefully as we guard fire. Both serve a very useful purpose, but both call for judicious watching. Only the blind will fail to see how far astray an exaggerated patriotism can lead us with such examples before us as Fascism and its excesses in Italy and the Action Française in France. And, if we read the signs of the time correctly, the same state of affairs retards the unification work between the Church and the Orthodox Eastern Slavs in Europe to-day.

It is somewhat amusing to see Mr. Sands' mortal dread of the word "pacifist." Yet, there is a true and noble Catholic pacifism, and no less a scholar than the editor of the *Stimmen der Zeit*, the foremost Catholic review in Central Europe, Fr. Henry Sierp, S. J., has called the late Pope Benedict XV an "avowed pacifist." European Catholics, who are far in advance of American Catholics along intellectual

lines, have officially adopted this name and proudly call themselves Catholic pacifists in several countries.

No doubt, if we shall follow in the footsteps of Benedict XV and such men as Vanderpol, Sagnier, Sturzo, Stratmann,—to name only a few, but perhaps some of the most important ones,—our work will be abundantly blessed, for we shall stand on solid ground. The work of Father Stratmann, O. P., entitled *Weltkirche und Weltfriede*, is truly a classic and indispensable to a student of the most burning question of the hour, the question of International Peace.

(Rev.) F. Drees

Columbus, Ohio.

Speaking of the latest attempts to disprove Père M. de la Taille's theory of sacrifice, as developed in his great work, *Mysterium Fidei*, a writer in *Pax* (No. 81) says: "The main argument of *Mysterium Fidei* is historical; it can be traversed only by showing that tradition is not as Père de la Taille makes it out to be. There have been so many theories put forward and abandoned that no one need be surprised if in time Père de la Taille's theory goes the way of all the rest. But what is needed is a history of the idea of sacrifice as applied to the Redemption and to the Mass; an investigation of the totality of the data, rather than attempts by deductions from the Tridentine definitions to show that any particular theory is not in harmony with them. The whole problem consists in the fact, so ably pointed out by Franzelin, that the *distincta determinatio notarum essentialium* is not contained in the definition, which gives only some *notae generaliores*. Only historical investigation of tradition, and above all of the Liturgy itself, can avail to settle the *quomodo sit* of this problem, after so much a *priori* speculation has failed to give any certain results."

Give me the radius of any man's intelligence, and I will describe the circumference of his intolerance.—U. S. Senator James A. Reed.

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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The Religious Nature of Scouting

Catholic advocates of scouting in the United States have frequently underestimated the religious aspect of the scout movement while emphasizing its recreational and educational features. Scouting, according to its founder, is based on "duty to God." This means religion, and for the Catholic boy it means the revealed religion of Jesus Christ.

Scouting derives its character-training influence from its religious foundation. In Catholic scouting, the ethical scout code is elevated by religion and interpreted in the light of the truths of revelation. The aim of Catholic scouting is a supernatural one, and religion is the all important element. The scout code and the technical apparatus which scouting offers, supply added incentives and opportunities for the practice of the Christian virtues.

But the aim of the Boy Scouts of America, whose religious policy is peculiar and distinctive among all scout organizations, is primarily to develop good citizens. A good citizen, it is argued, must have religious principles. Therefore, a scout is religious and reverent. It is obvious that, from the Catholic standpoint at least, this changes the place of religion in the scout programme entirely, and cannot but lead to indifferentism. Scouting, in such a view, becomes an independent agency coöperating with the Church. Catholic scouting on the other hand is entirely dependent on the Church authorities, on account of its religious character.

For these reasons it seems clear that the distinction between Catholic scouting and Catholic membership in the Boy Scouts of America is a fundamental one, and that approvals given to Catholic scouting in other countries cannot be cited as evidence of the approval of Catholic membership in the Boy Scouts of America.

In England the idea of distinctly Catholic scouting for Catholic boys is stressed. The Catholic troops are known as such and bear distinctively Catholic names. The *Catholic Times*

of London and Liverpool recently referred to Catholic scouting as a means of surrounding boys with a Catholic atmosphere during free time, promoting attendance at Mass, reception of the Sacraments, keeping Catholic boys together and helping them to become good Catholics. The *Catholic Times* further stated that the religious nature of scouting is of Catholic origin, that the scout law is drawn from the laws of the Catholic knights, and that it is a veritable rule of life after St. Benedict's own heart.

But even in England, Catholic scouting has not made the progress that might have been expected. There are difficulties arising from the use of the scout code and the technical apparatus of scouting, with various denominations, whose diverse evaluations and interpretations of scouting often cause confusion in the minds of Catholics.

Misunderstandings of this kind may serve to hinder the spread of the movement. However, in England, since the religious nature of scouting is emphasized in Catholic ranks, there is not the danger that exists in the United States of Catholic boys joining non-Catholic troops.

In Germany the movement has turned into an erotic naturalism. There is no Catholic scouting in Germany or Holland.

In Catholic countries the religious nature of scouting has always been emphasized. In Italy, tribute is paid to the vocations developed among the Catholic scouts and their edifying attendance at religious exercises. Reports from France on Catholic scouting stress the fact that the Catholic scout movement is inspired by the principles of Catholic doctrine and that the good results must be attributed to the fact that the boys are Catholic, and not to the fact that they are scouts. In papal approvals of scouting, emphasis is laid on the point that the object of the movement is a *spiritual* one.

Since the movement is distinctly religious, it is hard to see how in a Protestant country it can function for Catholic boys under community auspices.

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-TO ST. CHARLES

St. Louis

If the hoped for results are to be obtained, scouting for Catholic boys must evidently be made Catholic all the way through, and must be placed under the jurisdiction of the Church.

Sponsors' Day—A Good Suggestion

Father Stephen Klopfer makes an excellent suggestion in the March number of the *Deaf-Mute's Friend*, of which he is one of the editors. It is to extend the growing custom of observing Mother's Day and Father's Day into the realms of spiritual relationship, as recognized by the Church in godfathers and godmothers in Baptism and Confirmation.

"In accepting the honor of sponsorship, particularly at Baptism," says Fr. Klopfer, "the godfather and godmother pledged themselves before the Redeemer and to the Church for the loyalty and fidelity of the child, promising to lend their gentle aid and kindly direction towards the Christian education of this child adopted into the

brotherhood of Christ and sonship of God. Sponsors' Day will offer a splendid opportunity to renew and sanctify the relationship established at Baptism, it will in itself give evidence to God and His Church of the fidelity to the trust imposed and assumed on that happy occasion. It will impress upon the younger generation the seriousness of this relationship; the sponsors will give more thought to their obligations, and the godchildren be the more inclined to accept the sponsor as a big brother and big sister amid the dangers and temptations besetting the days of youth.

"Suppose we designate the second Sunday after Easter, on which we hear the gospel of the Good Shepherd, Sponsors' Day?"

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and colored with the complexion of thought.

Notes and Gleanings

The *Baltimore Catholic Review* has done a real service to the cause of Catholic education by reprinting in the form of a brochure (*Catholic Education—Catholic (?) Foundation Plan*) Archbishop Curley's strong article against the so-called Catholic Foundation Plan for taking care of Catholic students at secular universities. The article was originally printed in *Columbia*, whose editor emasculated it. As the Archbishop truly says, the Catholic Foundation Plan "is anything but Catholic; it is positively anti-Catholic; it is destructive. It rests on a falsification of Catholic principles. It springs from a false philosophy of Catholic education. . . . It is a plan to tear out the foundation of the Church's splendid edifice of Christian education built up in America by zealous prelates, priests, and people. 'An enemy hath done this.'" How this plan could be put forth under the auspices of Cardinal Mundelein and the bishops of the State of Illinois is a mystery which has not yet been cleared up. We trust Archbishop Curley's brochure will lay the ghost for good.

In a note to the pamphlet just mentioned, Archbishop Curley adds the gratifying information that the Knights of Columbus, who had interested themselves in the plan proposed by Fr. O'Brien for the State University of Illinois, "have begun to see the light and are no longer interested in the destructive Foundation Plan." Their official organ, the *Columbia*, so far as we are aware, has not yet apologized for emasculating Archbishop Curley's article—a *felix culpa*, by the way, as it moved His Grace to give the article as a public address and have it widely printed in the press, thus securing for it a publicity and a degree of attention which it probably would not have received had it appeared merely as a contribution to *Columbia*.

It may be well to emphasize the distinction between the so-called Catholic

Foundation Plan and the Newman Club idea. The latter, says Dr. Curley, "is an attempt, and not a very successful one, to save from shipwreck of faith and morals the Catholic youth who *de facto* are in attendance at secular schools. Its principle is the one actuating our work of religious instruction done for the children who, for one reason or another, are going to public grammar and high schools. The Foundation Plan is an invitation to all Catholics to attend secular schools as the proper place for the formation of Catholic leaders on the foolish theory that a little religious instruction given in a college near-by will save Catholic students from contamination. It would wipe out of existence by force of the false principles on which it rests every Catholic college and university in our country." If the Foundation Plan fails, the Archbishop of Baltimore may claim the credit. It is an accomplishment deserving of the Red Hat.

Msgr. A. Farges, in his *Mystical Phenomena* (English edition, p. 22) speaks of St. Lawrence "stretched on his gridiron." *Pax*, the excellent quarterly magazine published by the Benedictines of Caldey, calls attention to the fact that "the account of the roasting of this martyr on a gridiron and, indeed, the whole of his *acta*, are now regarded of very doubtful authenticity." To those of us who have been studying the late Msgr. Holweck's *Biographical Dictionary of the Saints*, this is nothing new; but there are many, in this country no less than in Great Britain, who draw their information about the Saints from legends instead of history.

During a recent lecture at Manchester, England, Dr. Rendel Harris exhibited a yellow glass cup, which is believed to have been made at Sidon in the first century A. D. It bears round the rim these words in Greek, "What are you here for? Be merry," which has suggested the theory: (1) that this cup might be similar to those used at the Last Supper, and

(2) that when saying shortly afterwards to Judas, "Friend, whereto art thou come?" Our Lord used the above Greek drinking formula. But there is no proof either that such cups were used at the Last Supper, or that Our Lord spoke in Greek (instead of Aramaic) to Judas. As the *Manchester Guardian* remarks, "The words which Jesus spoke are such as under such circumstances He might reasonably and naturally have spoken had there never been such drinking-cups or no such inscription on them."

From a current pamphlet many will learn for the first time, perhaps with surprise, that the Society of Mary, too, has a third order, through which the privilege of affiliation is extended to the clergy and laity. This privilege, addressed to each member personally by the Superior General of the Society, entails a share in the merits of all the prayers, labors, and works of the Society. There are two classes of affiliated persons: (1) those to whom the privilege is granted in consideration of services rendered; (2) those who make an explicit promise to regulate their life in the world according to the spirit of the Society of Mary, to take a personal interest in its works, and to cooperate therewith as far as it lies in their power to do so. Full information concerning this "Third Order" is contained in the pamphlet mentioned, *Affiliation with the Society of Mary*, copies of which can be had gratis from the Maryhurst Normal School, Kirkwood, Mo.

Father Joseph Schröteler, S. J., has contributed to *Schule und Erziehung*, a German educational review, a paper on the Catholic School System in the U. S., which has been reprinted in pamphlet form (Druck von L. Schwann, Düsseldorf). The author gathered his data on an American tour made in the summer of 1926. He shows himself on the whole quite well informed. We are glad to see him take an energetic stand against the so-called Foundation Plan of Fr. John A.

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- Pohle-Preuss, Mariology. With an Appendix on the Worship of the Saints, Relics, and Images. 4th ed. St. Louis, 1922. 85 cts.
- Garesché, Edw. F. (S. J.). Sodalties for Nurses. Milwaukee, 1926. \$1.
- Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.
- Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.
- Chapman, M. A. The Faith of the Gospel. Brief Sermons for the Sundays of the Year. St. Louis, 1926. \$1.50.
- Gier, Wm. (S. V. D.). Wie lernt man gut beten? Kurze Anleitung zur guten Verrichtung der wichtigsten geistigen Uebungen. Steyl, 1922. \$1.
- Pesch, T. (S. J.). Das religiöse Leben. Ein Begleitbüchlein mit Ratschlägen und Gebeten, zunächst für die gebildete Männerwelt. 23rd ed., Freiburg, 1922. \$1.
- Siebertz, P. Wunder im Weltall. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- Lanslots, D. I. (O. S. B.). The Priest and his Mission. N. Y., 1926. \$1.50.
- Blazy, J. Blessed Bernadette Soubirous. Tr. by Msgr. C. Payne. London, 1926. \$1.50.
- A Sister of Notre Dame. A Simple Life of Our Lady for Children. With 20 illustrations. London, 1926. 60 cts.
- Pius XI. Ansprachen an die deutschen Pilger im Jubeljahr 1925. Mit einem Originalbildnis Sr. Heiligkeit. Freiburg, 1926. 80 cts.
- Chesterton, G. K. The Catholic Church and Conversion. New York, 1926. 85 cts.
- Witkopf, Ph. Johann Peter Hebel: Gedichte, Geschichten, Briefe. Freiburg, 1926. \$1.20
- Clement, Fr. (S. D. S.). The Eternal City. Album of Views of Rome with descriptions. Rome, 1925. \$1.50.
- McCloyey, J. A. (S. J.). The Republic and the Church. (Sermons.) St. Louis, 1927. \$1.
- Blosius, Abbot. A Rule of the Spiritual Life. London, 1926. 85 cts.

THE FORTNIGHTLY REVIEW

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St. Louis, Mo.

O'Brien. But we fear he has much too high an opinion of the N. C. W. C., which so far has really accomplished but very little, in educational as well as other matters. The author concludes by saying, and in this we agree with him, that the future of Catholicity as a cultural factor in the U. S. will depend mainly on the manner in which we American Catholics solve the problems of Catholic education. Our chief problem at present is how to get all the Catholic children in the country into Catholic schools. It is a notorious fact that about half of the total number attend non-Catholic schools,—which is anything but a promising omen for the future.

Father John McGuire, S. J., who occasionally contributes to the F. R., has a virile article in a late issue of the *Baltimore Catholic Review*, in which he says that “the leakage from the Church is great [in this country] and the unsound ideas propagated by not a few Catholics . . . keep millions out of the true fold.” In his opinion we have much more to fear from foes within our gates than from external enemies. He concludes with the following significant passage: “Despite papal condemnation, Modernism is not dead at the root, new shoots are springing from the trunk. False prudence, moral cowardice, trimming, compromise in matters of faith and morals may curry favor with those who are of the earth, earthly, but to Catholics worthy of the name such things bode ill for Christ’s revealed truths and man’s eternal salvation.”

The habit of allowing one’s self to brood over one’s failure to understand this or that doctrine which has been revealed to us by God Himself, is one that should be got rid of without delay. There are in the natural order such a multitude of things about which we must acknowledge our ignorance, that we may well take on trust, like the little child, those truths in the supernatural order which Our Father has told us.—*Ave Maria.*

Current Literature

—We hasten to recommend to our readers, before the passing of the Lenten season, the latest “Timely Topics” brochure of the Central Bureau of the Catholic Central Verein, *The Death of the Cross [rectius: Christ’s Death on the Cross]: A Physiological Study* by Dr. E. Le Bec, translated by Rose Schuster, and first published in the *Catholic Medical Guardian*. While the mental anguish of our Lord has often been made the subject of meditation, this brochure for the first time presents a distinguished surgeon’s description of the physical tortures that led up to and caused the death of Jesus on the Cross. Its perusal will help us to realize the appalling tortures accepted by the Son of God and endured by Him for the love of mankind, until His vital energy was utterly exhausted. The brochure is aptly illustrated by a picture of the Crucified Saviour by Matthias Grünewald and a beautiful set of the Stations of the Cross by Gebhard Fugel. (Central Bureau, 3835 Westminster Place, St. Louis, Mo.; 12 cts. the copy; \$7.50 per 100.)

—The first two chapters of *The Priest at the Altar*, by Dom Ernest Graf, O. S. B., serve as a preliminary to the treatment of Holy Mass. Frankly, we are disappointed with the first chapter on “The Liturgy.” The author evidently intends to counteract the common tendency which identifies liturgy with ceremonies, *i. e.*, external forms. But he fails to give a definite notion of what the liturgy really is. He says: “If rites and ceremonies, music and vestments are the body, faith, hope and charity—the worship of mind and heart—constitute the soul of liturgy.” In other words, the objective externals and the subjective internals together make up the liturgy. Surely, this is not the teaching of the liturgical movement; on the contrary, such a notion rather shows the necessity of a liturgical movement. The liturgy is the principal ordinary means by which Christ continues on earth those acts by which He brings salva-

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tion to His people. It is the celebration and re-presentation (making present) of the work of the Redemption and the application of its fruits to the faithful. There is something divine and deifying about it. Rites and ceremonies, music and vestments are the outward organic expressions (the shell) of the living and life-giving liturgy (the kernel). The second chapter traces the historical development of the liturgical vestments and notes the "symbolic" meanings attached to each during the Middle Ages. The remainder of the book is taken up with a historical and devotional treatment of the prayers and ceremonies of the Mass. The emphasis is on their historical development, and here the author has gathered much valuable information from such authorities as Duchesne, Fortescue, Cabrol, etc. The book is written in popular style and provides interesting and instructive reading; but it lacks an index as well as a bibliography of the works consulted. We still await a book in English to tell us what the re-enactment of the Sacrifice of Calvary should mean in our daily spiritual life. (Jos. F. Wagner, Inc.)—M. B. H.

—After revising the sixth and seventh editions of the late Dr. F. X. von Funk's *Lehrbuch der Kirchengeschichte*, Dr. Karl Bihlmeyer, Funk's successor in the chair of Church History in the Catholic theological faculty of Tübingen, has undertaken to rewrite that classical but somewhat antiquated work completely, under the title, *Kirchengeschichte auf Grund des Lehrbuches von F. X. von Funk neu bearbeitet*. One needs but to glance at

any chapter of the first section, recently published, to perceive that the work has become a new one, up to date in every respect, and more perfectly adapted than the original to the purposes of a text-book for college and seminary study. Dr. Bihlmeyer's command of the literature of his subject is complete and his accuracy in every detail truly admirable. There are two English versions—both inadequate—of the original Funk: these had best be junked and a new translation made as soon as Dr. Bihlmeyer's revised and reconstructed version of the work is complete. The first volume, comprising 294 pages, brings the story up to the Trullan Council of 692. We presume there will be two more volumes of considerably larger dimensions. (Paderborn: Ferdinand Schoeningh).

—Part II of Father M. Meschler's explanation of the Ignatian Exercises will be welcomed with pleasure by all lovers of the interior life: *Das Exerzitienbuch des hl. Ignatius von Loyola, Zweiter Teil, Ausführung der Betrachtungen*. It takes up the schematic "points of meditation" of the thirty-days' retreat, and develops their thought-content in a detailed manner, as a help to meditation and an aid to a comprehensive grasp of the asceticism of St. Ignatius. Father Meschler, who speaks from an exceptionally long experience as a trainer of Jesuit novices, gives us one of the best interpretations of the Spiritual Exercises of the soldier-saint, who only recently has been raised by our Holy Father to the dignity of universal patron of spiritual retreats the world over. Volume III, just published, brings the work to a

conclusion. During the author's life, this work was available only to his fellow-religious. This edition, by W. Sierp, S. J., is for the general public and should arouse much interest in spiritual directors everywhere. (Herder).—J. A. P.

—Leo Wolpert's *Unterwegs zur Heimat* (Herder & Co.) is a collection of devotional readings for the Sundays of the year, which are embellished with many historical facts and interesting anecdotes.

—A modern writer has prudently advised spiritual-minded souls: "Use the life of Christ and the rich thought of God as subject-matter of reflection and as a source of spiritual power." In it, he urges, we find "a sphere of gigantic ideas and ideals concentrated and rendered human in a personality of incredible charm and pathos." It is to make this life of Christ, the Gospel story, that is, more attractive and interesting, that Father Robert Eaton has compiled a useful booklet of 64 pages, *A Guide to the Life of Our Lord*. Simply and briefly he shows the connection and mutual interdependence of the Evangelists, and explains the key-thought that characterizes each of the sections of the Gospel text. An analytical table of events with Scriptural references, from the Annunciation to Pentecost (Acts), completes the little Guide. (B. Herder Book Co.).—J. A. P.

—With all our multiplication of spiritual literature it is not often that one has the good fortune of finding so fundamental, clear, and practical a treatise—simple and popular withal—as the Jesuit Father Victor Cathrein's recent little work, *Die lässliche Sünde und die Mittel zu ihrer Verhütung*. Specially helpful are the author's words on the sources of sin and on temptations in particular. (Herder).

New Books Received

Studentisches Taschenliederbuch. Herausgegeben von Dr. Heinrich Gassert. xix & 223 pp. 16mo. Herder & Co. 65 ets. net.

Leitfaden der Krankenpflege. Mit besonderer Berücksichtigung der Vorschriften für das Krankenpflegeexamen, nebst einem Fremdwörterverzeichnis, von Dr. Adolf Oberst. 3te vermehrte Auflage mit zahlreichen Abbildungen im Text. x & 233 pp. 12mo. Herder & Co. \$1.75.

The Memoir of a Mother. iii & 57 pp. 4x7 in. San Francisco, Calif.: The Gilmartin Co.

The Eucharistic Priest. Reflections on the Bl. Eucharist as the Center and Inspiration of the Sacerdotal Life. By the Mt. Rev. Alexis H. M. Lepicier, O. S. M., Archbishop of Tarsus. 218 pp. 12mo. Benziger Bros. \$2 net.

Affiliation to the Society of Mary. 22 pp. 16mo. Kirkwood, Mo.: Maryhurst Normal School. (Pamphlet).

"*My Sacrifice and Yours*." By Virgil Michel, O. S. B., St. John's Abbey. (Popular Liturgical Library, Series I, No. 3). 62 pp. 16mo. Collegeville, Minn.: The Liturgical Press. 25 ets. (Wrapper).

Catholic Education—Catholic (?) Foundation Plan. By the Mt. Rev. M. J. Curley, Archbishop of Baltimore. 20 pp. 16mo. Baltimore, Md.: The Baltimore Catholic Review. (Pamphlet).

Das katholische Schulwesen in den Vereinigten Staaten von Nord-Amerika: Sein Stand und seine Probleme. Von Joseph Schröteler S. J. (Sonderabdruck aus *Schule und Erziehung*, 1. Heft, 1927.) 22 pp. 8vo. Düsseldorf: Druck von L. Schwann.

Dies Irac. The Sequence of the Mass for the Dead Dogmatically and Asectically Interpreted for Devotional Reading and Meditation by the Rev. Nicholas Gühr, D. D., Author of "The Holy Sacrifice of the Mass." Translated from the Fourth German Edition by the Rev. Joseph J. Schmit. iv & 184 pp. 12mo. B. Herder Book Co. \$1.50 net.

The Death of the Cross. A Physiological Study by Dr. E. Le Bee, Paris. (Timely Topics Series No. XXIV). Illustrated. 24 pp. 16mo. Central Bureau of the Catholic Central Verein, 3835 Westminster Pl., St. Louis, Mo. 12 ets.; \$7.50 per 100. (Pamphlet).

Freemasonry. By the Rev. Herbert Thurston, S. J. New Edition Revised and Enlarged. 30 pp. 16mo. London: Catholic Truth Society. (Pamphlet).

Words of Encouragement. Notes of Instructions delivered by Rev. Daniel Considine, S. J. Arranged by Rev. F. Devas, S. J. 64 pp. 32mo. London: Catholic Truth Society. (Pamphlet).

England and the Foreign Missionary Movement 1838-1926. By Lieut.-Col. Francis J. Bowen. With Foreword by Cardinal Bourne. 36 pp. 16mo. London: Catholic Truth Society. (Pamphlet).

Communism. C. T. S. leaflet. 4 pp. 12mo. London: The Catholic Truth Society, 72 Victoria Str. S. W. 1. [Leaflet].

A SPRINKLE OF SPICE

Teacher: "Bessie, name one bird that is now extinct."

Little Bessie: "Dick."

Teacher: "Dick? What sort of a bird is that?"

Little Bessie: "Our canary. The cat extinted him."

WASTED ENERGY

Old Evolution sadly shook his head,

As he did gaze upon the modern miss;
"I work," he said, "for many centuries,
And in the end produce a freak like this."

—*Cincinnati Enquirer.*

After a sermon by a certain Anglican dean, whose party leanings were a little undecided, two clergymen were discussing it in the presence of a bishop. "It struck me," said the one, "as being rather Low."—"How very singular, now," rejoined the other: "I thought it rather High;" and then appealing to the prelate, he asked: "What did you think of the sermon yourself, my lord?"—"Why," replied the wary bishop, "I thought it rather long."

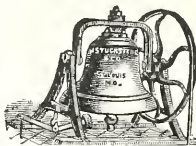
Henry Wheeler Shaw, better known as "Josh Billings," auctioneer at Poughkeepsie, N. Y., and American humorist, advises: "Rise early, work hard and late, live on what you can't sell, give nothing away, and if you don't die rich, and go to the devil, you may sue me for damages."

A Scotchman wanted to be married in the chicken yard. When the minister asked for the reason, he answered that the chickens can eat the rice.

An Interesting Letter.—Dr. Ed. Everett Hale tells an amusing rebuke once given by Thomas Baily Aldrich to Prof. E. S. Morse (not the inventor of the telegraph) for the latter's illegible handwriting. According to Dr. Hale, Mr. Aldrich got back at the professor in this wise: "My dear Morse: It was very pleasing to me to get your recent letter. Perhaps I should have been more pleased had I been able to decipher the same. I have not been able to master any of it beyond the date, which I knew and the signature, which I guessed at. This is a singular charm in a letter of yours; it never grows old; it never loses its novelty. One can say to oneself every morning: 'Here's that letter of Morse's. I haven't read it yet. I think I'll take another shy at it today, and maybe I shall, in the course of a few months, be able to make out what he means by those t's that look like w's and those i's that have no eyebrows.' Other letters are read and then thrown away, but yours are kept for ever—unread. One of them will last a reasonable man a lifetime. Admirably your T. B. Aldrich."

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The Fortnightly Review

VOL. XXXIV, No. 8

ST. LOUIS, MISSOURI

April 15, 1927

Peace Movements in the Catholic Church

By the Rev. Gregory Feige, Columbus, O.

When, after a continuous carnage of four years, Europe at last took time to count the costs, these proved to be so appalling that no further argument was necessary to demonstrate the futility and also, in a sense, the immorality of war. The staggering figures of 10,000,000 known dead soldiers, 3,000,000 presumed dead, 13,000,000 dead civilians, 20,000,000 wounded, 3,000,000 prisoners, 9,000,000 war orphans, 5,000,000 war widows, and 10,000,000 refugees, gave birth to the silent but sacred resolve in the minds of thinking men: "Never again!" To prevent by all possible means a repetition of such a catastrophic event became the avowed purpose of many organizations which until then had paid but scant attention to the problem of international relations and peace. With every year this direct and indirect movement for peace has grown, until to-day it is included in every social platform.

It is obvious that neither the Catholic leader nor the Catholic layman can be a disinterested spectator in these movements and developments. On the contrary, the Church may rather be considered as the spiritual originator and leader in the fight for peace, and if we can speak of any movement at all in the Catholic Church to-day, it is *par excellence* the movement for peace. For ever since the outbreak of the World War caused the saintly Pius X to die of grief, the successors of St. Peter have had but one motto: Charity and peace among the nations. It was the voice of Benedict XV alone which was heard above the clash of arms, urging, praying and planning for peace. He made concrete proposals and with his dying breath

offered his life for the peace of the world. The definite peace ideals of the pontificate of our present Holy Father are clearly set forth in his first Encyclical, "*Ubi Arcano*," with its unmistakable message of "*Pax Christi in Regno Christi*."

With the receding tide of passion, hatred, and distrust, reason began to reassert itself gradually among the former enemy nations. The word of the common Father of Christendom was heeded more and more, and Catholics began to do what they had hitherto almost universally neglected,—they organized for peace. The success of such organizations and their real test can best be gauged by the attitude and interrelation among the former opponents in Europe, France, Germany, Austria, and England.

The French Catholics, who were perhaps most seriously affected by the virus of the disease of the 20th century, nationalism, are active in working for a better understanding, for a new orientation. There is in France a great spontaneous movement for peace, though as yet there is no all-embracing central association uniting all efforts and steering a strong clear course. Many articles which have appeared of late in various Catholic papers, espousing the cause of peace and international good-will, give proof of a growing change in public opinion. The most remarkable happening in this connection was the 18th "*Semaine Sociale*," held in Havre during the first week of August, 1926. The theme was "International Life," which gave a splendid opportunity to such peace leaders and advocates as Yves de la Brière, Valensin, Romier, *et al.* to pre-

sent their ideas to a large and sympathetic audience. A perusal of the speeches will be a revelation to all who regard French Catholics as the last word in nationalistic intransigence. Special mention is due to the more political movement, "Jeune République," of *M. Marc Sangnier*. In the days of 1919, when the political atmosphere in Europe was heavily charged with hatred and vindictiveness, it took more than ordinary courage to step before the French people and preach the gospel of international friendship. Marc Sangnier had that courage. In 1920 he inaugurated annual congresses on a democratic, international, peace-spreading basis, and last summer, at the 6th Congress in Bierville, he was able to reap in triumph from seeds sown six years before in derision. Thousands, especially students, came from all lands to be his guests and proved by living example that Teuton and Celt, Slav and German, Latin and Anglo-Saxon could be brothers and co-workers. The Congress radiated enthusiasm and resulted in staunch resolutions of regeneration and reform. To these signs of French Catholic peace activity must be added the individual and group participation in various Catholic international associations, and last, but by no means least, the rapidly increasing membership of the *Eucharistic Peace Work* among the clergy and religious communities. If these are admittedly movements of a minority, they are nevertheless straws which show which way the wind blows.

In the German-speaking parts of Europe the peace movement among Catholics is best reflected in two major organizations. One is the "*Friedensbund Deutscher Katholiken*," which is an affiliation of Father Metzger's "White Cross League" of Graz (Austria), and the other is the well-known "*IKA*," (*i. e.*, International Catholic Action). While the former is composed mainly of university students and alumni, the latter fosters the spread of peace ideals among the masses of the people. The various congresses and conventions are attracting

an ever increasing amount of attention, while swelling the ranks with converts. There is every hope that these congresses are rapidly outgrowing the inspirational stage and approaching the first lap of practical, organized, international coöperation. Where Germany leads others in the peace movement, is in the scientific basis of its Catholic pacifism as expressed in the official "Richtlinien" (constitution) of the "Friedensbund." These are based on the epochal book, *Weltkirche und Weltfriede*, by the renowned Dominican, Francis Stratmann.

Among the various press and platform utterances those of Austria's Prelate-Chancellor Msgr. Seipel, carry more than ordinary weight. Being perhaps Europe's most far-sighted statesman, his repeated and earnest appeals to work for the peaceful reorganization of Europe are valuable factors in sustaining and furthering the movement. As in other countries, so in Germany, the cause of peace is championed by a minority and progress seems slow; but it must be remembered that Germany's overtures of good-will will be received with great skepticism by many as long as no authoritative voice opens an avenue of hope for the relief of certain unjust articles in the treaties of Versailles and St. Germain, and as long as an army of occupation seems to belie all sentiments of peace and friendship on the part of the former Allies. Under such circumstances the movement represents necessarily tedious up-stream effort, but in spite of all handicaps there has been and is a steady advance.

Catholic opinion in England is far in excess of its numerical proportion; for the Catholics have an intellectual élite which is highly respected. A peace movement pledging itself to spread the "Peace of Christ in Christ's Kingdom" has solidified into the *Catholic Council of International Relations*, which received a tremendous impetus when the "IKA" held its annual congress at Oxford, in August, 1925. The Council keeps a permanent secretary and office in Geneva near the League

of Nations, in order to be in touch and ready to coöperate with the Catholic international peace movement. To this Catholic Council also belongs the credit of centralizing and unifying the different Catholic international peace efforts by the foundation of the *Confederatio Internationalis Catholica* with a permanent secretariate in Rome.

Similarly in Holland, Belgium, Poland, Italy, and elsewhere the peace movement has found many supporters, sponsors, and well-wishers among the influential members of the clergy and laity. It is not without significance that in most countries leading members of the hierarchy patronize, commend, and coöperate with the movement. It may perhaps be dimly felt by the hierarchy that an offset is necessary for having in all countries lent its moral influence to war, by pronouncing (on each side) the national cause as unequivocally just and justifying force.

No country has probably contributed so much to international friendship as little Switzerland. In these activities the Catholics have no small part. This is in a great measure due to the presence of the League of Nations, but also to Switzerland's geographic position. It must be clear to all unbiased observers that, in spite of shortcomings and omissions, the honest endeavors of the League, its undeniable successes, its high moral purpose and tone, produce a continuous and favorable reaction, which strengthens and encourages all peace movements and international *rapprochements*. At the point of fusion or division of the two languages, French and German, lies the medieval town of Fribourg. Here the Catholic University, with its cosmopolitan student body, has had a large share in originating and developing international peace organizations. The most important of these is the "*Pax Romana*," an international association of Catholic students to promote good-will. In origin and initiative the fruit of Swiss, Dutch, and Spanish student-collaboration (to insure it against suspicion in German and allied ranks) it soon grew through skilful guidance and

The last two annual congresses, in Bologna (1925) and Amsterdam (1926), were impressive public demonstrations of the seriousness of purpose of its members and the practicability of its object. The "*Pax Romana*" counts among its members students and alumni of all countries of the Old and New World, with the exception of—we must sadly admit it—the United States of America. (It is to be hoped that the National Catholic Alumni Federation and the Federated Newman Clubs will not allow the silent reproach of this omission to exist much longer.) The congresses of the *Pax Romana* are held each year in the country of the student-president who holds office for that year. The next congress will be held in Poland in the summer of 1927.

Somewhat less ostentatious, but no less valuable, is the work of the *Union Catholique d'Etudes Internationales*. It is composed of an intellectual élite studying diverse international problems in Geneva. Among other peace associations founded in Switzerland are the *International Federation of Catholic Charities*, the *Règne Social de Jésus-Christ*, and the *International Catholic Action* ("*IKA*"), which has its headquarters in the little town of Zug.

Whilst the Catholics of Europe are thus actively engaged in spreading the Peace of Christ and the Reign of Christ, we Catholics in America have yet to begin. It is, of course, true that we are not constantly reminded, as the Old World nations are by their economic and political conditions, of the calamitous effects of the late war. But we, too, have our international problems, and we, too, must begin to think in terms of humanity, as befits Catholics. The formation of the new *Catholic Committee on International Peace* permits the hope that we are about to take our place in these movements. It may have been slow in coming, but there have not been wanting voices and appeals at various times. Next to Catholic America's social conscience, Father John A. Ryan of Washington, it is the *Commonweal* to which goes the

honor of having first publicly espoused a programme of world peace along European lines. In its issue of June 17, 1925, Father Haldi, O. S. B., of Washington, wrote a feeling and fervent appeal with a practical outline, strongly supported by an editorial which called for an acceptance of the "practical measure proposed to prove the desire for peace." Soon after the N. C. W. C. sent two members of its Social Action Department to attend the International Congress at Oxford. The threads were again taken up at a poorly organized, but very profitable meeting, a day after the close of the Eucharistic Congress in Chicago, at which time the German Catholic Central Verein dealt with the same subject in Springfield, Ill. As a practical outcome of the Chicago gathering, a small but representative group of Catholics met in Cleveland last October to constitute an organization committee, the fruits of whose labors we are to see in the Washington meeting of this month.

Without presuming to anticipate the decisions of the new Catholic Committee, it is safe to say that its activities will be mainly of an educational and coöperative nature. A real object lesson in coöperation was the *International Good-Will Congress* held in Pittsburgh last November, staged by the *World Alliance for International Friendship through the Churches*, at which Archbishop Keane of Dubuque was one of the principal speakers. It is not to be gainsaid that we have allowed our non-Catholic fellow-citizens to take the lead in this eminently Catholic field. Nor is this altered when, with a kind of Catholic superiority complex, we refer to it as "a fad." Peace movements of any group or denomination are undeniable contributions to real progress, inasmuch as they extol the rule of right over might. They are an acknowledgment that war is not a means of settling a juridical dispute, but merely a test of strength. It is owing to this movement and the consequent awakening of public opinion that the League of Nations was made possible, and has begun to gain

more and more the respect of those who at first were skeptical of its success and questioned its honesty. Pope Benedict himself found words of commendation for it, so that no thoughtful Catholic can reasonably denounce it as a fake or failure.

But lasting good will be effected only when we are careful to found our peace on Christ: "Christ's Peace in Christ's Reign." It will not come by itself, but by hard work; yet it belongs to the essentials of Christian teaching, according to the words of the Apostle: "And coming. He preached peace to you that were afar off, and to them that were nigh." (Eph. II, 17).

Praying to Dead Relatives

To the Editor:—

Polydore Ruyssechart, a French nobleman, who had received a good Christian education in his youth, but gone astray in later life, emigrated to America and about twenty-five years ago went to Texas to investigate land bargains. He had contracted a disease of the eyes, which forced him to use peculiarly constructed glasses, without which bright day became to him as dark night. Walking alone in a dense forest one day, he lost his glasses and found himself helplessly in the dark. In his anguish he invoked his dead mother and suddenly heard a voice saying: "*Six pas en arrière* (six steps back)." Some one seemed to grip him firmly and push him back, and the voice repeated: "*Six pas en arrière!*" Stepping back six steps, he stooped and recovered his glasses, which were lying on the ground. The incident made a deep impression on him; he returned to the practice of his religion and led a holy life; his death was a source of edification to all who witnessed it.

The above incident was related to me by the children and friends of the departed man and at the request of his daughter I mentioned it in a sermon.

Primrose, Neb.

(Rev.) C. Breitkopf

Experience cannot be bought on credit.

"A Poet's Gospel of Good Will"

By P. H. Callahan of Louisville

In Mr. Elder's "reflections" on peace, in the F. R. for March 15, the "Gospel of Good Will" was treated from a strictly analytical standpoint. Shortly before reading that article, this writer's attention was attracted to a lecture given before a Knights of Columbus meeting at Philadelphia by the Boston poet, Dr. Denis A. McCarthy, which sets out some of the practical ways of spreading the gospel of good will. Dr. McCarthy has been giving this lecture for some time, and reports reaching me of the way it is received by different audiences widely separated and made up of all classes, indicate that it touches a common chord in the hearts of men.

After pointing out that we need good will not only in our international, but also in our national relations, in our fraternal as well as in our social life; that we need it not only to get rid of the wish on our part to "put something over on the other fellow," but also to get rid of the fear that "the other fellow" is trying to "put something over on us"; that we need it, in short, to do away with the suspicious state of mind, so that we can enter frankly and fairly into movements that prove on examination to be good for the community or for humanity at large, Mr. McCarthy says:

"It is to be deplored that many of us hang back and refuse to participate in movements for the public good simply because our particular group may not have inaugurated them. It is true that we should be especially concerned with the things of our own household, our own especial circle; but we should not let our interest in the world end there. We are too inclined to be suspicious about things in which we might as citizens well take interest. We are wondering what the people who are back of certain movements have up their sleeves. We fear they cannot possibly mean us well. We have been stung before. We will not run the risk again. So we make up our minds that

we will not play in their yard, and by and by we complain perhaps because none of 'our own' are represented in this, that, or the other enterprise which has won its way into public favor."

Archbishop Dowling of St. Paul has more than once expressed this thought, in even more forcible terms, saying that Catholics in America have kept "out of those great movements for which the Church in every age and in every country but ours has shown a sympathy," reminding us that "in all the welter of the discussions upon slavery, the Catholic Church of this country uttered no big word," and pointing out that we have no peace organization of our own, that we take no part in movements for Sunday observance, that, for fear of giving comfort to "the prohibition fanatics," we abstain from supporting any effort for law enforcement (although we are taught from our youth up that it is a sin not to obey lawfully constituted authority when it acts within due limits), and that we do very little in the interest of the workers and their families to procure them a living wage and especially to secure employment, though the working people are the choicest portion of the Catholic body.

In seeking to remedy this condition, some of us at times no doubt go too far, where there is no common ground between different groups, as in the "fraternization" noted here and there between over-enthusiastic Knights of Columbus and groups of Freemasons. Dr. McCarthy is not recommending that. Where there is common ground, and all meet on that ground, each as a citizen, not one group as Masons and another group as Knights, not one as representing Catholics, another as representing Protestants, another as representing Jews, etc., but all participating as citizens merely, being present as citizens merely, without bringing in their religious affiliations, their religious beliefs or their religious practices—this sort of meeting makes for better

understanding, better citizenship, greater tolerance, and more lasting peace in the community, and it seems a pity that we do not have more of that sort of intermingling in our public affairs, as it would go far towards dissipating prejudices and leading us all to a fuller observance of the commandment to love one another.

"Taking everything into consideration," Dr. McCarthy continues, "and making allowances for inevitable narrow-mindedness and bigotry, this country of ours is pre-eminently the land of the square deal. The people here, even in places remote from what we believe to be the great centers of enlightenment,—even out in what we city people sneeringly call 'the sticks,'—are willing to give a hearing to anyone who comes in good faith and preaches a gospel of good will. I have travelled thousands of miles as a lecturer in the country districts of a good many of these States, I have spoken almost in every case to non-Catholic audiences, and I have never received anything but the closest attention and the finest courtesy from my fellow-citizens, whether in Massachusetts or Georgia, Maine or Florida."

(That also is this writer's experience, running over a number of years, covering every part of the country, mingling with all kinds of groups and treating now in conference, now from the platform, now through personal contact, with subjects that involve the most widely divergent views in economics, industrialism, commerce and trade, in the political, social, moral and quasi-religious fields,—always making it a point that those in the conference or audience should know me as a Catholic, and have never yet failed to receive "anything but the closest attention and the finest courtesy from my fellow-citizens.")

"Of course, one must not think he will get away with it if he goes around carrying a chip on his shoulder, or if he appears in the interest of some cause which bears the tag of propaganda; but if he is friendly himself, he will, almost always, meet a friendly recep-

tion. And when I mean that a man should be friendly, I do not mean that he has to hide his convictions or his religion, but merely that these convictions should be expressed with a courteous and common-sense regard to the way the other fellow has been brought up.

"If our good will is to be of any service to the world, we must have it and show it first. We must not wait until others have displayed the flag of a friendly disposition, but must show it on our own side, and take a chance on the other fellow following our example. The chance that he will follow our example is a big one. For courtesy begets courtesy, kindness begets kindness, fair-play begets fair-play. We usually get what we give. You all know that delightful little poem (not written by me, I am sorry to say) which Jim Higgins recites with such fine effect:

'Give to the world the best that you have,
And the best will come back to you.'

"My friends, this is no foolish philosophy, but the result of ages of reflection on the part of the highest of the human race. For myself, having spent a considerable time in this vale of tears, I am firm in the belief that good will is the winning policy. We have the angels' own word for it when on that first Christmas morning, long ago, they sang 'Peace on earth to men of good will.'"

Such words are eminently appropriate before a K. of C. body. Twelve years ago the Knights of Columbus in Supreme Convention at Seattle declared that, "aware of the part which social conditions play in preparing a field for the cultivation and growth of prejudice, we urge our members to become more intimately acquainted with social problems and more closely identified with right movements looking to their solution." The following year, at Davenport, they reiterated that declaration and pointed out the "rapidly forming sentiment in this regard, a marked growth of sympathy in most all lines of social activity." In a message from Pope Benedict XV, read

at the Supreme Council at Davenport, stress was laid upon the social and civic activity of the Knights of Columbus. Archbishop Keane, in his sermon to the Supreme Council on that occasion, admonished them in eloquent terms to "extend your tenderest sympathy to every civic need and to all movements for the betterment of your fellows; set aside prejudice; be kind to those ignorant of your belief, indulgent without compromise, and above all not contentious." That Supreme Council meeting at Davenport appropriated \$30,000 "to continue the movement for more sympathetic relations among people of all religions in the improvement of public morals, the

furtherance of social justice, and the very best in citizenship."

Thus, the Knights of Columbus were long ago thoroughly committed to the gospel of good will, and if for a time, —owing to the corroding influence of the spirit of hate and ill will cultivated on such a tremendous scale during the World War and for a long time after, —they seemed to abandon the noble resolution once taken, it is gratifying to observe signs of their reawakening, as in this lecture of Dr. McCarthy, for no more worthy or inviting path lies open to the Catholic citizen of these times than that leading toward the improvement of the civil and moral conditions of society.

Fascist Tyranny in South Tyrol

III

The use of the German catechism and German bible histories is forbidden in the whole province of South Tyrol. Only for the first three classes of the common schools is the "Religionsbüchlein" of Wilhelm Pichler permitted "*as a special exception.*" The religious Sunday instruction (*Feiertagsschule*), which has been a custom in Tyrol since time immemorial, has been forbidden by the Italian authorities.

In Tyrol, and also in South Tyrol, there existed in the rural districts so-called holyday or Sunday schools for children up to 16 years, who had passed through the common school. When South Tyrol came under Italian rule, instruction in secular subjects in these schools was stopped, but in the mountain districts, especially in the Brixen Diocese, the schools continued to give religious instruction at the desire of the church authorities. This Sunday instruction in religion has now been forbidden by the Italian authorities.

Even in the schools in which religious instruction in German is still temporarily permitted, this is most gravely imperiled by the dismissal of German catechists. Such dismissals of instructors in religion form one of the favorite measures of the authorities

against the German clergy. It is a simple matter to concoct a charge of "political undependableness" against a catechist and to dismiss him on that ground. In this manner twenty-two German priests have been prevented from giving religious instruction.

In connection with this, the catechist thus dismissed is frequently forbidden to give religious instruction even outside the school; recently, indeed, there has come an official decree forbidding such instruction in general.

Father Gandolf Mur, a Franciscan friar in Bozen, was dismissed as catechist, whereupon, at the wish of various parents, he gave German religious instruction to their children in the Franciscan convent. This was forbidden under threat of closing the private school of the Franciscan Fathers in Bozen.

A stereopticon lecture on the Life of Christ, given by the same priest on March 16, 1926, in the Franciscan school in Bozen for school children under the supervision of their teachers, was declared to have been "secret German religious instruction," and the authorities punished Father Gandolf by withdrawing the permission formerly given him to examine school children in preparation for Easter communion.

The school inspector for the subprefecture of *Meran* has forbidden the giving of religious instructions outside of school to more than three children, basing his step on a decree of the royal school board of Trent. This prohibition extends also, as is evidenced by the action of the same subprefecture in a particular case, to the giving of religious instruction in the home of the priest.

Father Josef Pardöller, of *Reschen*, the only priest in that place, was forbidden by the state authorities during the last school year to give religious instruction. By order of the episcopal curia of Brixen he thereupon assembled the school children of his parish in the presbytery for religious instruction at times when school was not in session. The subprefecture of Meran expressly forbade this by order of June 9, 1926.

In *Altrei*, the curate, who had been forbidden by the state authorities to give religious instruction, was further forbidden to continue giving such instruction in his church.

The Fascist salute, already required of all teachers, is by special decree now also required of the catechists. This salute (also called "Roman salute") consists in extending the right arm stiffly with opened hand, palm downward.

A more recent decree prescribes that catechists, like all other teachers, must also use the Fascist salute on the street among themselves and also with the children. It is officially threatened that failure to salute in this manner will be punished by depriving the catechist of the right to give religious instruction.

One catechist—Chaplain Joseph Linder of *Nals*—has been punished in this manner for failure to employ the Fascist salute.

The Italianizing of the schools and kindergartens has resulted in forcing 150 Sisters of religious orders out of those institutions.

The Catholic public libraries which have been established under supervision and control of the clergy in various places for the dissemination of good

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reading matter, are now all to be replaced by Italian libraries. Great dissatisfaction has been caused among the Catholic population by the fact that the religious director of the "Opera Bonomelli" in Bozen, one of the most prominent members of the Italian clergy, is a member of the committee organized under official patronage to collect subscriptions for replacing the German by Italian libraries.

Apart from a few districts in the southern part of the province, which have a mixed population, the Germans of South Tyrol, from the Brenner to Salurn, form a compact body. Nevertheless the difficulties placed in the way of employing the German language in clerical work and religious instruction are not the same everywhere. They are more numerous and greater in the German part of the diocese of Trent than in the diocese of Brixen. In the former, moreover, the oppression is greater in that part of the diocese near the language frontier than in the more remote parts. This is true above all of the following districts:

1) The so-called "Unterland," the overwhelming majority of whose inhabitants are German. This "Unterland" includes: (a) The six purely German districts of Aldein, with Radein (which has its own church), Tramin, Kurtatsch, with Penon and Graun (which together form a parish), Fennberg, Montan, and Gfrill. (b) Six districts with German majorities, but considerable Italian minorities—Leifers, Auer, Neumarkt, Margreid, Curtinig, and Salurn (the latter with Buchholz).

2) The two districts with Italian majorities—Pfatten and Branzoll.* The cure of Laag, which is a section of Neu-

*Pfatten has for some time ceased to be a separate political municipality. It has become a section of Branzoll, and hence of the more than 200 political municipalities of South Tyrol, with the exception of the 13 Ladine municipalities, there is but a single one with a marked Italian majority. This is Branzoll.

mark, also possesses an Italian majority.

3) The six purely German border districts on the Nonsberg and in Fleimtal—St. Felix, Unsere Liebe Frau im Walde, Proveis, Laurein, Truden, and Altrei. Territorially, these districts belong to the rest of the German district, but are subject to Italian deaneries.

4) The two municipalities of the Meran district, Burgstall and Gargazon, with a predominantly German population and an Italian minority.

All these zones were designated as "zone mistilingue" (mixed-language zones). While this designation applies to several of them, it cannot be said of all of them, nay, not even of the majority. Many of them contain hardly a single Italian except the officials. As a whole, according to the census of 1921, they have a total population of approximately 24,000, of whom 19,000 are Germans and 5,000 Italians. (Under the official "revision" of this census, about 4,000 who gave themselves out as Germans, are made to appear as Italians, but even under the revised census, the Germans constitute two-thirds of the entire population of the "mixed-language" zones).

In the Unterland and the German border municipalities, as well as in the two municipalities of the district of Meran (Bergstall and Gargazon), German instruction in all classes of the public schools has been forbidden since the school year 1922-23.

Even when the school law of October 1, 1923, providing for the gradual introduction of Italian as the teaching language, went into effect, all the German classes in the public schools of these districts remained completely suppressed. The German language was not permitted to be taught even as an optional study in extra hours, although the law would have permitted this.

This measure was allegedly based on the results of the "revised" census, although of the 22 municipalities of this particular district only two showed an Italian majority and eight a consider-

able Italian minority, whereas the other twelve are purely German.

Through this action, roundly 3,000 German children in this district alone are without any German instruction whatever.

In all the municipalities named religious instruction in the German language is forbidden. As early as the beginning of 1923 the introduction of Italian religious instruction was ordered in all classes of the schools of Leifers (with St. Jakob), Branzoll, and Salurn (with Buchholz). The same decree provided that the school prayer and the common prayer of the children in church must be exclusively in Italian. The order was issued in December, 1923, for the German municipalities of Truden and Altrei. The situation remained the same here even after the issuing of the administrative regulations of January 10, 1924, under the royal decree of October 1, 1923, although these provided that school children in the mixed-language zones should receive religious instruction in their mother tongue, and that separate German and Italian departments should be established for that purpose.

At the beginning of the school year 1924-25, German religious instruction was forbidden also in all the other municipalities of the Unterland and in the border municipalities, even where the population was purely German. Only in the first three classes of the public schools—for children from 6 to 8 years old—was it to be permitted, temporarily, to make use of German to explain the Italian catechism: in the five higher classes it was required that religious instruction should be given "exclusively" in Italian.

A recourse to German to explain the Italian catechism to the three lower classes was, under a decree issued on February 8, 1926, by the royal school board at Trent (No. 1642), permitted by way of exception only for this year, and instruction must be exclusively in Italian in these classes in the school year 1926-27.

"Exclusive use" of the Italian language signifies, as is shown by threats

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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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(To be concluded)

Mystical Analogies Based on Marital Love

That religious emotion can disturb the sensuality is a commonplace of ascetical and mystical theology. The converse is a modern discovery of the psycho-analysts. Criticizing some statements by Professor James H. Leuba in a recent book ("The Psychology of Religious Mysticism;" Kegan Paul). Professor John Howley says in No. 55 of *Studies*:

"If Prof. Leuba had read the chapter of St. Bonaventure on the virtue of charity in the 'Visions and Instructions of Blessed Angela of Foligno,' he would have realized that there is nothing new under the sun. In those days of 'medieval ignorance and superstition' marriage was regarded as a sacrament, a state in itself most holy, a type of the union of Christ and His Church, of God and the soul. Two human beings became one in a union that death alone could break, that they might become the instruments of the Most High in giving life, that the number of the elect might be filled up. Such a union, to fulfill the designs of God in instituting and sanctifying marriage, called for no merely carnal love, but for a total affection, a living charity between the spouses, a perfect sympathy of the whole person each for the other. It meant a life of love, not of tolerated lust; and hence to the medieval saint mystical images and analogies based on marital love had not the 'nastiness' which Prof. Leuba finds in them. The poison gas which Luther's theory of invincible concupiscence has spread over the modern world, has affected us all. We want a little of the medieval wholesomeness, but we are not willing to pay the price: self-denial. We want self-assertion, we worship self-expression, but we pay the price in the slavery of the spirit to the works of the flesh."

The Movement for a Better Stage

To the Editor:—

As founder and director of the movement for the moral elevation of the Catholic stage, as publisher of plays for our Catholic parochial stage, and as publisher and editor of the only Catholic dramatic monthly, *Practical Stage Work*, I have had to deal with many and different Catholic editors and critics. Most of them supported our movement in every possible way, some gave me very useful suggestions, only a few (perhaps only one) thought that we were on the wrong track. I take this opportunity to thank you for your successful coöperation and the many good hints you have given me through your candid criticisms in the *F. R.*

Knowing your great interest in our work, I want to tell you about the present state of our movement.

So far we have published 48 plays, which are all written especially for the Catholic stage. In publishing such plays it is our purpose to provide *morally clean, interesting, and instructive* material for the Catholic parish and school stage. It is not our endeavor to create works of the highest literary merit, since we consider this only a secondary purpose of our Catholic amateur stage. Unfortunately, the professional stage considers this its first and only purpose—we do not want to mention another purpose that appeals not to reason-endowed men, but only to the *bête humaine*. So far our amateur stages serve only the one purpose of amusement,—sometimes of a very doubtful character. The "movement for a better Catholic stage" intends to create a stage which appeals to man's better self. We try to dramatize events of human life, showing how virtue is exalted and vice punished, how God directly or through His Church works in human souls, how we can amuse ourselves in a decent way, etc.

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are beginning to realize that the stage should be more than a mere place of idle amusement, that it should be a place of education and decent entertainment. This idea is spreading, especially since the publication of our monthly magazine, *Practical Stage Work*. An editorial in each issue explains the ideal way to our aim, while most of the other articles show practical methods of building halls, making stage arrangements, settings, costumes, programmes, etc. The subscription price of \$1.75 makes it possible for any one interested in Catholic dramatics to subscribe for this monthly.

Still greater benefits are derived from affiliation with the *Catholic Dramatic Guild*, an organization of Catholic dramatic clubs that are willing to coöperate with us in the movement for a clean stage. The Guild is the motive power behind the movement as well as behind the affiliated dramatic clubs in parishes, societies, and schools. The fee of \$5 entitles the members to very liberal privileges.

There is a great apathy amongst dramatic clubs against so-called "*royalty plays*," and we do not blame them. It certainly is a great sacrifice for a dramatic club to pay \$20, \$25, \$50, or even more from the proceeds of one performance of a play. We try to do away with these odious royalty fees,—and we *can* do so because we ourselves

are the publishers of plays. If we were dealers, we should be bound by the rules of the publishers. As it is, we have the power to allow the staging of our plays without high royalty charges, and we do so in favor of members of the Catholic Dramatic Guild. For this and other liberal privileges we request that affiliated clubs stage only such plays as conform with Catholic ideals and with the spirit of the respective seasons of the ecclesiastical year. This we consider as the most effective way to make our Catholic stage what it should be,—a place of education and of decent entertainment.

Dear editor, since I know the high standard of the F. R., I presume that your readers who are interested in Catholic dramatics will also be interested in our movement. They will all be able to coöperate with us, whether they are stage leaders, amateur actors, or play-goers. They also will be interested to know that we have about 25 good plays on hand which are not published as yet, but will be published as soon as we can raise the necessary funds. Some of those plays are recommended by the Holy Father, by cardinals and other high authorities. In order to publish them, which would mean a great improvement of our work, we have to raise a fund of about \$10,000. We are able and willing to pay 7% interest on money loaned for this purpose, but if somebody wants to as-

sist us in a more effective way, he may give us his share at a lower rate.

Yours "for a better Catholic stage,"
(Rev.) M. Helfen

The N. C. W. C. News Service

A number of other Catholic papers besides those quoted in our last issue have commented adversely on the lamentable tendency of the N. C. W. C. News Service towards religious indifferentism. Among them is the *Catholic Standard and Times*, the official organ of the Cardinal Archbishop of Philadelphia. We quote a few paragraphs from that paper's timely and strong protest (Vol. XXXII, No. 20, March 19):

"It was with surprise and shame that the *Catholic Standard and Times* received for publication, from the N. C. W. C. News Service, an announcement of the formulation, by a priest, a Methodist Episcopal minister and a Jewish rabbi, of a prayer sweeping aside the fundamental principles of Christianity, with no mention whatsoever of the loving Christ, Our Redeemer, or the Holy Ghost, who Our Savior promised would be with His Church to the end of the world. Startling indeed it is to learn of a priest, uniting in an act of public worship with a heretic and a Jew, and making no account of the unity of the true Church. It is our belief that, if the priest, as alleged, was a party to this expression of indifferentism in religion, he was inveigled into doing so either through ignorance or innocence.

"The *Catholic Standard and Times*, being a subscriber to the N. C. W. C. News Service, received the story but refused to publish it. The responsible editor could not conscientiously lend the columns of this paper to the publication of what must necessarily have been a scandal. Furthermore, this paper feels that the N. C. W. C. News Service should not have released the story for publication. In doing so, however, it showed, to our mind, lack of judgment; and we likewise feel that any paper that published the article was guilty of subscribing to the false

doctrine of indifferentism in religion. This lapse may have far-reaching ill effects, and may cause irreparable harm to many souls.

"Two facts stand out clearly. One is that rigorous supervision must be exercised in the gathering and distribution of news by the N. C. W. C. News Service. The other is that the N. C. W. C. News Service does not represent the American Hierarchy."

We have underscored the last paragraph of our contemporary's article, for, coming from the official organ of an American Archbishop who is at the same time a member of the Sacred College of Cardinals, and in view of the recent discussion of the N. C. W. C. in this REVIEW, they are of manifest significance.

An Italian Opinion of the N. C. W. C.

The blunders and bad faith which have marked the presumptuous attempts of certain officials of the National Catholic Welfare Conference to act for Catholic causes and interests in this country have lately become the subject of critical comment by the American correspondent of *Fede e Ragione* of Fiesole. In several recent issues this publication, a Catholic weekly circulated throughout Italy, has given columns of its space to articles dealing with the N. C. W. C. Writing from Washington, D. C., on Archbishop Curley's exposure of the moribund condition of the National Councils of Catholic Men and Catholic Women ("departments" of the N. C. W. C.), the correspondent of *Fede e Ragione* says (Vol. VIII, No. 7, p. 54):

"We have frequently had occasion to mention the organization called National Catholic Welfare Conference, which is, let us repeat it, a sort of assembly (*consesso*) for the promotion of the Catholic cause in the United States. Now, since the exploits (*gesta*) of this renowned institution are becoming constantly more noisy (*strepitose*), so much so that its fame has crossed the ocean and may lead to a desire to establish similar organizations in Europe, we deem it necessary, for

the sake of justice and truth, to put the ingenuous admirers of American novelties on their guard against this sect of false prophets and of tradesmen (*questa setta di falsi profeti et di mestieranti*).

"The N. C. W. C., which sprang into being about five years ago, with headquarters in Washington and the specious object of promoting the interests of the Catholic Church in America, is in reality nothing but a diminutive clique of persons in search of stipends to be gained by working under the 'Catholic' name. This will not surprise anyone, least of all our Italian readers, since to-day, the tendency everywhere is to work for a temporal reward, leaving Paradise to the elect, the humble servants of God."

Having quoted Archbishop Curley's recent statement that the National Council of Catholic Men and the National Council of Catholic Women, both sponsored by the N. C. W. C., are a dismal failure, the correspondent continues:

"For this grave and true judgment the Archbishop deserves high praise, for he has had the courage and the conscience to reveal to the Catholics of America this imposture, which calls itself National Catholic Welfare Conference, and whose heads are constantly clamoring for more money to create new offices, so that they can employ more lame ducks at an average salary of six hundred dollars a month."

The correspondent then describes the N. C. W. C.'s aid to the Phipps Bill and the Sheppard-Towner Bill, and finally says:

"Catholic Action, wisely defined and ordained by the Holy Father as an essential element of Christian life, in order to correspond to the directions and expectations of the Pope, must be absolutely dependent on the magisterium of the Church and the Catholic hierarchy, and since the N. C. W. C. does not respect the authority of the bishops, therefore, in spite of its Catholic title, it acts contrary to the Catholic interests and has been disavowed by the Archbishop of Baltimore."

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- Reinhardt, K. Mystik und Pietismus. Munich, 1925. \$1.
- Krebs, Engelbert. Die Protestanten und Wir. Munich, 1922. 50 cts.
- Gier, Wm. (S. V. D.). Wie lernt man gut beten? Kurze Anleitung zur guten Verriichtung der wichtigsten geistigen Uebungen. Steyl, 1922. \$1.
- Peseh, T. (S. J.). Das religiöse Leben. Ein Begleitbüchlein mit Ratschlägen und Gebeten, zunächst für die gebildete Männerwelt. 23rd ed., Freiburg, 1922. \$1.
- Siebertz, P. Wunder im Weltall. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- Witkopf, Ph. Johann Peter Hebel: Gedichte. Geschichten, Briefe. Freiburg, 1926. \$1.20
- McCloy, J. A. (S. J.). The Republic and the Church. (Sermons.) St. Louis, 1927. \$1.
- Blosius, Abbot. A Rule of the Spiritual Life. London, 1926. 85 cts.
- Schultz, Chas. H. Sacred Eloquence: A Guide Book for Seminarians. Baltimore, 1926. \$1.50.
- Staatslexikon der Goerres-Gesellschaft. 3rd ed., edited by Dr. Julius Bachem. Freiburg, 1908-12. 5 vols. \$10.
- Compendium S. Liturgiae iuxta Ritus Romanum. Auctore Innoc. Wapelhorst, O. F. M. New ed. by Anrel. Bruegge, O. F. M. 10th ed. New York, 1925. \$2.
- Papst und Kurie in ihrer Politik nach dem Weltkrieg. Von Fr. Ritter von Lama. Illertissen, Bavaria, 1925 sq. 12 parts, in paper covers. \$1.
- R. P. Mathiae Fabri e Soc. Jesu Conciones in Evangelia et Festa totius anni, cui accedunt ejusdem auctoris Conciones Funebres et Nuptiales. Ed. 5a Taurinensis. 10 vols. Turin, 1923 sq. \$8. (Paper covers).
- St. Anthony of Padua according to his Contemporaries. By Ernest Gilliat-Smith. London, 1926. \$1.50.
- The Eucharistic Renaissance. By Thos. M. Schwertner, O. P. New York, 1926. \$1.25

THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

St. Louis, Mo.

Notes and Gleanings

The General Intention recommended by the Pope to the members of the League of the Sacred Heart for the month of April is the Catholic Press. The importance that the Holy Father attaches to this intention may be seen from the fact that since his elevation to the Chair of Peter he has several times proposed it as the monthly intention of the Apostleship of Prayer. By designating St. Francis de Sales celestial patron of the Catholic press, Pope Pius not only gave added encouragement and inspiration to Catholic writers, but strengthened the power and influence of the Catholic press. This has had the salutary effect of bringing about a clearer realization and a finer appreciation of the importance of the Catholic press among Catholic readers. Now to loyal support of the Catholic press and united cooperation with its lofty ideals the Holy Father urges us to join the strengthening assistance of fervent prayer.

According to the *Denver Register* (March 29), Catholics both won and lost in the Platteville (Colo.) Bible decision, which has been widely commented upon in the press. The State Supreme Court, in a case appealed to it by the Catholics of Platteville, who contended that the reading of the King James Bible constituted sectarian religious services in the public schools, decided that Bible reading is legal in the public schools of Colorado, but school officials cannot compel children to be present at such reading, as the Platteville Board did with Catholic pupils who had started the practice of walking out of the room when the King James version was read. The Platteville School Board has announced that it will not appeal. Whether the case will be appealed from the Catholic side has not yet been determined. The *Register* thinks that "the issues involved are fundamental enough that there ought to be a court battle to the finish, before the U. S. Supreme Court," but adds that "the financing of this

fight would be beyond the power of Colorado Catholics alone."

The Rev. Rector of St. Mary's Mission House of the Society of the Divine Word, Techny, Ill., requests us to state that closed retreats for the laity will be held at Techny this summer as follows: For men (at the Mission House): English, June 30-July 3; July 7-10; July 21-24; July 28-31. German: July 14-17. For women (at St. Ann's Home): English, June 23-26; July 14-17; July 21-24; July 28-31; Aug. 4-7; Aug. 18-21; Aug. 25-28; Sept. 1-4. German: July 7-10. Polish, Aug. 11-14. The retreats begin Thursday at 7:30 P. M. (Standard Time) and close Sunday morning. Convenient trains on the Chicago, Milwaukee & St. Paul Ry. leave Union Station, Chicago, almost every hour. The registration fee is \$10, which pays for all expenses. Owing to the added facilities of the new Guest House, about 30 more private rooms can be afforded than in former years. Pastors are requested to announce the above dates either from the pulpit or in their parish monthlies.

The *Archivum Franciscanum Historicum* (Quaracchi, Italy) published a special number in commemoration of the 700th anniversary of the death of St. Francis of Assisi. It bears the date line, October, 1926, but did not reach us until towards the end of March, 1927. The special number contains 490 pages of text and a series of "tabulae," ancient representations of scenes from the life of St. Francis and St. Clare in good black and white reproductions. The contributions to the "Festschrift," are from the pens of such eminent Franciscan scholars as Michael Bihl, Leonard Lemmens, Willibrord Lampen, etc., and deal with such topics as the name of St. Francis, his alleged appearance before the Sultan of Egypt, St. Clare, the relation of St. Francis to the arts, the spirit of St. Francis in the writings of St. Gertrude, and so forth. A. G. Little has a valuable paper on "The Franciscan School at Oxford in the Thirteenth Century" (pp.

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803-874), in which he gives a résumé of the results of recent research concerning the life of John Duns Scotus.

According to a cablegram to the *Chicago Tribune* (March 21), the Rev. Joseph Wilson Cochran, pastor of the fashionable American Church (Protestant) in Paris, publicly expressed regret in his pulpit for his verbal excesses during the World War. Speaking of the disarmament and urging support for President Coolidge's naval reduction programme, Mr. Cochran, who served during the war as an American army chaplain, said: "When I recall the exaggerated statements of animosity and hatred which I personally made during the world war I get down on my knees and pray for forgiveness. I fought that problem out, testing my words by the standard of Jesus, and I must admit that my attitude was anti-Christian and unworthy of the Master. I hope I shall be pardoned. I hope we all shall be pardoned for the uncharitable words of hatred we uttered when we should have heeded the Christian precept to love our enemy."

Father Ronald Knox, the eminent English convert, in a recent address said that if the birth-rate went on declining at the present pace, in six or seven years the population of England would be actually dwindling. He added that he wished he could believe that this state of affairs was only temporary. But the age in which we live seemed to be a selfish age compared with those that had gone before. The demand today was for a small nursery and a large garage.

Current Literature

—We are unpardonably late in reviewing the first volume of the new Quaracchi edition of the *Summa Theologica* of Alexander of Hales. Alexander was already a famous teacher of theology when he joined the Franciscan Order, about 1228, and continued to teach until his death, in 1245. He is the founder of the older Franciscan school. St. Bonaventure considered it a privilege to follow in his footsteps. The Franciscan Order, therefore, is but paying off a debt of gratitude in issuing Alexander's chief work, the *Summa Theologica*, in a critical edition. The first volume of this edition, entitled *Doctoris Irrefragabilis Alexandri de Hales Ordinum Minorum Summa Theologica*, is a massive folio volume, edited according to all the rules of modern technique. The text is based on no less than forty-two MS. codices, all of which are described in the Prolegomena (pp. XII-XXI). A comparison with the Cologne edition shows many lacunae filled in and innumerable errors corrected. It will be a pleasure for future students to study the teaching of the "Doctor Irrefragabilis" in an edition which is one of the very best we possess of the works of any of the Schoolmen, printed, moreover, in beautiful large type on excellent paper and practically free from typographical errors. Part II of the Prolegomena, "De Doctrina Libri I Summae Historice Considerata," describes the Trinitarian teaching of Alexander as thoroughly Augustinian and points out—a fact hitherto hardly noticed—that the influence of St. Augustine, St. Anselm, and the school of St. Victor is evident

in the way in which Alexander makes the notion of the *summum bonum* or *summa dilectio* the foundation principle of his whole theological system. The editors also discuss Alexander's attitude towards the doctrine of Aristotle, which he partly accepts and partly rejects. Let us hope that the great work undertaken by the Quaracchi Fathers, among whom the F. R. has a good friend in Fr. Edwin Auweiler, O. F. M., of the Cincinnati Province, will be crowned with success. The work can be ordered through the B. Herder Book Co.

—From the Catholic Truth Society of England comes a pamphlet, *The Virtue of Purity*, by Father H. Reginald Buckler, O. P. He wrote the little treatise at the suggestion of a Father of his own Order, and it provides practical thoughts for talks on this virtue.

—Like a message from the grave is the recently published brochure of the late scholarly Bishop Paul Wilhelm von Keppler, of Rottenburg. He who by his previous works had done so much for the homiletic training not only of German seminarians, but of all those who had mastered his series of five homiletic studies, speaks once again in this booklet on the subject he had made so thoroughly his own. He had intended to deliver this lecture at the homiletic course of Speyer and Bonn but had been prevented by his last illness from giving it in person. It was read to those assembled at the course after Bishop Keppler's death. To praise this last touching message of one of Germany's most eminent bishops would be superfluous. (*Predigt und Heilige Schrift*; Vortrag für die homiletischen Kurse in Speyer und Bonn; Herder & Co.)—A. M.

New Books Received

The Newspaper and Crime. By Virginia Lee Cole. (The University of Missouri Bulletin, Journalism Series No. 44). 84 pp. 8vo. Columbia, Mo.: The University of Missouri.

Die Parabeln des Herrn im Evangelium exegetisch und praktisch erläutert von Leopold Fonck S. J. Vierte Auflage. Anstatischer Neudruck der dritten, vielfach verbesserten und vermehrten Auflage. xxxiv & 927 pp. 8vo. Fel. Rauch & Fr. Pustet Co., Inc. \$5.

International News Communications. The Submarine Cable and Wireless as News Carriers. By Eugene Webster Sharp. (The University of Missouri Journalism Series Bulletin, No. 45). 43 pp. 8vo.

Study Relating to the Water Resources of Missouri. By T. J. Rodhouse. (The University of Missouri Bulletin, Engineering Experiment Station Series No. 22). 51 pp. 8vo.

Experiments on Sunflower Seed Oil. By H. O. Humphrey. (The University of Missouri Bulletin, Engineering Experiment Station Series No. 25). 27 pp. 8vo.

The Girl Who Fought. By Will W. Whalen. 295 pp. 12mo. B. Herder Book Co. \$2 net.

Tyrers' Lass. By M. E. Francis and Agnes Blundell. 271 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.

Bombay Mission-History, with a Special Study of the Padroado Question. By Ernest R. Hull, S. J. Vol. I, 1534-1858. vii & 493 & x pp. 8vo. Bombay: The Examiner Press. \$1.50, post free.

As Man to Man. The Adventures of a Com-muter by Condé B. Pallen. 302 pp. 12mo. The Macmillan Co. \$2.50.

Be Fair! By the Rev. Jas. M. Gillis, C. S. P. 32 pp. 32mo. The Paulist Press. (Pamphlet). 5 cts.; \$3.50 per 100.

Ho'y Mass. By Mother Mary Loyola. 32 pp. 16mo. The Paulist Press. (Pamphlet). 5 cts.; \$3.50 per 100.

His Greetings. Simple Meditations for Easter-Tide by Mother St. Paul. 32 pp. 16mo. The Paulist Press. (Pamphlet). 5 cts.; \$3.50 per 100.

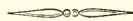
Priests. By Will W. Whalen. 300 pp. 12mo. B. Herder Book Co. \$2 net.

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While daddy laughs at his own joke, Johnny remains serious, and then surprises his progenitor with the revelation: "Then you are one of them!"

Daddy (a bit startled): What! I a Freemason? Never! Where do you get that idea?

Johnny: Well, didn't I overhear mother saying yesterday that you were one of those lambs that were recently skinned in Wall Street?

Daddy: Now stop! Go! Ask mother if supper is ready.

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Published semi-monthly at 16th and Locust Strs., St. Louis, Mo. Required by the Act of Aug. 24, 1912.

Editor: Arthur Preuss, 5851 Etzel Ave., St. Louis, Mo.

Publisher: Same.

Business Manager: Eleanor Preuss, 5851 Etzel Ave., St. Louis, Mo.

Sole Owner: Arthur Preuss. No bondholders, mortgagees or other security holders holding one per cent or more of the total amount of bonds, mortgages, or other securities.

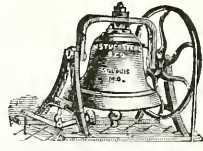
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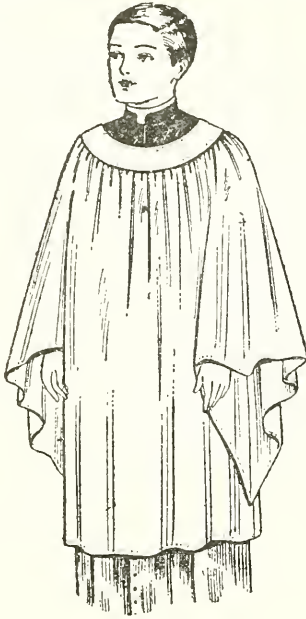
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- Siebertz, P. *Wunder im Weltall. Ein Buch aus Natur und Werk.* Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). *Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens.* Jubiläumsausgabe. Steyl, 1922. \$1.
- Witkopf, Ph. *Johann Peter Hebel: Gedichte, Geschichten, Briefe.* Freiburg, 1926. \$1.20
- McCloy, J. A. (S. J.). *The Republic and the Church. (Sermons.)* St. Louis, 1927. \$1.
- Schultz, Chas. H. *Sacred Eloquence: A Guide Book for Seminarians.* Baltimore, 1926. \$1.50.
- The Eucharistic Renaissance.* By Thos. M. Schwertner, O. P. New York, 1926. \$1.25
- Christian Apologetics.* By W. Devivier, S. J. Adapted by J. C. Sasia, S. J. 2 vols. San Jose, Calif., 1903. \$2.
- Religion and Common Sense.* By Martin J. Scott, S. J. N. Y., 1926. \$1.25.
- Luther in Light of Recent Research.* By H. Böhmer. Tr. by C. F. Huth, Jr. N. Y., 1916. 50 cts.
- The New Morality. A Candid Criticism* by Hy. C. Day, S. J. London, 1924. 90 cts.
- Compendium Repetitorium Theologiae Dogmaticae ex Probatissimis Auctoribus Collectum et in Systema Redactum a C. J. Vidmar.* Ed. 4ta, emendatior. Vienna, 1925. \$2.
- Sermons for Sundays.* By Owen A. Hill, S. J. St. Louis, 1926. \$1.50.
- Pioneers and Patriots of America.* By Rev. Ph. J. Furlong. N. Y., 1926. \$1.
- The True Life. A Little Book on Grace.* By the Rev. F. Ruemmer. Tr. by Isabel Garahan. St. Louis, 1926. \$1.
- Treatise on Prayer and Meditation.* By St. Peter of Alcantara. Tr. by D. Devas, O. F. M. London, 1926. \$1.
- The Incarnation. Papers from the Summer School of Catholic Studies at Cambridge, 1925.* Edited by C. Lattey, S. J. Cambridge, 1926. \$1.50.
- Joyce, P. W. *An Illustrated History of Ireland.* New Edition. Dublin, 1921.
- O'Laverty, H. *The Living Presence: The Intrinsic Value of the Holy Eucharist.* N. Y., 1925. \$1.

THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

St. Louis, Mo.

The Fortnightly Review

VOL. XXXIV, No. 9

ST. LOUIS, MISSOURI

May 1, 1927

Boyology

Boyology under Catholic auspices is something new, although Y. M. C. A. writers and "non-sectarian" agencies have used the word for many years. To prevent misunderstandings and to evaluate correctly the movement, a consideration of its activities, principles, and organization will be useful.

Three questions present themselves, namely: (1) What activities does boyology embrace? (2) What principles guide the movement? (3) Under what jurisdiction does it function?

1

Regarding activities, it is certain that boyology embraces recreational activities and concerns itself with providing capable leadership as well as increased facilities for these activities. Such a purpose of providing boys with a clean environment during their leisure time is well worth the support of all. Play-grounds, "gym" classes, social centers, clubs,—all help, if properly conducted, but it is important to note that reputable agencies do not claim that these devices are adequate. They do not take the place of the home, and least of all of religion.

Boyology also includes the moral guidance of boys, and it is precisely here that the matter becomes complicated. The announcement of the Brooklyn boyology course stated one of the objects of the course to be that those taking part in it should "share with God in the divine privilege of molding that most priceless material, boyhood, unto the masterpiece of the universe." The executive secretary of the course said that the movement had for its object a "clean, healthy, well-trained boyhood." (*Catholic News*, Jan. 15, 1917). The same secretary, speaking of the Philadelphia course,

stated that its object was the inculcation in the growing boy of "an understanding of the principles of good citizenship, the upbuilding of character, and the foundation for a decent life in the community." (*Catholic Standard and Times*, Oct. 23, 1926).

A movement with such high objectives, aiming at participation in such a great apostolate, would deserve every commendation but for the fact that these statements are considerably vitiated by the proposition that *boyology takes this work upon itself on account of the failure of Church and school*. The executive secretary of the boyologist courses says: "Because of the seven and one-half hours' leisure time which the average American boy has each day, the home, church, and school are no longer able to supply the boy with sufficient guidance to bring him to wholesome citizenship. There is now need of a fourth agency, free-time guidance, properly supervised, to supplement the other three fundamental agencies, if the boy is to be given an opportunity to become a good citizen." (*Catholic News*, Jan. 15, 1927).

The announcement of the Brooklyn course states that one of the purposes is that the men may know "the absolute necessity for fourth-agency, free-time guidance properly supervised to supplement the home, school, and church in making the boy an upright man."

2

What are the principles that guide this movement? One would think that such a movement for Catholic boys would be guided by Catholic principles, but apparently this system of character-training claims to be "non-sectarian" and outside the sphere of the

Church. According to the announcement of the Brooklyn course, the boyologists get their training from professional boy-workers. One of the objects is that those who take the course may "be sufficiently inspired, informed, and trained to devote as much of their energies as possible under the direction of professionally trained leadership, to efficient volunteer free-time work with boys." Where do the clergy come in? When we recall the postulate that boyology is necessary on account of the inadequate character-training facilities of the home, the Church, and the school (and since these courses are under the auspices of laymen) the item that often appears in news reports of boyology courses, namely, that clergymen of all denominations take part, is highly significant. It gives the impression that the clergy accept the postulates of boyology and come to these courses to learn the principles of character-training,—which is certainly not true of our priests.

The faculty of the boyology courses are officers of national "non-sectarian" boys' work organizations, mostly non-Catholics who, realizing the failure of mere recreational facilities to train character, noting the absence of religion in the public schools and the inadequacy of modern Sunday school, are promoting "non-sectarian" character-training programmes.

3

This leads to the third question: *Under what jurisdiction does boyology function?*

Since it is presented as a "fourth agency," calculated to supplement the work of the home, the Church, and the school, requiring its own professional men, and non-sectarian in character, the only thing left is the community. This is the method of organization of non-sectarian boy welfare organizations. Nowhere do we find it stated that boyology programmes are an extension of the work of the parochial school, or a form of parochial work under the jurisdiction of the pastor.

Since boyology courses are given un-

der Catholic auspices for the entire community, and mention is always made that those who attend represent various denominations, one must conclude that the movement must contemplate community jurisdiction. In the *Catholic Standard and Times* of Oct. 23, 1926, the course held in Philadelphia is lauded as a "distinct service to the city," essentially a civic service, "because its primary purpose is to train good citizens."

4

What about boyology in the light of its character-training activities, non-sectarian leadership training, and community jurisdiction?

It is unfortunate that Catholic boy workers should go to non-sectarian agencies for principles of character-training, disregarding or ignoring the sublime teachings of Catholic child psychology. It is humiliating to find Catholic leaders taking the doctrines which non-Catholic agencies have been spreading for years, and presenting them to Catholics as something new. The only thing new about boyology is the inclusion of the Catholic Church and the parochial school under the terms "church" and "school" in the programme of the non-sectarian boy-work organizations. It is not surprising to note that the Catholic individuals who are willing to make these concessions are without Catholic philosophical and theological training, and that they land in the very difficulties against which our educational leaders are forever warning us. The best way to judge boyology is in the light of the principles governing Catholic education.

While the high purposes proposed by boyology must be approved, and the zeal and energy of its proponents deserve admiration, it is hard to see how the means employed, namely, non-sectarian leadership training and the conduct of the whole thing under community and not under ecclesiastical jurisdiction, can be approved without compromising the Catholic cause.

Comments on this problem will be welcomed by the F. R.

Fascist Tyranny in South Tyrol

IV. Conclusion

Those catechists who, convinced that children could derive no spiritual benefit from religious instruction given in a language which they did not understand, could not bring themselves to give instruction in Italian to German children, were deprived of the right to give religious instruction at all. This happened, for example, to the curates Josef Pardatscher of Laurein and Johann Vigl of Proveis. The curate of *Proveis*, a purely German district, was officially informed that force of arms would be employed against him if he should again enter the school. Moreover, the catechists thus expelled from the schools are not always permitted to give religious instruction in German to the children in church.

In *Allrei*, which belongs to the Italian deanery of Cavalese, the priest is obliged to give religious instruction in Italian. The chaplain of this parish, Josef Casser, is one of the priests forbidden to give religious instruction in the school because he helped to teach German in the homes. Dean Pegolotti of Cavalese, an Italian, feeling that the children were receiving no real benefit from the Italian instruction, requested Chaplain Gasser to permit them to come to the church outside of school hours in order to receive religious instruction in their mother tongue. The subprefect of Cavalese then forbade the giving of German religious instruction in church.

In *Bozen* religious instruction is supposed to be given in the children's mother tongue, whether German or Italian. The practice, however, is quite different from the theory, to the spiritual detriment of the German children. Separate classes exist for German and Italian children, but instruction is not determined by the language which the child speaks, but by this, whether the family name has an Italian sound. Even children with purely German family names (like Gamper, Gasser, Stolz, etc.) have been assigned to the Italian department on the al-

leged ground that such names also exist in the Italian part of the province (Trentino), and that the bearers of such names must be regarded as Italians, even though their families speak German exclusively.

The imparting of religious instruction is rendered especially difficult in Bozen by the dismissals of the catechists. Within a short period four catechists were barred from giving religious instruction, three of them for giving private instruction in German. These three were Heinrich Schweigkofler, priest of Oberau (a suburb of Bozen); Viktor Wurzer, chaplain, and the Franciscan Father Gandolf Mur, catechist of a Sisters' private girls' school in Bozen. Wurzer was deprived of his post as chaplain and expelled from the province. The fourth, Julius Posch, a catechetical instructor in the public school, was barred from giving religious instruction solely because, on the occasion of Mussolini's speech in Parliament, on February 6, 1926, several Italian newspapers recalled that Posch, then field chaplain, had offered to give the consolation of the church to Cesare Battisti when the latter was executed, on July 12, 1916, by order of an Austrian court-martial on a charge of treason. The indignation of the parents, whose children Posch had for decades instructed in religion, was great over this punishment for carrying out one of the cardinal duties resting on every priest, and their indignation was increased by the fact that his successor was an Italian catechist named Alberto Paissani.

In any case it would be a strange step to appoint an Italian priest to give German instruction in a district where there is no lack of German priests—in the classes in question instruction can still be given in German;—but in this case the situation is rendered more reprehensible by the fact that Paissani has for years provoked the people of South Tyrol by his offensive nationalistic activities. He is

a field curate of the Fascist militia, occasionally calls himself "Fascist capo," by way of threatening German priests and teachers, and takes an active part in a manner most offensive to the German population in all important activities of the Fascists. A movement has already set in among the parents in Bozen to make use of their right to withdraw their children from religious instruction if Paissani should again be catechist in the coming school year. Both priests and laymen, but especially the Catholic mothers, have repeatedly endeavored to bring this situation to the attention of Prince-Bishop Enderici of Trent, and also of the Holy Father, but up to now the desire of the diocesan bishop to comply with these justified demands has been incapable of realization because of the manner in which the Fascists protect Paissani.

In all municipalities of the Unterland and in the German municipalities of the Nonsberg and Fleimstal, even such as are purely German, it is forbidden to post a German notice of divine services on the church. In one district the consecration of a church bell, for which all preparations had been made, was prohibited because the bell bore a German inscription. All German inscriptions inside the churches had to be done away with. Recently German inscriptions on tombstones have been forbidden in the cemeteries of Salurn and Neumarkt.

In the Italian part of the Province of Trent—which is at the same time the Italian part of the diocese of Trent—are the following municipalities with overwhelmingly German populations: Lusern, Palai, Innerfloruz, Ausserfloruz, and Eichleit. According to the census of 1910 these had together 2127 German and 160 Italian inhabitants. In all these municipalities the use of the German language in school and church—including religious instruction—is forbidden. All German priests were compelled to leave and were replaced by Italians. In *Palai* the German priest was expelled by armed military force. Only in Ausserfloruz was

the former priest permitted to remain, probably because he is a Ladine, although he knows German.

The complete prohibition of German in church and school has had the gravest consequences in these municipalities in respect of attendance at divine services and communion. A very great falling off in the number of those going to the Sacraments is reported from Lusern, where the Italian priest who succeeded the German tried also to forbid his parishioners to go to confession in German.

A comparison of the treatment of the German-language enclaves in the Trentino with the few Italian enclaves in South Tyrol in which divine services are held exclusively in Italian, throws a sharp light on the unequal treatment of the two nationalities.

The attitude of the State, as conceived by the Latin peoples, is diametrically opposed to the attitude of the Church toward the mother tongue of a national minority. The State believes that its power can reach only as far as the State language reaches. The Church, on the other hand, realizes that it can reach the souls of its children only through their mother tongue. The present conflict between the Italian Fascist State and the Church in South Tyrol arises out of this conflict of views. If the Church were to permit herself to be used as a tool for the denationalizing of the people of South Tyrol, she would have to surrender the souls for which she is responsible and give up a Catholic people which has been loyal to the Church during its whole history.

In 1884 the then French Minister of Education requested Bishop de Loges, of Metz, to induce his clergy to help extend the knowledge of French in Lorraine by a more zealous use of that language in preaching and teaching. The Bishop, himself a patriotic Frenchman, replied to the Minister: "This method would perhaps be successful if one could employ it, but it can not, from a moral viewpoint, be employed. . . . I can not lend my support to such a measure, I can not as-

sume such a great responsibility."¹ This is the same answer which the Tyrolese clergy are compelled to give hundreds of times to the organs of Fascist Italy, which demand from them, but in a much more brutal form, the same thing that the French Minister of Education once desired the Bishop of Metz to do.

This standpoint of the South Tyrolean clergy has been set forth in a communication sent by the priests of the German portion of the Diocese of Trent, on May 11, 1925, to Prince-Bishop Endrici. This letter says in part:

"When natural and therefore God-given rights are at stake, the rearing of children, the future generation, the assurance of religious instruction in school and church, only one attitude is conceivable for the priest: he must stand at the side of the oppressed people entrusted to his care as helper and comforter, and, if need be, as the defender of rights acknowledged by nature and God, against the oppressor with all his earthly power. Friends and opponents of the German clergy of your diocese admit that these have done their duty completely. . . .

"We permit ourselves to address to Your Grace the most submissive petition that you make it easier for us to fulfill this pastoral duty, which has been made so difficult for us, by employing your authority in the manner which may seem best to you against the excesses of the authorities, which grow steadily more frequent and more exacting. We are sure that such action would have only good results. And we can assure you that the whole clergy would most gratefully and happily support you in this. . . .

"We particularly beg that the catechists who have been barred from the

public schools because of the performance of their duty, be restored to their rights and receive the commission to give religious instruction in the schools as before. Cultural struggles are never carried on without conflicts. This is such a conflict. It depends on us to show that we know how to carry on such a conflict, as did our brothers in the faith in former days, and still to-day, in other countries. Let us now begin, and the excesses of which we complain will soon end.

"Of course, such opposition, which must not be a violent one, but only one of the fulfillment of duty, will bring us material disadvantages, and perhaps even imprisonment. We are ready to endure it. The freedom of our religion seems to us worth these sacrifices."

On June 20, 1926, the Italian Minister of Education, Fedele, came to South Tyrol. A deputation of the German clergy requested an audience of him, but like the representatives of the mothers and of the German teachers, were refused the privilege. The representatives of the clergy had drawn up a memorial which was to have been presented to the Minister at the audience. It sets forth and presents the reasons for the attitude of the South Tyrolean clergy toward the measures of the Italian government against instruction—particularly religious instruction—in the scholars' mother tongue.

"It is unjust," says the memorial, "to reproach us with hatred of Italy, nationalism or political agitation, merely because of the fact that we cannot approve measures that damage the cultural and religious temporal possessions of our people, and that we try to protect everything that is indispensable for a thorough religious training in the mother tongue. Such a reproach would in the last analysis be applicable to the Catholic Church itself."

There are indications that in the school year 1926-27 the religious instruction of German children in the Italian language will be ordered also in other municipalities. The South

¹The correspondence between the Minister and the Bishop is printed in French in H. Nigetiet's *Geschichte des Lothringischen Lehrerseminars von 1821-1896*, a souvenir of the celebration of the 25th anniversary of the German seminary in Metz, published by Even at Metz, in 1896.

Tyrolean clergy will not lend themselves to this violation of innocent children's souls. In a declaration addressed to the bishops of Brixen and Trent, in the summer of 1926, the priests pledged themselves "everywhere, where the schoolboard prevents the giving of religious instruction in the mother tongue, to draw the only possible conclusion from this fact, *i. e.*, to give this instruction outside of the school in the mother tongue of the children."

In the last days of July, 1926, Prince-Bishop Endrici came to the mountain districts between Meran and Bozen to the left of the Etsch (Tschöggelberg) for visitation and confirmation. In all these districts deputations of peasants appeared to beg their chief shepherd for help to save religious instruction in the mother tongue. These simple folk, who ordinarily live only in their own restricted world and pay very little attention to public matters, realize that danger threatens their children if they can no longer be instructed in the most sacred things in the language in which they received their first ideas of religious truth and in which they learned their first prayers from their mothers.

* * *

These are the latest phases of a struggle involving the soul of a people Catholic through and through. The outside world already knows something about the desperate struggle of the people of South Tyrol for the inheritance of their fathers, but it does not realize that the struggle involves the religious convictions of the people. But the world must learn this too, if a folk which has justly earned in the course of many centuries the honorable title of a faithful Catholic nation is not to be deprived of its belief while the Catholic world holds its peace and thus seems to give its approval.

There are three difficulties in authorship—to write anything worth publishing, to find honest men to publish it, and to get sensible men to read it.

Comparative Ethics

The Rev. Wm. Schmidt, S. V. D., founder of the *Anthropos*, contributes to the April number of the *Homiletic and Pastoral Review*, a monthly magazine that is worthy of the generous support of the clergy, a valuable paper on "The Morality of Primitive Man." He says that comparative ethics is not a well cultivated field either among our opponents or among ourselves. Apart from Fr. V. Cathrein's *Die Einheit des sittlichen Bewusstseins der Menschheit* (Freiburg, 1914) and the late Bishop W. Schneider's *Die Naturvölker* (2 vols., Paderborn, 1885-86), we Catholics have practically no literature in this field, in which so many important problems await a solution. This is all the more deplorable, as we possess several invaluable prerequisites for the solution of these problems, namely, (1) the greater definiteness and solidity of our moral doctrine; (2) our greater interest in ethics as the criterion of souls; (3) our modern schooling in the history of culture.

Since fundamental preparatory researches along modern improved methods are still almost completely missing, Fr. Schmidt confines himself to indicating some of the most important questions which await solution, and incidentally attempts to furnish some guiding principles for successfully grappling with these problems.

There are three ethical problems with which the evolutionists have busied themselves, and whose solution they claim to have established: (1) the original independence of religion and morality; (2) the supposed low moral status of primitive man; (3) the absolute relativity of all ethics. Fr. Schmidt considers these three points in order.

Having established beyond question that there was a most intimate connection between religion and morality among the oldest races, he formulates the proposition that the deepest moral degradation among peoples coincides with the greatest obscuration of the idea of the Supreme Being.

In a second paper, Fr. Schmidt will discuss the question: "Is there an Absolute Morality?"

Catholic Press Month

To the Editor:—

Since the Catholic Press Association will assemble in annual convention in Savannah, Ga., May 18th, 19th and 20th, it may perhaps not be inopportune to suggest to the Association to bring up for serious consideration the question whether the month of February is really a favorable time to obtain the purpose of the Catholic Press Month. The purpose of the Catholic Press Month is to promote the circulation and reading of Catholic literature, *i. e.*, to induce people to buy books, subscribe for Catholic papers and magazines and particularly to persuade them to cultivate a taste for good reading, to acquire a habit of reading good literature.

Here two things have to be considered: (1) the time for reading and (2) the pocket-book. The time for reading are principally the long, dreary winter months. These being pretty nearly over by the end of February, it does not seem that this month is a very opportune time to interest people in buying books and subscribing for magazines and papers.

A much more important consideration is the pocket-book. Here a still greater difficulty asserts itself. In February the purse of most people is as light as it ever is during the whole year and in ever so many instances does not allow much consideration for the above named luxuries. For it is a sad fact that buying good books and magazines is considered, if not a luxury, at least a rather superfluous matter by quite a number of even good people.

For these two reasons it has ever been my conviction that the month of February as Catholic Press Month was not a happy choice. To my mind the month best suited for this extremely important matter would be *November*. I am well aware that, when the choice was made, the consideration of the penitential season was uppermost in the minds of those concerned; *i. e.*, since Lent usually commences in February, it would be a favorable time to

prevail upon people to do more serious reading and to make a little financial sacrifice. However, I have decided misgivings as to whether this consideration will at all outbalance the above-mentioned drawbacks.

In February it is too natural for people to look forward to spring and Easter. The men will be engrossed with business plans more than perhaps at any other time during the year. The women will think of house-cleaning, new wearing apparel, etc., etc. Consequently it will be pretty hard to get and keep them interested in good reading to any satisfactory degree.

Let me add that, according to the well known saying, "Who attempts too much will achieve nothing" a whole month set aside for this purpose is too indefinite and also too long a period. It is too indefinite to get promptly and efficiently started. It will be put off from one day to the next, from one week to the other. It is too long a period to keep the interest, once aroused, from relaxing. And even if this can be done for one year, it will be next to impossible to do so for many years to come. In consequence the results will not at all be gratifying or even satisfactory and very probably will be less so each succeeding year.

Most likely for this reason the bishops of Germany have introduced, not a Catholic Press Month, but a Catholic Press Sunday and a Catholic Press Week. This being more definite will at all events be productive of better results. They set aside the second Sunday and week of November, which, methinks, would be an ideal time also for our country.

SACERDOS

With all her exhortations to practices of Eucharistic adoration, the Church does not regard these as the chief substance of divine worship nor the principal part of it. Eucharistic adoration, in so far as it is liturgical, is only a part of the liturgy, and in so far as it is extra-liturgical, its place is secondary to the liturgy, which is the official prayer of the Church (*cf.* Canon 1268, § 3).—*Joseph Kramp, S. J.*

The Cultus of the Saints in the Early Centuries

The doyen of the Bollandists, Fr. Hippolyte Delehaye, S. J., has just issued a monograph on the cultus of the Saints in the early centuries. It is entitled, *Sanctus, Essai sur le Culte des Saints dans l'Antiquité* (Bruxelles: Société des Bollandistes, 24, Boulevard Saint-Michel, 1927.)

We have not yet seen a copy of this book, but as it is a most important one, hasten to quote the salient passages of a notice concerning it, written by Fr. Herbert Thurston, S. J., for the London *Catholic Times* (No. 3,104).

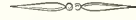
Father Delehaye demonstrates in detail, by tracing the use of the designation "Saint" from its very earliest appearance as a title of honor, that all canonizations down to late Carolingian times were simply, as Mr. Olden somewhat inaccurately puts it, "the outcome of popular tradition." No saints, save local saints, were preconized in Rome.

Strictly speaking, down to the end of the tenth century no such thing was known as a formal decree or bull of canonization. St. Ulric, Bishop of Augsburg, was apparently the first saint to be so honored. In earlier ages the clergy and people of a particular diocese or province, being themselves witnesses of the holy life and miracles of some zealous servant of God, manifested their respect by publishing his virtues far and wide, by praying at his tomb, and sometimes by suspending thank-offerings in his honor. With the sanction of the bishop of the diocese, his name was in time entered in the local calendar—this was first of all and especially the case with martyrs—and the anniversary of his death, which was designated as his "dies natalis," or heavenly birthday, was commemorated by celebrating Mass in his honor. Such recognition often spread to other dioceses, for few local calendars and martyrologies were content to venerate only the memory of their own native saints.

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vikingian and Carolingian times to have consisted in the "elevation," *i. e.*, the translation, or removal to a more conspicuous position, of the holy man's mortal remains. Naturally, this large discretion left to the ecclesiastical authorities of remote dioceses or provinces led to abuses, and from the eleventh century onwards the popes sought to restrain it, but it was only in 1170 that Alexander III reserved to the Holy See the right of sanctioning a liturgical cultus.

A Methodist Saint

Under the title, *A Methodist Saint* (New York: Alfred A. Knopf), Mr. Herbert Asbury has written a life of his great-great uncle, "Bishop" Francis Asbury, who founded the Methodist Church on this Continent and was its first "bishop," directing head, and almost sole proprietor for half a century.

"Bishop" Asbury was a remarkable man in more than one respect. In 1771, when he set foot in Philadelphia, there were less than 500 Methodists in this country; in 1816, when he died, there were more than 214,000, with flourishing churches and great influence. Practically all of these gains had been made by Asbury and the preachers working under his direction. He organized the Methodist Church in America according to his own ideas, ignoring to a great extent the plans of John Wesley and assumed more power than the Pope of Rome. He preached his first sermon in America on the day he landed, and delivered his last propped up in bed on the day that he died. In the forty-five years between, he preached some 17,000 sermons, and travelled a grand total of nearly 300,000 miles. He wore out six horses and "innumerable vehicles," and was long accustomed to cover the entire territory from New England to Georgia each year.

But if "Bishop" Asbury was a remarkable man for what he did, he was equally remarkable for what he was. There was no hypocrisy in the man; he asked sinners to give up nothing that he had not thoroughly denied himself.

He would not sleep more than six hours a night, because John Wesley had decided that that was enough. He rose at 4 o'clock winter and summer, prayed and read his Bible until 6, and got down on his knees and prayed after each meal. In carriage or on horseback he would read the Bible till his eyes were tired, then spend the time in prayer. He had no interest in conversation of any kind except what pertained to religion. During the whole of his forty-five years in America he was never known to laugh. He fasted two days each week and part of another day. Marriage, so highly esteemed by the ministers of our day, he put completely out of his mind. He once told a brother clergyman with pious satisfaction that no woman had ever had the slightest attraction for him. He tried his best to keep his preachers celibate, and complained bitterly that they were not heavenly-minded enough to forego connubial joys. He turned women out of his churches for marrying unconverted men. His salary was never more than \$80 a year, and he gave away much of that to charity. He would wear one coat for two or three years, and he died without the luxury of an extra suit. "If he could come back to earth to-day," says a reviewer of his life in *Books* (Vol. III, No. 30), "he would consign to hell all Methodist matrons and flappers wearing short skirts and short hair, and Methodist youth who now indulge in the theater and dancing. Two things, however, would please him mightily—the Eighteenth Amendment and the Volstead act, for he was the real father of prohibition."

A PRAYER

By Charles J. Quirk, S. J.

Not only, Lord, the grace to share
 With You what pain bestows,
 But give me, Jesu, strength to bear
 Life's little hidden woes.

The Nearer Need

Supreme Knight Flaherty of the Knights of Columbus recently said in an official address:

"Our work in Rome—that work which is close to the heart of our Holy Father—has been blessed with the most satisfying success. The recent formal opening of two new playgrounds brings vividly to mind the noble project the Order is carrying out in the Eternal City. . . ."

He went on to speak of it as "our unselfish labor in turning ugly spots into places of beauty, and doing our utmost in the cause of humanity as well as religion. . . . The playgrounds in the San Lorenzo district, named in honor of the late Pope Benedict XV, of pious memory, which was formally opened on May 10, 1926, is near the railroad station and public school. It has an area of nearly four acres, and provides a breathing spot where it is vitally needed. . . ."

The other playground at Gelsomino Hill, which has been called "Pope Pius XI Sporting Field," was dedicated on May 13, 1926.

The *Milwaukee Catholic Citizen*, whose editor is himself a Knight of Columbus, commented on this as follows (Vol. LVII, No. 18):

"The Roman youths are amply provided for religiously. There is one priest to every 300 Catholics in the Eternal City. They have surplus churches also. But they seem to lack 'sporting fields' and 'breathing spots,' such as the four acres now provided for them near the railroad station. Supreme Knight Flaherty uses the funds of his Order to supply this oversight of the Roman board of aldermen, and he calls it 'our unselfish labor in turning ugly [Roman] spots into places of beauty.' But he is not so convincing when he proceeds further, and claims that in this matter 'we are doing our utmost in the cause of humanity as well as religion.'

"Religion is helped only indirectly by providing adequate sporting fields. If we wish to help religion, there is a pertinent suggestion in a passage from

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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a recent address by Cardinal Dougherty as to conditions in Mr. Flaherty's home city: 'From the Delaware river on the east to Broad street on the west; from Market street on the north to League Island on the south, there lies a section of Philadelphia densely populated by Italians and American-born children of Italian parentage. In that section of our city there are more than 30,000 Italian children of school age; and of them only 3,078, that is, less than one-tenth of the whole number, attend the parochial schools of the Catholic Church.'

'Proselyters are taking advantage of the situation. They 'have set up no less than twenty-two settlement houses in one colony of Italians located in the district just mentioned. For what reason? To rob you and your children of your faith,' says the Cardinal.'

Scotus and Scotism

According to A. G. Little, writing in the special number of the *Archivum Franciscanum Historicum*, published in commemoration of the 700th anniversary of the death of St. Francis (Vol. XIX, No. 4, pp. 803-874), John Duns Scotus, the famous Franciscan philosopher and theologian, was by birth a Scot, not an Irishman. The tradition that he was Irish did not originate before the end of the 15th century. He took his surname from the village of Duns in County Berwick, where he was born not later than 1270, and probably studied at Newcastle. He began to lecture on the "Sentences" at Oxford in 1300. How long he lectured there is uncertain. The *Opus Oxoniense* must represent more than a year's lectures. At the end of 1302 he started to lecture in Paris. He died at Cologne, Nov. 8, 1308. The title of "Doctor subtilis" was given to him by his contemporaries, such as Cowton and William of Alnwick. Dr. Little thinks that the study of the writings of men like Cowton, who were in personal touch with Scotus, may be expected to throw more light on both the critical and philosophical problems which are presented by the life and works of this eminent Scholastic.

Probably the best thing recently published on Scotus and Scotism is an article by Father Bernard Jansen, S. J., in the *Stimmen der Zeit*. It has been translated for the F. R. by an American friar, but we have not yet been able to make room for it. We hope to be able to print at least a summary of this paper in the near future.

The Catholic Peace Movement

To the Editor:—

May I agree, quite fully, with Rev. Fr. Drees' comment in your No. 7 on what I wrote in your No. 5 on "The Catholic Peace Movement"? I wrote in the consciousness of the ingratitude of the task and recognizing, not only my own dread of the word "pacifist," but that of very many of my fellow countrymen; recognizing, too, that when I said that a strong love of peace is in no way incompatible with patriotism, I should probably not be understood completely, either by some who give a wrong interpretation to the word patriotism, or by some who, like Fr. Drees, show plainly that they agree with that statement. That is part of the preparatory work which we all realize is a stupendous task, not less in the United States than in Europe. Those of us who have been honored by a part in the organization of this movement are often faced by the fact that this first preparatory work is incomparably more difficult among our own than it will be when it broadens into contacts outside of our own communion, and than it will be when it reaches overseas.

It is a task that calls for thought, and prayer, and—courage, as Fr. Drees' letter points out.

William Franklin Sands
Washington, D. C.

The religion of Tennyson—and a good many others—was happily summed up by the late Raymond Asquith in the following couplet:

"And I shall meet Him face to face,
As gentleman to gentleman."

Bad luck and poor judgment are twins.

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Notes and Gleanings

Frau Ludendorff, the new wife of Germany's divorced superpatriot, recently suggested that it would be good strategy for German nationalists to disavow Christianity and return to the old German gods which inspired such robust qualities in the early Teutons. Christianity, she said, is tainted with internationalism and therefore unequal to the task of defeating either the Jew or the Marxian. It would be a great gain if all devotees of the cult of nationalism would frankly return to the pagan gods. Certainly it would be better than to dress nationalism in the garb of a traditional and attenuated Christian faith. Frau Ludendorff is right. Christianity is international and universal. It would be much better for the modern man if he were made aware of the conflict between the cult of nationalism, which has the center of his heart, and the religion of Jesus Christ, to which he pays some slight and incidental devotion, than to express the one in the phraseology of the other. The difficulty for us Americans is that we have no tribal religion to resurrect.

As promised some months ago (cfr. F. R., XXXIII, 22, p. 508) the *Deaf-Mutes' Friend*, published at St. Francis, Wis., now contains in every issue a "Department for the Hard-of-Hear-

ing,"—a unique feature in Catholic periodical literature. The installment for March consists of a poem and an article on the hardships of this class of persons, together with instructions about lip-reading and a plea, by Father S. Klopfer, for separate confessionals for penitents who are hard of hearing, most of whom, as things now are, must go to confession in the sacristy or priest's parlor. Some thoughtful pastors have a speaking tube ready and thus are prepared for accidental cases that may come to them at any time. In Milwaukee, according to Fr. Klopfer, there is one church with a confessional bearing the sign, "For the Hard-of-Hearing." It has a speaking tube attached to the grate and a door which can be closed behind the penitent. Such forethought is to be highly commended and, wherever, possible, imitated.

Father Klopfer, in the article from which we have quoted, says it is impossible to specify any one of the many aids offered to the hard-of-hearing as the best in an individual case, but that there are many that are worthless and against which the public should be warned. Among the medical preparations condemned by the American Medical Association are: Leonard's Ear Oil; Aurine Ear Balsam; Hearwell Oil; Virex; among worthless mechanical devices: Wilson

Ear Drum; Way Ear Drum; Morley Invisible Ear-Phone; Mega-Ear-Phone; Radium Ear or Audiphone. Among "untrustworthy practitioners" are: G. C. Powell, Peoria, Ill.; Dr. L. C. Grains Co.; Geo. E. Coutant, M. D., New York City; O. W. Branaman, Kansas City, Mo.; Dr. W. O. Coffee, Davenport, Ia.; Curtis H. Muncie, Brooklyn, N. Y. Attention is also directed to the fact that individuals and companies engaged in this sphere of quackery often change their names; hence it is advisable to be extremely cautious in accepting statements made in advertisements, no matter under what name.

At the request of the Superior Council of the Association for the Propagation of the Faith—the Holy Father has decreed that henceforth a Sunday, preferably the last Sunday of October—and consequently the one preceding the Feast of Our Lord Jesus Christ King—shall be set apart as a day of universal prayer and propaganda for the missions. On that day, in the Mass, the collect pro Propagatione Fidei is to be added as an *imperata pro re gravi*. All sermons shall have a missionary tone, with special reference to the work of the Propagation of the Faith, urging the faithful to become members of it. A plenary indulgence applicable to the Holy Souls can be gained on that day by receiving Holy Communion and praying for the conversion of non-Christians.

A Protestant preacher, the Rev. C. C. Weston, of Newchurch-in-Pendle, near Burnley, England, writes to the *London Times* (daily ed., No. 44,517) to protest against the name Protestant as a designation of his religion. He says that he and many other present-day Angelican clergymen do not like the title of Protestant for the following reasons: "(1) We think that the great *Ecclesia Anglicana* should be known by some title more definite than a mere negative term, though that perhaps might have been necessary at the time of the Reformation. (2) The word Protestant is nowhere to be found in

the Prayerbook. (3) But in that Book we confess our faith in the Holy Catholic Church, for which also we pray, and therefore have the right to call ourselves Catholics—English or Anglo, as opposed to the Catholics who believe in the Papacy, and who therefore are Roman. (4) Owing to the methods of some Protestant controversialists the word has acquired a certain savor which is distasteful to those to whom culture, sound learning, and true spirituality are of great price." In this country we have noticed that the opposition to the term Protestant is shared by not a few Lutheran ministers. It is a healthy sign.

Apropos of a recent item in the *F. R.*, Father William Busch, of the St. Paul Seminary, sends us a copy of his brochure *The Church and Democracy*, published by the Paulist Press. He proves, as far as this is possible in a short essay, that the Church is the greatest force making for true democracy which the world has ever seen, though some Catholic philosophers of the 19th century have shown a tendency to modify the approved doctrine of Bellarmine and Suarez. Yet not everything that goes under the democratic label to-day is true democracy, and the Church does not give assent to doubtful innovations, but preaches a return to the sound Catholic tradition of the Ages of Faith. This pamphlet, like nearly all others published by the Paulist Press since Father Gillis took charge of it, is timely and genuinely Catholic.

The *Musica Sacra*, of Ratisbon, recently intimated that the present Pope had decided to abrogate the *Motu proprio* of Pius X on Church Music and to lay down new and more liberal regulations. Cardinal Bisleti, Protector of the Cecilian Association and head of the Superior Pontifical School of Sacred Music in Rome, in a letter to the Bishop of Vicenza, denies this report, which he declares to be false, harmful, and annoying to the Holy Father. He says that Pius XI stands

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absolutely by the letter and spirit of the reform introduced in sacred music by Pius X and strongly disapproves the attempt to revive in certain countries or provinces unsuitable musical compositions. As regards the Pontifical School, the *Motu proprio* of Pius X will ever be the basis and norm of all its activities. The letter bears the date of March 7, and at the Cardinal's wish, is published in the *Bolletino Ceciliano*, the official organ of the Association.

The echoes of the Butler-Borah prohibition debate will carry very far. Dr. Butler and Senator Borah were in complete disagreement on every point except that the subject of prohibition calls for free and full discussion, without regard for the convenience of party managers and candidates' plans. So at the Boston meeting the issue was squarely raised. The 18th Amendment was attacked as a blunder and a failure; it was defended as a hopeful ex-

periment out of which good in the long run should come. As a convinced prohibitionist, Senator Borah did not even pretend that the law was being enforced; he assumed that after a trial of a quarter of a century its virtues might become more apparent, public opinion more helpful to enforcement, official regard for the law more sincere, and that by some happy turn of events popular opposition might dissolve and disappear. In the mean time it is admitted that prohibition is not enforced and that under existing conditions it is unenforceable.

The *Third Order Forum* (Vol. VI, No. 2) prints the following gruesome note: "In a city which has been called 'the Eucharistic city of the diocese of —,' on account of its great number of communions, point out to me the homes where they still care to have children. You can count them easily on your fingers. Cited by *Het Priesterblad*."

Current Literature

—The Rev. Dr. John C. Rager has elaborated his learned doctoral thesis on *The Political Philosophy of Blessed Cardinal Bellarmine* into a book under the title, *Democracy and Bellarmine*. He examines Bellarmine's defense of popular government and the influence of his political theory upon the American Declaration of Independence. It is remarkable how literally the thoughts of this great 16th century churchman have been translated into the American Declaration of Independence and Constitution. Were it not that the principles he set forth can probably be traced farther back into the Catholic past (a work of research which yet remains to be done), one would be tempted to call Bellarmine "the Father of popular government." (Shelbyville, Ind.: Qualityprint).

—A new edition, the fifth, has begun to appear of Herder's famous *Staatslexikon*. It is edited by Herman Sacher and is "von Grund aus neubearbeitet," that is, completely rewritten. The first volume carries the alphabet from "Abel" to "Fideikommiss" and is illustrated with 74 cuts and small maps. The programme of the work remains essentially as it was laid down in 1878 by the late Dr. von Hertling, i. e., to emphasize the fundamental notions of religion and morality, justice and right, natural and positive law, State and Church, family and property. In the light of these notions, as presented by Catholic moral philosophy, the editors and contributors of this great political, economical, and cultural reference work deal with such current subjects as (to mention but a few selected at random): absolutism, abstinence, Adventists, Africa, stock companies, alcoholism, Old Catholics, Anglican Church, Anthroposophy, Arabia, labor organizations, unemployment insurance, poor laws, atheism, cotton, the secret of the confessional, Benedict XV, vocational training, libraries, biology, Bolshevism, bookkeeping, Buddhism, civil law, Cahensly, Campanella, Canisius, charity, Chart-

ism, Code of Canon Law, Comte, Darwinism, diplomacy, etc. Among the contributors are such eminent scholars as M. Ettlinger, H. Sierp, S. J., Adam Stegerwald, W. Switalski, O. Schilling, J. B. Aufhauser, Cl. Plassmann, G. Buschbell, Ildephouse Herwegen, O. S. B., E. Krebs, H. A. Krose, S. J., A. Retzbach, J. Dahlmann, S. J., J. Mausebach, and F. Muckermann, S. J. One may not always share the point of view from which these and other contributors envisage their subjects, but one must admit that they write with competence and due regard to Catholic teaching and tradition. The *Staatslexikon* should be in every Catholic library. (B. Herder Book Co.; Vol. I, \$10 net).

—The venerable Msgr. J. Eugene Weibel has published his reminiscences of forty years as a missionary in Arkansas, which originally appeared in the FORTNIGHTLY REVIEW (1920, 1921, 1922), with some additions in a German version under the title *Vierzig Jahre Missionär in Arkansas*. The book is neatly printed and illustrated. Father Weibel, as he still loves to be called, a few years ago, retired to his native Switzerland, and this book is published by Räber & Cie. of Lucerne. The author is now chaplain of the state penitentiary in that city. His reminiscences, we need hardly add, constitute a valuable source of information on the early history of the Church in Arkansas.

—Father C. C. Martindale, S. J., has added another bit to our growing literature on the liturgy. Through the Catholic Truth Society he has published a pamphlet, *Baptism and Churching*, containing instructions on the Sacrament and the sacramental, and the rites of each, interspersed with explanations. The instruction on Baptism could perhaps be improved by greater insistence on its character as

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the great Sacrament of incorporation into the Church, Christ's Mystical Body. The instruction on "churching" is particularly pleasing. It is clearly stated that churching—contrary to a widely spread opinion—is not a purification of the mother after childbirth, but her thanksgiving to God. The pamphlet, if placed into the hands of the sponsors at Baptism and of the mother who comes to make her thanksgiving, would serve to make living realities out of what are too often but unmeaning ceremonies.—A. E. W.

—The Sister of Notre Dame to whom we are indebted for *A Simple Life of Jesus for Little Ones*, has also written *A Simple Life of Our Lady for Children*. The story is told in child-like fashion, with some admixture of pious legend, and illustrated with twenty full-page plates of French provenience. (Sands & Co. and B. Herder Book Co.)

—The Sisters of St. Francis, of Stella Niagara, N. Y., have prepared a new edition of *Sursum Corda, a Manual of Catholic Prayers and Hymns*, and of its companion volume, an organ book with the same title. The revision of the latter is the work of Father Florian Zettel, O. F. M., of Portland, Ore., who has retained what was suitable and added or supplanted wherever he found a change desirable. When suitable melodies could not be found, he introduced original ones. The organ part is within easy reach of ordinary organists.

—Parish priests who are looking for variety in their Sunday preaching will profit by Leo Wolpert's *Gebetsweisheit*

der Kirche. The predominant thought in the "oratio" for each Sunday and holy day is made the basis of practical spiritual reflections, enlivened by a varied fund of quotation, anecdote, and illustration. (Herder).—J. A. P.

—A welcome republication is *Jesus Christ the Model of the Priest*, translated from the Italian of Joseph Frassinetti by the Rt. Rev. James L. Patterson. The booklet has a warm recommendation by Cardinal Bourne, who affirms from personal experience that it is "most helpful to the clergy in teaching them, and maintaining within them, a closer personal union with Jesus Christ." (Benziger Bros.)

—*How to be Chaste* is the title of a timely leaflet compiled and published by Father James Walcher, in which he shows our young people how to fight their greatest and most dangerous enemy. The leaflet contains four small pages of instructions and prayers and is sure to do much good if put into the hands of the young. It can be purchased very cheaply in quantities. The author's purpose, as he writes us, "is to fight sin, not to make money." Those interested in the matter will please address themselves to Rev. James Walcher, R. R. 3, St. Cloud, Minn.

—*Immolation* is the title of the spiritual biography of Mother Mary of Jesus (Marie Deluil-Martiny), adapted from the French of Abbé L. Laplace by the Rt. Rev. Msgr. J. F. Newcomb, of Wheeling, W. Va., with a brief introduction by Bishop Swint. Mother Mary of Jesus was the foundress of the Congregation of the Daughters of the Sacred Heart, and her process of

beatification is under way. She was remarkable chiefly for her practice of immolating herself absolutely to the Sacred Heart and for her advocacy of the devotion to Jesus Christ the King, which His Holiness Pius XI has recently favored with a special feast-day. The volume is sumptuously printed, handsomely bound, and illustrated with a number of fine half-tone pictures.

—*Old Testament Meditations*, by the late Father Maturin, with an Introduction by Maisie Ward, to whom we are indebted for a *Memoir* of the famous convert, is made up of notes taken by retreatants and of some of the pencil outlines left by Fr. Maturin. Few preachers get as much as did Fr. Maturin from the Old Testament, which he almost knew by heart. The chapters deal sketchily, but in an original way with Hosea (Osee), Balaam, the cursing of Meroz, the retreats of Elias, Moses, and St. John, the defeat of the Amalekites, the prophets, and the pattern on the mount. Fr. Maturin does not use the Douay, but a version of his own. (Sheed & Ward and B. Herder Book Co.)

New Books Received

A Week With Christ the King. By Sister Mary Gertrude. With a Foreword by Rev. F. P. Le Buffe, S. J. 98 pp. 12mo. The Macmillan Co. (Wrapper).

Geschichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des Päpstlichen Geheimarchivs und vieler anderer Archive bearbeitet von Ludwig Freiherrn von Pastor. Elfter Band: Geschichte der Päpste im Zeitalter der katholischen Reformation und Restauration. *Klemens VIII (1592-1605)*. xxxix & 804 pp. 8vo. Herder & Co. \$6.75 net.

Life of the Servant of God Sister Mary of Jesus Crucified. Carmelite Lay-Sister who Died in the Odour of Sanctity in the Bethlehem Convent (1846-1878). By the Rev. D. Buzy, S. C. J. Translated by the Rev. A. M. O'Sullivan, O. S. B. 311 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.

Suffering: Its Meaning and Value. Adapted for English Readers from the French of Père Laurent de Smet, S. J., by Sister Mary Reginald Capes, O. S. D. x & 61 pp. 12mo. Sands & Co. and B. Herder Book Co. 90 cts. net.

A Case of Conscience. [A Novel] by Isabel C. Clarke. 370 pp. 12mo. Benziger Brothers. \$2.50 plus 15 cts. postage.

Proceedings of the Seventh Annual Convention of the American Catholic Historical Association. 28 pp. 8vo. (Reprint from the Catholic Historical Review, Washington, D. C.)

Is Christianity a Failure? From "The Sacrament of Duty" by Joseph McSorley, C. S. P. 16 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100. (Pamphlet).

What is the Bible? By Father John Corbett, S. J. 32 pp. 32mo. The Paulist Press. 5 cts.; \$3.50 per 100. (Pamphlet).

The Seven Last Words of Our Lord and Saviour Jesus Christ. By T. Gavan Duffy. 6th edition. 32 pp. 3½x6¼ in. Scranton, Pa.: The New Hope, 419 Vine Str.

Seraphic Youth's Companion. A Handy Guide for Junior Tertiaries of St. Francis by Rev. Kilian Henrich, O. M. Cap. 60 pp. 3½x6¼ in. Detroit, Mich.: Third Order Bureau, 1740 Mt. Elliott Ave. 15 cts.; \$8.50 per 100; 8 cts. per copy in larger quantities. (Pamphlet).

Brevis Collectio ex Rituali Romano ad Parochorum Commodum eorumque Vicariorum in Sacramentorum Administratione, in Infirmorum Cura et eorum Interitu atque in Praecipuis Benedictionibus Impertiendis. 280 pp. 32mo. Turin: M. E. Marietti. L. 7.75.

Rituale Parvum seu Veni Mecum Sacerdotum. Praeter Quotidianas Preces Omnia Continentes quae Sacerdoti Inserviunt in Sacramentorum Administratione, Infirmorum Cura eorumque Interitu atque in Praecipuis Benedictionibus Impertiendis. 512 pp. 32mo. Turin: Marietti. L. 12.

Rituale Romanum . . . Auctoritate SSmi. D. N. Pii XI ad Normam Codicis Juris Canonici Accommodatum. Editio Taurinensis juxta Typicam. vii & 717 pp. 16mo. Turin: Marietti. L. 24.

Conferentiae ad Usus Sacerdotum pro Recollectione Menstrua. Auctore V. A. Sprengers, Parocho in Kerkdriel, quas edidit C. Sprengers, Director Spiritus in Seminario Buscoducensi. 467 pp. 16mo. Turin: Marietti. L. 15.

Il Concetto di Ipotesi e l'Enosi Dogmatica ai Concilii di Efeso e di Calcedonia. Par Dott. Andomenico Sartori. 142 pp. 8vo. Turin: Marietti. L. 12.50.

Divi Thomae Aquinatis Summa Theologica in Breviorem Formam Reducta. Auctore Fr. Ioanne Lottini. Pars IIa (containing the 1a and 2a Hae Partis.) Turin: Marietti. L. 25.

Corso di Storia della Chiesa. Par Dott. L. Todesco. Vol. IV: La Chiesa al Tempo del Rinascimento e della Riforma. 553 pp. 8vo. Turin: Marietti. L. 20.

Compendium Liturgiae Sacrae juxta Rituale Romanum in Missae Celebratione et Officii Recitatione. Auctore Jos. Aertnys, C. SS. R. Editio Nona, Novo Missali et Recentissimis S. R. C. Decretis Accommodata a J. M. Phlym, C. SS. R. vi & 191 pp. 8vo. Turin: Marietti. L. 11.

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Little Willie's father took him to Sunday school for the first time, and on the way home, in order to see if the youngster had learned anything, he asked:

"Who was it killed Goliath?"

"I dunno," said Willie. "I was sittin' on a back seat and couldn't see!"

Bishops nowadays are not called upon to be theologians, said the Bishop of Brentwood (Dr. Doubleday) humorously when he presided at the big banquet of the local branch of the Westminster Catholic Federation. His Lordship was making an estimate of Catholic progress since the days of Bishop John Milner.

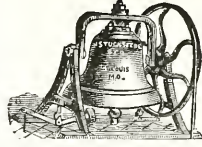
"A theologian is the last thing a modern bishop is expected to be," said his Lordship. "He has to learn to drive a motor car; he has to go to interminable meetings; he is called upon to make speech after speech; he is invited out to dinner, and a great requisite for a bishop nowadays is to have a good appetite. I have been invited to two dinners on one night, and I am glad to say I was able to go to both of them."—*London Universe*.

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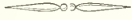
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- Siebertz, P. Wunder im Weltall. Ein Buch aus Natur und Werk. Riehlly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- Vitkopf, Ph. Johann Peter Hebel: Gedichte, Geschichten, Briefe. Freiburg, 1926. \$1.20
- The Eucharistic Renaissance. By Thos. M. Schwertner, O. P. New York, 1926. \$1.25
- The New Morality. A Candid Criticism by Hy. C. Day, S. J. London, 1924. 90 cts.
- Sermons for Sundays. By Owen A. Hill, S. J. St. Louis, 1926. \$1.50.
- Pioneers and Patriots of America. By Rev. Ph. J. Furlong. N. Y., 1926. \$1.
- The True Life. A Little Book on Grace. By the Rev. F. Ruemmer. Tr. by Isabel Garahan. St. Louis, 1926. \$1.
- Jovee, P. W. An Illustrated History of Ireland. New Edition. Dublin, 1921. \$1.50.
- O'Laverty, H. The Living Presence: The Intrinsic Value of the Holy Eucharist. N. Y., 1925. \$1.
- Braun, Jos. (S. J.) Handlexikon der kath. Dogmatik. Freiburg, 1926. \$2.
- Oberst, Ad. (Dr.) Leitfaden der Krankenpflege. 3 te Aufl. mit zahlreichen Abbildungen. Freiburg, 1927. \$1.25.
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The Fortnightly Review

VOL. XXXIV, No. 10

ST. LOUIS, MISSOURI

May 15, 1927

Signs of the Times

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

The dullest citizen is forced to note the abnormal changes now sweeping the country. Religious, moral, and social views are being tossed aside like an old newspaper, and replaced by others, which in turn find their way to the discard. We have broken from sane and sound moorings, and are drifting without helm or compass on an uncharted, foggy sea. Gowned savants assure us that the idea of a personal God is disproved by modern science; the moral code is yielding to sentiment, convention, a thin veneer of public decency; the State is making inroads on our innate, God-given rights and using its strong arm to render us helpless under its assumed power. With no Jupiter on high Olympus, no Pluto punishing wicked shades in the nether world, no vestal virgins to keep the sacred fire burning, our modern paganism is a deification of all that is base in man's lower nature. We are forced to witness the lofty ideals of our forbears rejected, the Christian training of our youth replaced by a godless system of education, the swollen tide of vice mocking at efforts to stay its onrush; the ship of State ready to flounder in the breakers of passion.

Our statute books groan under the weight of ten thousand laws, while the merest technicalities—not to mention reasons more unworthy—are sufficient to stay their execution. Prohibition is costing the government untold millions in fruitless efforts to enforce it, while it enables bootleggers, at slight risk of prosecution, to amass huge fortunes. This law is, besides, filling the land with crime and breeding disrespect for all law and order.

Judge Marcus Kavanaugh, of Chi-

ago, who has been continuously on the bench since 1899, in a talk before the Collegiate Club lately, characterized the United States as "the most lawless and law-ridden country in the world." He said: "There is one chance in seven that a criminal will be arrested, one in fifteen that he will ever be convicted, and one in one hundred and thirty-two that he will have to pay with his life." Legislation or reform of judicial procedure, he said, would not help the situation; the real remedy was for the people to put greater trust in God and to live up to higher principles. The wise counsel of Judge Kavanaugh will have little effect so long as we retain a system of education which makes in a negative and positive way against human responsibility, moral principles, and belief in a personal Deity. The late ex-President Burton of Michigan University, Dr. L. A. Weigle, religious instructor at Yale, Dr. H. N. Sherwood, State Superintendent of Education in Indiana, and many others well qualified to speak on the matter, tell us that our public school system fosters atheism, and that it is largely responsible for the depraved morals of the time.

Ever since—eighty-five years ago—Horace Mann's defective system of education was adopted by the country, the Catholic Church has been making giant efforts to maintain her own schools, and all this for the sole purpose of protecting the faith and morals of her children. Her spirit and custom, in this regard, she has always enforced in her Canon Law by clearly defined rulings. Despite this care and solicitude, not a few Catholics, intent only on temporal gain, send their chil-

dren to secular schools, where their faith and morals are in serious danger.

There is another brand of Catholics who insist on religion in education, but not on religious education as the Church understands it and strictly demands. The services of a priest and a Newman Club will, in their opinion, neutralize the dangers of a secular school. This they call Catholic education "adapted" to the changed conditions of the time. But they are offering fool's gold for sterling coin, since what they offer is Catholic education only in appearance, and it cannot withstand the fiery ordeal of human passions. Sound Catholic education is inseparably connected with faith and morals, and any adaptation must necessarily affect the sum total. This scheme of youthful training was born of worldly ideas, and it is as dangerous as it is non-Catholic; what it promises with infinite assurance to effect, is utterly impossible, and parents with Catholic instinct, and zeal for their children's spiritual welfare, must condemn and reject it.

A third class of Catholic educators admit the danger of State schools, and affirm that the many Catholic students there would be far better off in Catholic colleges and universities; but do not draw the logical conclusion. They tell us of the splendid home training Catholic students receive at secular universities, how highly they prize their holy faith, how they exert themselves to prevent mixed marriages, go in streams to the chaplain for spiritual counsel, flock in crowds to the altar rail. Despite this manifestation of zeal and piety, some, it is admitted, lose their faith; but this harsh statement is toned down by the remark that the same thing happens in Catholic colleges.

We beg to ask whether this loss of faith in Catholic colleges comes from bad surroundings in the colleges, or from bad principles imbibed there, or not rather from some extrinsic source? And further, whether this defection from the Church justifies the conclusion that the student's faith is about

as well protected in a secular as in a Catholic university? Nothing is said of the hundreds of Catholics whose spiritual life is weakened in secular universities, and who begin life's battle with moribund faith and morals. On January 12, 1927, the Chicago *Herald-Examiner* printed an extract from the *Osservatore Romano*, the official organ of the Vatican, in which it was stated that the Pope regarded the nine hundred Catholic students attending the State University of Illinois as "lost sheep" (*pecore sviate*).

If we knew that a ship was unseaworthy and dangerous to human life, should we dissuade a friend from taking passage on it, or merely offer him a life preserver? If we were aware that a friend's food had been treated with slow poison, should we allow him to eat it, relying on a remedy at hand, or use all our influence to induce him to take his meals elsewhere?

A very large number of our Catholic youth are in secular colleges without a valid reason, since the courses they are taking there can be had in Catholic institutions at hardly more, if as much, expense. For a grave reason, and with the bishop's permission, Catholic students may pursue their studies in secular institutions; without such a reason and permission, they are bound in conscience to attend Catholic schools. (Canon 1374). This is not only the spirit and custom of the Church, it is her Canon Law, and this should be deeply impressed on the minds of all her children, and faithfully observed. Were this done, sound Catholic education would advance rapidly, and the growing number of apostates and lukewarm Catholics would soon shrink.

The radical changes of the times seriously affect many Catholics who are poorly instructed in their religious duties, or whose faith and morals have been weakened by imbibing worldly ideas and principles. It is hard for such Catholics to understand why the Church does not and cannot accommodate her basic principles to the broad views of all who believe in the fatherhood of God and the brotherhood of

man; why her children may not join in prayer with Jews and heretics, or encourage non-Catholics to retain their own form of religion; why half a loaf is not better than no bread, even if that half contains a dose of poison which may, to their way of thinking, be neutralized by antidotes. Faith may flourish amid fierce persecution, morality amid violent assaults of the passions, but compromise is death to both alike. So with Catholic education: it is proof against all attacks from external foes, it fears not the great sac-

rifices that must be made in its behalf; the only thing which can destroy it is the compromising views of those who are in the Church, but have not her spirit. Our country to-day is in sore need of faith, morality, and a sound system of youthful training. Catholics have all of these, and if, so far from compromising them in the least, they live up to their high standards and spread their benign influence broadcast, a most salutary remedy shall have been applied to the diseased condition of our times.

A True Atrocity Story

Few rational beings on earth will quarrel with Gen. Sherman's definition of war. Among those in heartiest agreement with that illustrious patriot is Father Franz Feinler, whose case we intend to discuss in the F. R. The object of this article is, first, to make known the truth, which, in this matter, has been extensively distorted; and, secondly, to enlist, if possible, the sympathy and help of those who may be in a position to see that justice, though tardy, is done to a good priest who has been treated unjustly, as the evidence undoubtedly shows.

Father Feinler was born in Germany, but came to the U. S. after his ordination in Rome, and having become a citizen here, served as army chaplain for nine years. About four months before America entered the World War, he requested that, in case of hostilities on our part, he be sent to the front, and this, in spite of his being at the time attaché at our embassy in Tokyo, a position of real honor. After war was declared, he came home to join his regiment, but had to wait for a time in New York before he could embark for France. While in this city, he consulted some friends on the best manner of meeting the spiritual needs of the soldiers. One of these friends—in a burst of patriotic fervor and, no doubt, in good faith—afterwards accused him of being pro-German. (Fr. Feinler learned this later on and requested that his friend deny the allega-

tion. The reply was that the present position of the person addressed precluded the possibility of refuting rumors.)

Fr. Feinler departed for France, but after about a two and a half months' stay, received orders to return to the U. S. A. About his record "over there" the nonsensical statement has been made, circulated and believed, that he was detected making signals to the enemy. Everyone knows what would have been done in a case like that; Fr. F. would have been shot on the spot. The real reason, at least as attributed to Gen. Pershing by a Honolulu paper, was that the latter "had to consider the feelings of the French."

On arriving at Hoboken, he was ordered to report at Honolulu. On his way thither, at Washington, he learned from the War Department that his recall had been ordered because of his German birth. Deeply wounded, he nevertheless proceeded to his destination, determined to continue in the service with his former zeal. In Honolulu, on Feb. 28, 1918, he was suddenly placed under arrest without warrant or explanation. After the arrest he was held incommunicado until March 6. Two sentries were placed outside his house. Admittance was denied to everybody, and all his papers were removed. On March 5, formal charges were preferred against him.

Some time before this, an American Monsignor, a friend of Fr. Feinler's,

happened to visit Honolulu with the intention of seeing a volcano in the neighborhood. When he learned that his friend, Fr. Feinler, was at Fort Shafter, he visited the latter and stayed at his house. Fr. Feinler was refused permission to go to see the volcano with his friend, who, as was learned after his departure, was regarded as a German spy, and was arrested when he left the boat at San Francisco. His papers were searched and he was detained in custody, until the authorities were satisfied that he was a priest in the highest standing in his home diocese here in the U. S.

On the day of the Monsignor's arrest, Fr. Feinler, as noted, was also arrested. This coincidence tends strongly to show they were both victims of the same wave of suspicion which swept this country and, even more so, its dependencies, during the war.

On receiving the formal charges, Fr. Feinler asked an officer to act as his counsel. The reply was, "I have no time." A second officer was quite willing, but worked on the case just one day, and then excused himself, saying he would have to attack Col. Bolles (who had preferred the charges), and he felt he could not afford to spoil that officer's career. Capt. Heidner and Lt. Bine were then appointed, but Fr. Feinler had only one interview with them before the court-martial began. Even at that, these two officers did remarkably well under the circumstances.

When the court opened, the defense objected to one of its members, Major Bennett, sitting as a judge, on the ground that he had been stationed at Ft. Shafter during the investigation of the case, that he was an intimate friend of Col. Bolles, the accuser, and further that he must have heard the case discussed from the standpoint of the prosecution and must have formed, even if subconsciously, an opinion that would be prejudicial to the accused. Major Bennett said that he had had no conversation with Col. Bolles and that he knew nothing about the case, and consequently could not have formed any opinion; and though the defense still objected because of the

atmosphere about Maj. Bennett, already saturated with suspicion of the Chaplain, at least at headquarters, because of his German birth and return from France, the challenge was not sustained, and Maj. Bennett sat as a member of the court,—which was quite apparently a clear abuse of the discretion exercised under Art. 18, Articles of War, and, it is contended, made the court illegal.

The charges, stripped of their technical verbiage, may be summarized as follows; Fr. Feinler was accused

1. Of violating the 95th Article of War by requesting Battalion Sergeant Major Matthew Wright "to surreptitiously obtain" for his inspection an allegedly confidential letter relating to the Chaplain's record;

2. Of making disloyal utterances in connection with a lecture to the Y. M. C. A. delivered at Honolulu, Jan. 10, 1918;

3. Of making statements to Capt. Dougherty, Capt. Westcott, Sergt.-Maj. Wright, Sergt. Shaw and his wife, by which he "wilfully attempted to cause disloyalty in the military forces of the U. S."

4. Of using disrespectful language about the President, the Secretaries of War and the Navy, about Congress, and his superior officers. (Note that Section 3 of the Espionage Act was not amended to take in "incitement" and "language" until two months *after* the Chaplain's trial, that is, May, 1918).

Of two charges the Chaplain was found "not guilty" in one set of articles and specifications, and yet in a later section he was convicted of the selfsame thing, *viz.*, of impugning the neutrality of the U. S. Similarly, he was found "not guilty" of the alleged statement that the U. S. army in France was not disciplined, yet "guilty," under another specification, of the alleged statement that the discipline in the American army was a joke.

Fr. Feinler was finally sentenced to fifteen years' hard labor in the penitentiary. He was paroled after serving, technically, four years.

Here it is well to quote three of the Articles of War. Art. 95: "Conduct unbecoming an officer and a gentleman. Any officer or cadet who is convicted of conduct unbecoming an officer and a gentleman shall be dismissed from the service." Art. 96: Though not mentioned in these articles, all disorders and neglect to the prejudice of good order and military discipline, all conduct of a nature to bring discredit upon the military service, and all crimes or offenses not capital, of which persons subject to military law may be guilty, shall be taken cognizance of by a general or special or summary court-martial, according to the nature of the offense, and punished at the discretion of the Court. Art. 42: "Places of confinement when lawful.—Except for desertion in time of war, repeated desertion in time of peace, or mutiny, no person shall under the sentence of a court-martial be punished by confinement in a penitentiary, *unless an act or omission of which he is convicted is recognized as an offence of a civil nature by some statute of the United States or by the common law, as the same exists in the District of Columbia, or by way of commutation of a death-sentence.* and unless, also, the period of confinement authorized and adjudged by such court-martial is one year or more." etc. (Italics ours.—F. R.)

Now, "to give effect to court-martial sentences it must appear, affirmatively and unequivocally, that the court was legally constituted; that it had jurisdiction; that all the statutory regulations governing its proceedings were complied with; and that *its sentence was conformable to law.* [Italics ours. F. R.] There are no presumptions in its favor so far as these matters are concerned, and it is not enough that they could be inferred argumentatively." (18 R. C. L. 1065.)

No consent of the accused will give the court jurisdiction. Facts necessary to show its sentence conformable to law must be stated positively, not left to argumentative inference. Court-martials derive their jurisdiction in

this country from acts of Congress, in which are expressed the crimes which may be tried, the manner of charging the accused, and of trial, and the punishment which may be inflicted. (Ibid., 1066). In the present case, as the record shows, there was no proof adduced to authorize the sentence imposed, as required by the above-mentioned 42nd Article of War. In such cases, everything which may be done is not merely voidable, but also void (Dynes v. Hoover, 20th Howard, 62), and civil courts have never failed to give a party redress who has been injured by a void process or a void judgment of a court-martial (Wise v. Withers, 2 Cranch, 33; also Dynes v. Hoover, *supra*).

Under an indictment for felony (in the absence of statute), one cannot be convicted of a misdemeanor, because the offences are distinct in their nature.

In Denning v. McClaughry, 113 Fed. 639, Judge Sanborn, for the Circuit Court of Appeals, states the rule applicable to courts-martial as follows: "The legal presumption is that courts of general jurisdiction have power and authority to make the adjudication which they render, and that their judgments are valid. But no presumption accompanies the sentences of courts of inferior or limited jurisdiction. It is indispensable to the maintenance of their judgments that their jurisdiction shall be clearly and unequivocally shown. A court-martial is a court of limited jurisdiction. It is a creature of the statute, a temporary judicial body authorized to exist by Acts of Congress under specified circumstances for a specific purpose. It has no power or jurisdiction which the statutes do not confer upon it. The Articles of War specify the officers who are empowered to convene these courts, the officers who may compose them, and the persons and charges which they are empowered to try. It necessarily follows that the jurisdiction of every court-martial and, hence, the validity of each of its judgments, is conditioned by these indispensable prerequisites: (1) that it was convened by an officer empowered by the statutes to call it; (2) *that the of-*

fficers whom he commanded to sit upon it were those whom he was authorized by the Articles of War to detain for that purpose: (3) that the court thus constituted was invested by the Acts of Congress with the power to try the person and the offence charged; and (4) that its sentence was in accordance with the Revised Statutes. [Italics ours. F. R.] The absence of any of these indispensable conditions renders the judgment and sentence of a court-martial *coram non iudice* and absolutely void, because such a judgment and sentence is rendered without authority of law and without jurisdiction." (Runkle v. U. S., 122 U. S., 543, 546; Wise v. Withers, Crouch, 3 Peters, 193, 207; Dynes v. Hoover, 20 Howard, 65).

The general rule in regard to courts of limited and special jurisdiction, such as courts-martial, is stated in Gringer's Lessee v. Astor, 2 Howard 319, as follows: "The true line of distinction between courts whose decisions are conclusive if not removed to an appellate court and those whose proceedings are nullities,—whose decisions are not evidence themselves to show jurisdiction,—every requisite for authority must appear on the face of their proceedings, or they are nullities." (Galpin v. Page, 18 Wall, 550). Both averments and proof must bring the case within the jurisdiction of such courts. (L. L. Cyc. p. 696). Mr. Chief Justice White, delivering the opinion for the Court in Runkle v. U. S., *supra*, 122 U. S., 543, states that these general propositions are well supported by the adjudicated cases.

The record fails to show proof of crime. The proof as given in the record of the court-martial does not show anything arising to the dignity of infraction of any then (March 1918) existing law of the United States, it does not show any criminal intent on the part of Fr. Feinler; does not show any attempt on his part or even preparation for an attempt. If the attempt to commit were proved, this alone would not constitute a crime. (Cf. Blackstone, Book 4, pp. 20, 21).

The record discloses, as already

stated, that Fr. Feinler was returned from France because of his German birth, that this was the efficient cause of the unjust suspicion under which he labored. In Stoutenburg v. Frazier, 16 D. C., App. 234, the court said that "the arrest and conviction of the appellee appeared to have been upon mere suspicion, and he is only charged with being a suspicious person without any relation whatever to a crime committed in the past or crime intended to be committed in the future. A suspicion of which he is the object is wholly indefinite and in no manner connected with any criminal act or conduct either of the past or that might occur in the future . . . is no evidence of crime of any particular kind, and it forms no element in the constitution of crime. Suspicion may exist without even the knowledge of the party who is the object of the suspicion as to the matter of which he is suspected" (which the record discloses to have been the fact in Fr. Feinler's case). "A suspicious character, however, does not constitute crime, nor does it justify the government in treating the party having such reputation as a criminal, without connecting him with some criminal conduct. Under the Constitution of the United States, Articles 4 and 8 of the Amendments, every person is intended to be secure in his person against unreasonable searches and seizures and against cruel and unusual punishments, and it would clearly be a cruel and unusual punishment to impose fine and imprisonment upon a party because he may happen to be regarded by some person as a suspicious person without anything more."

(To be continued)

Catholic Truth and Catholic Book Notes (Vol. IV, No. 2) calls attention to a new translation of the *Imitation of Christ* by Thomas à Kempis, published by S. Bagster & Sons, which is "both unscholarly and dishonest." The translator misrepresents, misquotes, and adulterates the text and in his preface shows himself absolutely unqualified to deal with the work he has undertaken to translate.

Promoting the Catholic Press

The suggestion made by "Sacerdos" in No. 9 of the F. R., to substitute a Catholic Press Week (preferably in the early winter) for the Catholic Press Month as now observed (or, rather, not observed, for Catholic Press Month on the whole has been a sorry failure!) can perhaps be made fruitful of good results if carried out in the practical and constructive way in which the Fathers of the *Franciscan Herald* staff have tried to fructify the underlying idea of the whole movement.

In 1924, the *Franciscan Herald* Press, of Chicago, issued as its contribution to Catholic Press Month a pamphlet entitled "Take and Read," which was favorably reviewed by the F. R. as a constructive and practical guide for the promotion of the Catholic press. The publishers, though themselves interested in a periodical publication, had the rare unselfishness to recommend by name the leading Catholic reviews and magazines of the country.

In 1925, Father Maximus Poppy, O. F. M., of the *Franciscan Herald* staff, undertook to carry out the ideas outlined in the pamphlet referred to, of "selling" the entire Catholic press to a given community. The experiment was made in St. Joseph's parish, Los Angeles, California. The idea was launched as a Lenten observance combining an eminently good work with almsgiving. The first week of Lent was designated as "Catholic Press Week." The educational part of the programme included a series of three articles on the Catholic press which appeared in the parish weekly publication on Septuagesima Sunday. During Press Week proper an exhibit was held in the vestibule of the church displaying sample copies of every periodical listed in Mr. J. H. Meier's (Chicago) valuable Catholic Press Directory. Father Maximus himself was present at the exhibit at times of divine service to direct inquirers to publications suited to their individual taste and capacity.

Obviously the only requirement for this sort of work is a slight familiarity with the Catholic periodical press, a profound conviction of the need of a strong Catholic press, and absence of parochialism.

The net result of the first Catholic Press Week in 1925 was 340 subscriptions, secured for 35 different publications, one-third of which were for the *Franciscan Herald*.

In 1926 over 800 subscriptions were taken for 74 different publications, one-eighth being for the *Franciscan Herald*.

In 1927 the exhibit did not embrace the entire field, but only those publications which were included in a "Preferred List." Another deviation from the plan of former years was the substitution of the trial subscription for the part payment plan, extending over the Lenten season. This year's Catholic Press Week netted less than one-half the subscriptions secured in 1926, with 32 periodicals represented, one-third being in favor of the publisher promoting the work.

The example of the Fathers of the *Franciscan Herald* staff shows what can be done on a co-operative basis for the promotion of the Catholic press if the matter is earnestly and energetically taken in hand.

ISRAEL'S RECOLLECTIONS

*By Rudolf Blockinger, O. M. Cap.
Catholic Mission, Kingyang, Kansu, China*

We stood at His side when He first saw the
light,
We recall how His Mother sought refuge in
flight,
How she held the God-man in her virginal
arm:
A maid who shielded her Maker from harm.

II

We stood at his side when He spoke as a
youth
In the Temple of God, there revealing the
truth;
With sorrow his Mother then led Him away,
To return the God-man in a tragical way.

III

Bleak was the hour on Calvary's height,
When Mother and Son again greeted our
sight;
In death she returned Him; and seeing Him
die,
The tragedy ended, and Israel passed by.

On the Necessity of Settling the Official Status of the N. C. W. C.

When the official papers of two of the most important archdioceses in the country—one of them with a Cardinal for its metropolitan—begin publicly to challenge the status as well as the acts of the National Catholic Welfare Conference, there is a prospect that the bishops as a whole will before long determine and declare the distinction between that organization and the hierarchy. The necessity for such determination and declaration grows in proportion as the hierarchy is being compromised and the Catholic cause injured by the blunders of N. C. W. C. agents.

It is true that Rome (in the "Instructions" given by the Sacred Consistorial Congregation under date of June 22, 1922) has proclaimed "that this organization [the Welfare Conference] is not the Catholic hierarchy of the United States"; but nothing in the subsequent conduct of the N. C. W. C.'s officials at Washington has corrected the unfortunate popular notion that they do act in the name, with the authority, and at the explicit direction of the episcopate. Since June, 1922, the Rev. John J. Burke, C. S. P., General Secretary of the Conference, has indorsed the Phipps scheme for the bureaucratic control of education, has sent representatives to miscellaneous congresses, and pronounced on the Mexican question and other issues, religious as well as secular. It may be that Father Burke alone is responsible for these and other dangerous adventures; but if so, who is responsible for Father Burke?!

At the conclusion of an editorial criticizing the N. C. W. C. News Service for disseminating a "prayer sweeping away the fundamental principles of Christianity . . ." the *Catholic Standard and Times* of Philadelphia (Vol. XXXII, No. 20) said: "Two facts stand out clearly. One is that rigorous supervision must be exercised in the gathering and distribution of news by the N. C. W. C. News Service. The other is that the N. C. W. C. News

Service does not represent the Hierarchy." (Italics ours).

Commenting on this significant statement of the *Catholic Standard and Times*, the *Baltimore Catholic Review* (Volume XIV, No. 19) with almost equal significance says: "That last sentence [of the *Standard and Times* editorial] is worth pondering over. The *Review* may have occasion to discuss it at length in the future."

Neither the Welfare Conference nor its "department," the N. C. W. C. News Service, is "the Catholic hierarchy of the United States." That truth was made sufficiently clear by the S. Consistorial Congregation nearly five years ago. But if the Welfare Conference is not the hierarchy, is it the hierarchy's authorized agent? We claim that it is not. But for the sake of the Catholic cause this point, too, should be authoritatively and definitively settled. If the bishops themselves will not settle it, we are confident the Holy See will.

The Spirit of Poverty

Nothing could have been farther from our intention than to give offence, in saying that persons who make the vow of poverty ought to be willing to feel the effects of poverty, and that unwillingness on their part is a mockery and a scandal. However, if we have said anything to be sorry for, we are willing to be forgiven, also for saying further that if all the members of religious communities observed the vow of poverty more strictly—avoiding unnecessary expenses, denying themselves luxuries and costly diversions, letting nothing go to waste, etc.—they would be enabled to do far more for the poor. The spirit of poverty perishes, the founders of religious orders declare, when comfort, convenience and self-indulgence are preferred to self-denial. The first of the Beatitudes, be it said, is in danger of being forgotten by many who ought always to remember it.—*Ave Maria*, N. S., Vol. XXV, No. 12.

If virtue were never praised, the wicked would not complain.

The Antioch Chalice

The Irish quarterly *Studies*, in its current number, prints a lengthy review of the French Jesuit Father G. de Jerphanion's new book, *Le Calice d'Antioche* (Rome: Pont. Institutum Orientalium Studiorum). We quote a few paragraphs from this review in order to show the present state of the question regarding the authenticity of the chalice:

More than one story as to the *provenance* of the chalice is already in circulation, and the possibility of a fraud, more daring even than the "discovery" of Livy's complete text five or six years ago, is not yet excluded. Only a very few have been allowed to see the original chalice, which is at present in safe keeping in New York: the rest must judge as best they can from Dr. Eisen's photographs, which are excellent, and from his statements, which are for the most part simply incredible.

Critic after critic has pointed out that no serious proof has been brought for the early date of the chalice; that Dr. Eisen's identification of the portraits is wholly subjective; that his comparisons with "contemporary" Greek and Roman art are, to put it mildly, inconclusive; and that the text of his first volume is full of the most astonishing blunders. Proper names are confused or mis-spelt, authorities are wrongly quoted, probabilities and possibilities become certainties, awkward facts are simply ignored.

But the problem of the chalice remains, even though we may ignore Dr. Eisen. Is it a forgery, or a genuine work of Christian art? If genuine (and no critic has yet denied its authenticity), what is its date? Professor Strzygowski of Vienna is the only European critic who publicly accepts Dr. Eisen's conclusions. Mr. A. B. Cook of Cambridge objects to Dr. Eisen's "unscholarly" methods, but cannot resist the temptation of dating the chalice to about 100 A. D. The seated Christ, he holds, is the Christian counterpart to the seated figures of Roman Emperors, and the vine which covers the chalice is a Syrian

symbol, borrowed from the popular Asiatic cult of Zeus Dionysios. Most other European critics are content to date the chalice to about the 4th century A. D.: Sir Martin Conway's guess—"5th or perhaps 6th century"—is usually considered too late a date. American archaeologists have been on the whole more favorable to Dr. Eisen's theories.

Father de Jerphanion's book, the first comprehensive study of the problems raised by the chalice, is doubly welcome in the midst of such confusion. The author, who is professor of Christian Archaeology in the new Oriental Institute at Rome, speaks with unusual authority; for he is a specialist in the Christian art of Syria and Asia Minor, and the chalice is said to have been found in Antioch. The first (shorter) half of his work (pp. 13-55) deals with Dr. Eisen and contains a long catalogue of "unscholarly" statements to be found in his book. Even more useful than this list of misdemeanors are the photographs of Graeco-Roman cups of the first century A. D., with which Dr. Eisen had compared the chalice. Set beside Father de Jerphanion's drawings from the chalice (for Messrs. Kouchakji refused him the use of their plates) they show better than any printed commentary the sheer audacity of Dr. Eisen's claims. Then follows (pp. 59-166) a detailed study of the chalice as compared with later monuments of Christian art, illustrated by many admirable photographs and drawings. The seated figures of the apostles round Christ, each holding a scroll in the left hand whilst the right hand is raised in a gesture of acclamation, find their closest parallels in an ivory pyx now in the Berlin museum, and especially in the mosaics and sarcophagi of the 4th and 5th centuries. Other details point to a later date: the form of the chalice itself, the lamb at the Saviour's right hand, the key which St. Peter holds (or seems to hold) in his left hand. One of the symbols is particularly noteworthy: an eagle at the feet of Christ. Fr. de Jerphanion argues

with great learning that the eagle first appears as a Christian symbol in Egypt, where it was used to typify Christ's resurrection and our resurrection in Christ. From Egypt the symbol spread to Syria and the East, but it is not commonly used before the 6th century.

It seems that Father de Jerphanion has solved more than one of the puzzles connected with the famous chalice. But one question remains unanswered. Assuming the authenticity of the chalice, can we be certain that all the details of its workmanship are ancient? When first photographed in 1913, the chalice was covered with a coat of oxydation which obscured many of its details. This coat has now been removed, and the fine technique of beads and drapery has been a main argument against a later date. Fr. de Jerphanion maintains that the drapery at any rate has been retouched. Even Dr. Eisen's large-scale photographs do not finally settle the point: we must wait until Messrs. Kouchakji have found a purchaser who is not afraid of open criticism.

Meanwhile the partial success of this curious press campaign interests the philosopher even more than the archeologist.

Ecclesiastical Jargon

In No. 4 of the new liturgical review *Orate Fratres* (St. John's Abbey, Collegeville, Minn.) Mr. Donald Attwater, the well-known Welsh writer, suggests the substitution of real English words for some of the unintelligible or unbecoming jargon used in connection with certain Catholic prayers and observances. He objects particularly to *Dolors* instead of *Sorrows* in the name of the feast celebrated Sept. 15; to the use of *nativity* for *birthday* in connection with the feast of the birthday of St. John the Baptist, to Our Lady of Perpetual Succor (better: continual or unceasing help), decollation instead of beheading of St. John the Baptist; St. Joseph, spouse (instead of husband) of Our Lady; Invention (instead of finding) of the Cross; and so forth. He

also wishes *pardon* or *remission* used instead of *indulgence*, which is so widely misunderstood by non-Catholics, and to see the litanies cleansed of such phrases as "loaded down with opprobrium," "bread of fatness and royal daintiness," "singular vessel of devotion" (*insignis* does not mean singular), etc.

The far more serious question of the careless or ignorant misuse of English by many Catholic writers, even about subjects with theological implications, Mr. Attwater does not touch, beyond protesting against the unnecessary confusion caused to the muddle-headed, and the gratuitous difficulties caused to the scrupulous, by such inaccuracies as, for example, the use of the words "celibacy," "chastity," "purity," and "continence" as almost interchangeable terms.

"We ordinary Catholics, without money, notoriety, or influence," concludes the writer, "cannot stop the building of imitation Gothic or sham Baroque churches, or forbid the sale of imitation stained glass windows, nor hold up the publication of certain books of fiction, verse and devotion, nor censor the advertisements in some of our Catholic journals, nor banish aspidochelons from under our altars or horrid and uneclesiastical music from our choirs; but we can quietly discourage the use of ecclesiastical jargon and by so doing help to keep from corruption that 'innate grace and dignity of the Catholic mind' of which Cardinal Newman spoke, and which it seems part of the job of 'progress and civilization' to destroy both in England and in the United States."

—Something novel in the line of good spiritual reading in brochure form is *A Week With Christ the King*, by Sister Mary Gertrude of the Sisters of Charity (Macmillan Co.). Each reading is introduced by an appropriate Scripture text and a particular devotion is recommended to be practiced on that day. The illustrations preceding each chapter are reproductions of famous works of Christian art.—A. M.

A Strange Suggestion

In the Masonic *Builder* for April a Catholic priest, under the assumed name of Hugh Manity, informs the Masons that there are many priests who "would like to quit the priesthood," but "are discouraged from taking that step by the problem of gaining a livelihood," inasmuch as "their vocational training is of little value for industrial and commercial pursuits." He suggests that the Masons establish a "Clergy Redemption Bureau" for the purpose of assisting prospective ex-priests and ex-ministers in finding suitable secular positions, and "hazards the guess" that if such a bureau were established and put into proper hands, several hundred of the 25,000 Catholic priests now in this country would annually avail themselves of its services.

Commenting on this communication, the *Builder* editorially says that there is no Masonic organization in this country that could undertake the establishment of such a Bureau, and that Freemasonry as a body "is incapable of anything like this because such methods and such objects are absolutely foreign to its principles, traditions, tenets, and teaching."

Our Masonic friends are no doubt aware that there are but very few priests who would avail themselves of the services of such a bureau, and that these few would probably create more trouble than they would be worth to the cause of Masonry.

The Ward Method of Teaching Music

Remarkable results have been achieved by the Justine Ward Method of teaching music through singing, combined with the singing of the Gregorian Chant. At a recent demonstration, young girls, mostly under high-school age, and in no way naturally superior to others, sang ancient polyphonic music and liturgical chants with a gradation of tone and accuracy of intonation that was truly astounding. They composed part songs on the blackboard, without hesitation, to any

theme that was given to them, and read in parts with the utmost ease.

The Pius X School of Liturgical Music, where they were trained, was founded in 1917 by Mrs. Justine Ward, in response to the "Motu Proprio" of 1903, in which the Holy Father urged that music be restored to the people as a means of sanctification. The restoration of the Gregorian Chant as the fitting expression of the divine praises, is Mrs. Ward's life work, and her truly inspired method of teaching music is a means to that end.

Her idea is that music, being basic, must not be reserved for the gifted few, but must be brought within the grasp of every child. To accomplish this, she has embodied her method in a system, which reduces the teaching of music to a remarkable degree of simplicity and efficiency.

Anglo-Saxon Freemasonry

The English Catholic Truth Society has published a new revised and enlarged edition of Father Herbert Thurston's useful pamphlet on *Freemasonry*, in which he shows that the popes simply had to condemn Freemasonry because it is a rival religion, based on deistic or naturalistic principles, and because the solemn oath of secrecy, with the gruesome and fantastic penalties for its violation which even the Apprentice invokes upon himself, is unjustifiable in fact and immoral in principle.

Fr. Thurston points out that Dudley Wright in his *Roman Catholicism and Freemasonry* (London, 1922) gives a garbled and incomplete translation of the Bull *In eminenti* of Clement XII.

It is strange that so careful a writer as Fr. Thurston should twice, in the text and in a foot-note, refer to his well-known Jesuit confrère, Father Hermann Gruber, as Grüber. For the rest, this pamphlet is a good one to put into the hands of those who, in spite of all evidence to the contrary, still contend that Anglo-Saxon Freemasonry does not fall under, and does not deserve, the condemnation of the Church.

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Secret Societies

Charles Merz, in *Harper's Magazine* for February, points out the silliness of secret societies. "We have reached a stage," he says (with some exaggeration), "when half the adult population of America now owns a fez, a scimitar, a secret code, two feet of plume, a cutlass, or a pair of Anatolian breeches. Secrecy to-day includes the Maccabees, who meet in 'Hives'; the Red Men, who meet in 'Tribes'; the Prophets, who meet in 'Grottos'; the Watchmen, who meet in 'Forts'; the Stags, who meet in 'Droves'; the Owls, who meet in 'Nests'; and the Eagles, who meet in 'Aeries.' It includes these new and rapidly growing secret orders—the Beavers, Lions, Serpents, Roosters, Orioles, Deer, Geese, Goats, and Bears. It includes organizations like the Elks and the Foresters and the Modern Order of White Mahatmas and the Concatenated Order of the Hoo-Hoo, the Christian Knights and Heroines of Ethiopia of the Eastern and Western Hemispheres, the Sheiks of the Mosque, and the Iridescent Order of Iris, and the Benevolent Order of Monkeys, and the Hooded Ladies of the Mystic Den." Mr. Mertz has evidently made a study of our *Dictionary of Secret and Other Societies*, which, we are glad to see from this and other indications, is opening the eyes of many to the ridiculousness and the danger of secretism. Those of our readers who have not yet

purchased this book (B. Herder Book Co.; \$3.50 net) are requested to do so. They will find it a mine of interesting and useful information.

A Negro Clergy for Negro Catholics

The *Council Review*, of Washington, official organ of the Federated Colored Catholics Fraternity, in its April issue quotes some wise and pertinent remarks by Archbishop Curley on the question of a Negro clergy for the colored Catholics of this country.

"The place to train the colored priests of tomorrow," he says, "is in the Catholic schools of to-day, starting from the kindergarten through the entire Catholic educational system, culminating in the seminary. And furthermore, unless we provide complete Catholic educational advantages for colored boys and girls, we stand a still slimmer chance of having strong, intelligent Catholic homes, from which we can recruit the future priests and Sisters into the service of helping to bring into the fold of Mother Church the millions of colored non-Catholics right here in America."

This puts the whole problem into a nutshell: If we want a colored Catholic clergy, we have to provide Catholic homes and a thorough Catholic education for the young Negro boys of to-day. How to do it effectively,—*there* lies the chief difficulty.

Notes and Gleanings

More "scientific bunk" has found its way into the Sunday supplements in recent years than the ablest scientist could refute in a lifetime. The *Tidings* (Vol. XXXIII, No. 9) wonders how anyone with any pretense to education can longer place credence in such nonsense past understanding. What is still more surprising is that pages cut from Sunday supplements are displayed in parochial school classrooms by Catholic teachers, presumably for the purpose of informing their pupils about recent scientific discoveries. "Realizing the notorious unreliability of such sources of knowledge," says our contemporary, "even the popular brand, one marvels at the use of such a text-book of misinformation."

Truth prints an excerpt from a pamphlet advertising the Encyclopedia Britannica, which confirms the contention long made by unprejudiced scientists that the Darwinian theory of evolution was nullified by the experiments of Abbot Gregory Mendel at the very time when it was given to the world. "The Mendelian laws," says the writer of the pamphlet, presumably one of the editors of the latest edition of the Britannica, "show exactly how certain 'characters,' such as tallness and dwarfness, etc., will be inherited when a cross-breeding takes place. Mendel's work was unknown to Darwin, and consequently the whole theory of evolution has to be modified to take account of the new laws."

In the *Caecilia* (Vol. 54, No. 4) Mr. B. L. Miller reports that the "Missa Liturgica" by Fr. Hubert Gruender, S. J. (of which, as our readers are aware, there has been some criticism) has been rendered successfully by the Belleville (Ill.) Cathedral choir during the midnight Mass on Christmas day. Congregational singing is not a new thing at the Belleville Cathedral. In this instance the rehearsing was done after Mass on the four Sundays in Advent, under the direction of the pas-

tor, Rt. Rev. Msgr. J. H. Schlarmann. The altar boys in the sanctuary and the seventh and eighth grade girls, placed on the lower gallery and in front of a side altar outside the communion rail, served as leaders. The "Missa Liturgica" was found practical and impressive, though some changes were made by Msgr. Schlarmann and are suggested to Fr. Gruender for incorporation into his opus, which, in the opinion of the Monsignor and his choir director, though quite modern, complies with all the essential demands of the *Motu proprio* of Pius X and is in no wise unworthy of the sacred liturgy.

Franciscan Tertiaries and others interested in the Tertiary movement will be pleased to learn that the excellent Catechism of the Third Order of St. Francis, compiled some ten or twelve years ago, on the basis of d'Oisy's *Catechisme ou Petit Manuel*, by the V. Rev. Fr. Ferdinand Gruen, O. F. M., at present rector of Quincy College, has reached its thirteenth edition and is now available with the text adapted to the uniform and standard edition of the Rule promulgated at the Second National Convention of the Third Order in the United States, last October. Fr. Ferdinand's booklet has become a standard work for Tertiaries, and its having been brought into conformity with the standard translation of the Rule will no doubt greatly enhance its circulation and usefulness. (Published by the Franciscan Herald Press, Chicago, Ill.)

What is the responsibility of newspapers in the matter of indecent plays? Most of the journals which are opposed to a censorship on plays exercise a drastic censorship over their advertising columns, and are supported by public opinion in so doing. No unclean, no fraudulent "ad," is the rule. Yet these very papers accept and print theatre and "movie" advertisements which would make a tom-cat blush. For example, in one of the very best New York newspapers there appeared on the first Sunday of Lent, in the ad-

vertising notices on the theatrical page, a series of "movie" announcements which we would not soil the pages of the F. R. by reprinting. This example could be duplicated in almost any city. We know what to think about theatres that revel in dirt. Do we know what we think, or ought to think, about newspapers that serve as publicity agents for these theatres?

The latest writer on the subject of St. Patrick's birthplace, Professor John MacNeill, of the National University of Ireland, brings forward strong arguments to prove that St. Patrick was born in Wales, and, therefore, that he may be claimed as a Welshman. At the age of fifteen, in the year 401, he was carried off by Niall of the Nine Hostages in a raid "on the shores of the Severn at Gobannium on the Usk,"—that is to say, the present town of Abergavenny. The Scots from Ireland—that is, the Irish, under King Niall the Great, at this period—carried off from Abergavenny thousands of persons into captivity, including St. Patrick. This monarch was afterwards slain at sea, in 406, on a voyage between France and England, according to the "Four Masters."

At a recent meeting of the Manchester Dante Society, Prof. R. S. Conway lectured on "The Etruscans," of whose origin and language very little is known. He said that, according to tradition, the Etruscans came from Lydia. Of the language we understand only about forty words. Different attempts have been made to explain the Etruscan forms in some other language to which it was supposed that Etruscan might be akin, but in vain. The lecturer mentioned that the Etruscan writing recently discovered on a mummy-band, amounting to 1,500 words, is the longest fragment of Etruscan literature we possess. He also gave some interesting information as to the customs and habits of the Etruscans, derived from the numerous paintings that are left.

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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Current Literature

—A fourth edition has just been published of Father Leopold Fonck's S. J., classic commentary on the parables of the Gospel (*Die Parabeln des Herrn in Evangelium*). It is an anastatic reprint of the third revised and enlarged edition, and the fact that it became necessary so soon after that edition, and that 7,000 copies of the work (not to speak of the various translations) have already been sold, testifies to its great popularity, which, we need hardly add at this late date, is well deserved. There is no better explanation of the parables available. (Fel. Rauch and Fr. Pustet Co., Inc.)

—A leaflet of the English Catholic Truth Society on *Communism* briefly but forcibly develops these points: that the Communist Party is not a party of social reform, but of revolution; that its economic programme is impracticable; that the attitude of the Communist International ("Comintern") on marriage and the family is opposed to Christian teaching; that its atheism is a definite challenge to Christianity, and that the Catholic Church has met this challenge by definitely condemning Communism.

—In the Second Series of *God in His World*, Father Edw. F. Garesché, S. J., in his usual pleasant fashion takes the reader to Lourdes, Ars, and Oberammergau, into the Roman Catacombs, to Our Lady of Montserrat, to the Basilica of St. Maria Maggiore, to Hadrian's Villa, to Naples and Barcelona. His account of the liquefaction of what is believed to be the blood of St. Januarius is unsatisfactory. Isenkrahe has shown that no adequate spectroscopic analysis of the substance in the phial was ever made, and he was not permitted to make one. It is pleasant to see Fr. Garesché defending the people of Oberammergau against the ridiculous charge of profiteering in connection with their Passion Play. (Fr. Pustet Co., Inc.)

—The personal note is deeply stressed in *Incense*, a first book of poetic en-

deavor by Vera Maria Tracy, whose name is well known to readers of Catholic magazines. The verses, on the whole, show real skill and ability and manifest a lively faith in the providence of God. There are several poems, such as "Surrender" and "Finis," which we should like to quote, were space allowed us to do so. We believe Miss Tracy's offering will be of solid spiritual comfort and strength to the suffering and the grief-stricken. (Pueblo, Colo.: O'Brien Printing Co.) —Charles J. Quirk, S. J.

—Liber III of the *Institutiones Biblicae*, published by the Pontifical Bible Institute, is at hand. Its title is *De Interpretatione*, and it completes the first volume of the *Institutiones*. There are four indices to facilitate reference. This last part of the first volume is by Fr. A. Vaccari, S. J., and it will be found most valuable, not only to Scripture scholars, but also to dogmatists, on account of its thorough and authoritative treatment of the question of the inspiration and inerrancy of S. Scripture. The theories of eminent Catholic scholars are examined and corrected. The whole work is to consist of four volumes and is published by the Pontificio Istituto Biblico, Piazza della Pilotta, 35, Roma I.

—In her latest novel, *A Case of Conscience*, Miss Isabel C. Clarke tells the story of a young man's dilemma when he has to make a choice between his religion and the girl he loves. Timothy is a Catholic who has drifted away from, and is at the moment only sentimentally attached to, his faith. He loves a non-Catholic girl. His duty is, of course, clear. There is a problem which Miss Clarke solves in masterly fashion. (Benziger Bros.)

—Marietti (Turin) has published an edition of the newly revised *Rituale Romanum*, which, on account of its large, bold print, will be particularly welcome to those of the reverend clergy whose eyesight is growing dim. The same publisher has made two handy extracts from the *Rituale* for busy parish priests and their assistants, one under

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the title, *Rituale Parvum seu Veni Mecum Sacerdotum*, comprising 512 pp., and the other under the title, *Brevis Collectio ex Rituali Romano ad Parochorum Commodum*, comprising 280 pp. 32mo. These booklets are clearly printed, well arranged, and adapted to the vest-pocket.

—Dr. Wm. Barry's *Memories and Opinions* are almost entirely based on a fading memory and are as remarkable for what they omit as for what they tell about the author's activities as a priest and a writer. Thus he mentions his intimacy with Archbishop Ireland and Bishop Keane, but he does not tell us what part he took in the fight for the "Faribault Plan" and for the "Americanism" later condemned by Leo XIII. The role he played as a friend of Father Tyrrell in the Modernist squabble is also left rather obscure. Dr. Barry is proud of his anti-German activities in the World War, in which he was an intensive partisan. He is now nearly 80 years old, and we must make allowance for a certain garrulousness and vanity. The burden of the book, as he himself tells us, is "the main miracle that I am." The "main miracle" is unfolded rather riotously, and the result is a book which, as Fr. J. B. Reeves, O. P., justly observes in *Blackfriars*, "is rather more in the modern literary tradition than in the ancient clerical tradition." (G. P. Putnam's Sons).

—The latest publication of the Catholic Dramatic Co., of Brooten, Minn., which aims at supplying the parochial stage with suitable plays, is *The Sleeping Beauty*, a fairy tale in two acts, dramatized by Marie Schmidt, with in-

cidental music by Fr. Ludwig Bonvin, S. J. This playlet is an abbreviation of the opera of the same name, which has been put on with great success in Buffalo, N. Y. If desired, the play can be performed without the music.

—A new volume of Wagner's "My Bookcase" Series reproduces Father John Rickaby's *The Ecclesiastical Year: Contemplations on the Deeper Meaning and Relation of its Seasons and Feasts*, of which we said at the time of its first publication that "it is the most interesting book of the sort that has come under our notice for a long while and will, we believe, be found stimulating, instructive, and helpful, especially to those who are tired of the familiar expositions which are so apt to become monotonous." We are glad to hail this excellent work in a new and cheaper edition. The editor of the series, Fr. J. C. Reville, S. J., contributes an introduction in which he becomingly eulogizes Fathers Joseph and John Rickaby as "the Castor and Pollux of recent Catholic English literature." The two brothers, both members of the Society of Jesus, are now over 80 years old. (Joseph F. Wagner, Inc.)

—*Conferences for Religious Sisterhoods*, by the Rev. A. M. Skelly, O. P., will be welcome to nuns who are always on the lookout for new material for spiritual reading. These Conferences are the work of a priest who has had large experience in conducting retreats and has devoted himself to this field of study. His purpose is to treat the great truths of the faith "in a manner at once concise and comprehensive, so as to meet the exigencies of the more

active life of modern times." No doubt many religious will profit by these Conferences. (B. Herder Book Co.)

—The meditations for the month of May that make up Sister M. Emmanuel's book, *Mary's Month*, centre around some of the titles applied to our Lady in the Litany of Loreto. They are simple and devout, and each one is illustrated by an example taken from Walsh's *Apparitions and Shrines of Heaven's Bright Queen* or Miss Underhill's *Medieval Tales of Our Lady*. (B. Herder Book Co.)

—*Priests*, by Father Will W. Whalen, is a collection of "episodes," as the versatile author calls them, from clerical life, illustrating the hard road from the first Mass to the grave. The book is absorbingly interesting and such as only a priest of Father Whalen's exceptional talent could have written. (B. Herder Book Co.)

—As *Man to Man: The Adventures of a Commuter*, is the title of a volume in which Dr. Condé B. Pallen, with the facile pen of a journalist and the erudition of a scholar, deals, in dialogue form, with a variety of problems that occupy the modern non-Catholic mind. The volume is apologetical and aims at removing some of the prejudices that for so many Americans bar the way to the Catholic Church. (The Macmillan Co.)

—In a 100-page brochure Mr. Robert R. Hull, the well-known convert, gives a brief popular explanation of *The Syllabus of Errors of Pope Pius IX*. He shows what the Syllabus is and what it is not, and defends it against the misinterpretation of such Protestant writers as A. H. Beach. The Latin text of the Syllabus is given, together with an English translation of the encyclical "Quanta cura." The booklet has the imprimatur of the Bishop of Fort Wayne. (Our Sunday Visitor Press, Huntington, Ind.)

New Books Received

Modern Methods of Abating Religious Intolerance and Misrepresentation. A Symposium by P. W. Croake. 20 pp. 5¼x8 in. Los Angeles, Calif.: Star Printing Co. (Wrapper).

Wasser aus dem Felsen. Neue Folge der Homilien und Predigten von Dr. Paul Wilhelm von Keppler, weiland Bischof von Rottenburg. Erster Band. viii & 379 pp. 16mo. Herder & Co. \$1.75 net.

Katholische Apologetik. Von Alois Schmitt. Mit einem Titelbild. viii & 100 pp. 12mo. Herder & Co. 65 cts. net.

Der frohe Prediger. Ein führender Freund unserer Predigerjugend. Von P. Willibrord Bessler, O. S. B., weiland Mönch der Benediktiner-Abtei St. Matthias-Trier. xiii & 224 pp. 12mo. Herder & Co. \$1.35.

Catechism on Vocation to the Religious Brotherhoods. By the Xaverian Brothers, St. Mary's Industrial School Press, Baltimore, Md. 21 pp. 16mo. (Pamphlet).

Jesus Christ Invites Me; or a Call for More Priests, More Sisters, More Brothers. By Rev. Thomas J. Brady, Diocesan Missionary. 3rd edition. 145 pp. 16mo. Baker, Ore.: St. Francis Cathedral. \$1 postpaid.

Catechism of the Third Order of St. Francis. By Fr. Ferdinand Gruen, Franciscan of the Province of the Sacred Heart. 13th edition. 54 pp. 16mo. Chicago: Franciscan Herald Press. 10 cts. (Wrapper).

Father Roch's Smoker. By Fr. Giles, O. F. M. 16 pp. Franciscan Herald Press. 5 cts. (Pamphlet).

Marion's Dream. By Fr. Giles, O. F. M. 16 pp. Franciscan Herald Press. 5 cts. (Pamphlet).

The Forty Days. Chapters on the Risen Life of our Lord. By Robert Eaton, Priest of the Birmingham Oratory. vi & 140 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.

Christ is King. By C. C. Martindale, S. J. A Course of Sermons Preached at Westminster Cathedral. 94 pp. 16mo. Sheed & Ward and B. Herder Book Co. 90 cts. net.

Idyls of Old Hungary. By M. E. Francis (Mrs. Francis Blundell). 222 pp. 12mo. Sheed & Ward and B. Herder Book Co. \$2 net.

Infallibility. A Paper . . . by the Rev. Vincent McNabb, O. P. New and Revised Edition. 93 pp. 12mo. Sheed & Ward and B. Herder Book Co. 90 cts. net.

Conferences on the Religious Life for Sisterhoods. By the Rev. A. M. Skelly, O. P. viii & 271 pp. 12mo. B. Herder Book Co. \$2.25.

Universal Knowledge. A Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions. Edited by Edw. A. Pace, Thomas J. Shanahan, Condé B. Pallen, Jas. J. Walsh, and John J. Wynne, S. J. Assisted by Numerous Collaborators. Twelve Volumes. Vol. I. A-Azymites. Universal Knowledge Foundation, 19 Union Square West, New York City. Price \$6.25 per volume and up, according to binding.

A Primer of Moral Philosophy. By the Rev. H. Keane, S. J. vi & 212 pp. 16mo. Catholic Social Guild and P. J. Kenedy & Sons. \$1.30, postpaid.

A SPRINKLE OF SPICE

Auto Tourist—I clearly had the right of way when this man ran into me, and yet you say I was to blame.

Local Cop—You certainly was.

Autoist—Why?

Local Cop—Because his father is mayor, his brother is chief of police, and I go with his sister.

An Irishman, while crossing the ocean, was seasick.

“It’s all right, old man,” said an acquaintance, “you’re not dead yet.”

“True,” moaned the sufferer, “but it’s only the hope of dying that keeps me alive.”

The pile of flints to be broken was a very large one, thought the stone-breaker, as he gazed at it disconsolately. A minister came along and remarked that he had a lot of work to get through with.

“Yes,” said the stone-breaker, “them stones are like the Ten Commandments.”

“Why so?” inquired the parson.

“You can go on breaking ’em,” came the reply, “but you can’t never get rid of ’em.”

Abie’s Irish Pose

A motorist was held up by a traffic policeman.

“What’s your name?” demanded the cop.

“Abraham O’Brien Goldberg,” replied the man.

“What’s the O’Brien for?” asked the officer.

“For protection,” returned Abraham.—*New York Sun.*

The Bishop of Clifton, England, has had an amusing experience. His absence from Bishop Vaughan’s consecration was put down to a slight accident, which occurred while he was gathering apples from a tree in his garden. Whereupon the wits sent him verses of condolence, done in three languages. Two sets, he says, were good:

No marvel seemeth it that we,

Children of Adam all,

In tending Eve’s apple tree,

Should re-enact the Fall.

Scalarum robur te, vir reverende, fefellit

Porrecta cupidum carpere poma manu.

Ex Adamo proles. Evae pomaria curans,

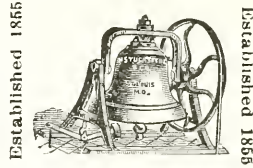
Amborum lapsum sic iterare soles.

“But alas for the Muse,” adds the Bishop, “and also for the reporter’s lapse! I have no orchard and no apple tree.”

Here is the answer of a New York school boy to the questions: What is the meaning of the word “hall?” and How many other words are there that sound like “hall,” and what are their meanings?

“Hall, where you open the dore and go in; hawl, hawling along a boy that won’t go to skool; aul, what the shomakker charges you twenty-five cents for to aul your shoe; all, all, everybody in the world.”

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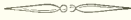
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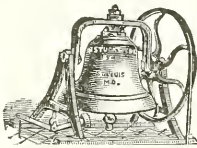
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THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

St. Louis, Mo.

The Fortnightly Review

VOL. XXXIV, No. 11

ST. LOUIS, MISSOURI

June 1st, 1927

A Catholic Organization for the Promotion of International Peace

By P. H. Callahan, of Louisville, Ky.

The Catholic Committee on International Relations formed at Cleveland, in October, 1926, met in Washington, D. C., during Easter Week and at the close of two days of work and discussion formed a permanent organization, to be known as the Catholic Association for International Peace.

The Washington newspapers gave some account of the meeting, and the N. C. W. C. News Service wrote it up for the Catholic papers, but neither report was calculated to arouse a great degree of enthusiasm. Indeed, the meeting itself was distinctly a peace meeting, and peace is one thing in life that does not lend itself to newspaper exploitation. Where there is peace, there is but little "news," and where there is much "news," there is but little peace.

In other quarters, however, the meeting in Washington of a number of Catholic scholars and students, priests and laymen, professional and business men from many parts of the country, gathered for the purpose of forming a society to promote international peace, was noted with interest. It may prove to be of great significance. The smallest of seeds, we are told, may grow into a great spreading tree, in whose branches the birds will come and rest, and it may very well be that the peace organization formed in Washington, the first of its kind among Catholics in this country, is destined to grow as the mustard seed.

At least the planting was auspicious. During Easter Week, with the first words of the Risen Christ to His Apostles, "*Peace be unto you,*" fresh in the minds of all; at the Catholic University, where the arts of peace, the

philosophy of peace, the religion of peace are daily taught; in Washington, capitol of one nation at least that can afford to set an example of peace to the rest of the world; with the encyclicals of Benedict XV and Pius XI guiding the deliberations and *the Peace of Christ in the Reign of Christ* for its aim,—yes, it was an auspicious beginning!

Four reports were presented to the meeting. The first was that of the subcommittee on International Ethics, headed by Dr. John A. Ryan, who presented the findings of the committee in a noteworthy paper, which showed the dependance of the State on the moral law, its rational subjection to the moral precepts both of nature and of revelation; set forth the equal rights of States as moral persons, including the rights of independence, of self-defense, of natural self-development, of protection for the lives and property of citizens; outlined the essential duties of the State as a moral person in practicing justice and charity, in curbing the spirit of excessive nationalism, in promoting an international habit of thought, to the extent at least of regarding it as of no less importance that one is a member of the human race than that one is a citizen of a State.

Next was the report of the subcommittee on Sources of International Enmity, headed by Dr. Parker T. Moon, which analyzed the principal activities in modern life, some apparently innocent, that operate to the advantage of the jingoists and serve as proximate or remote causes of war. This report, no less than that of Dr. Ryan's committee, showed the results

of deep thought and wide research; it revealed a surprising familiarity, for men of books, with the practical affairs of nations, such as commerce and trade, finance, exchange, surplus products and surplus labor, immigration and colonization schemes, and their play and inter-play with the sentiment of nationalism. It was impossible, of course, even summarily, to describe the multitudinous sources that are constantly working through individual, communal, sectional, and national ill will, to form the currents of life into ever larger streams that finally culminate in the flood of international enmities let loose in the form of war. The report, splendid as it was, surveyed only the main tributaries to the great stream.

The report of the subcommittee on Conditions and Means of Furthering International Friendship, headed by Dr. Charles G. Fenwick, was of a character with those preceding, comprehensive in scope, thorough, scholarly, and well balanced in treatment. It dealt with the development of international law from usage growing into fixed custom, from bilateral treaties to international conferences, from social legislation in matters of common interest to the establishment of international standards, from special arbitration agreements to the permanent court of international justice. It dealt with the maintenance of international peace by individual self-defence, and by collective action through the economic boycott, the financial boycott or international public opinion, and outlined ways of promoting friendly intercourse between citizens through scientific societies, educational institutions, religious intercourse, commercial association and peace organizations.

The discussions on the papers presented were somewhat disappointing. They were not commensurate with either the gravity of the subjects or the thorough and impressive manner in which they were treated in the reports as read. Really, it seems too much to expect of anyone adequately to discuss or first hearing a paper of the char-

acter of the reports presented. The meeting evidently appreciated the fact, as it was decided that the reports should be submitted as read to the members, to get the benefit of their study and comment before being printed and made public.

The report of the Committee on Constitution and Bylaws was the closing feature of the meeting. As read and adopted, the Constitution set forth the aim and purpose of the organization as follows: to study, disseminate, and apply the principles of natural law and Christian charity to international problems; to consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere; to examine and consider issues which bear upon international good will; to encourage the formation of conferences, lectures, and study circles with a view of educating Catholic opinion upon subjects relating to international morality and of acquainting, as far as possible, the general public with the Church's teachings upon these matters; to issue reports on questions of international importance; to consider and arrange for the publication, in the Catholic and secular press, of selected articles by Catholic writers of different countries; and to further, in co-operation with similar Catholic organizations in other countries, and in accord with the teachings of the Church, the objects and purposes of world peace and happiness. The ultimate purpose shall be to promote, in conformity with the mind of the Church, the Peace of Christ in the Kingdom of Christ.

Thus the Washington meeting concluded in the spirit in which the first idea was launched as the result of a group coming together informally after the great Eucharistic Congress in Chicago last year, which agreed on the October meeting in Cleveland, and, as it was expressed in the words of welcome to the gathering by the venerable Rector of the Catholic University, who reminded those present that "there is in the world to-day no power more ardently devoted to peace than the

Catholic Church. Peace is her atmosphere, so to speak. She is primarily a spiritual power and as such is ever hostile to war and to all its causes and conditions. Her Founder is the Prince of Peace. His gospel of charity, unity, and peace is her charter through the ages, as it is the world's first and last guarantee of peace. Her history is a long assertion of the duty and benefits of peace. She has been ever ingenuous in creating a spirit of

peace and means by which it may be secured and maintained. Arbitration, in all its forms and phases, was her work for a thousand years."

It was a great privilege to have been present at this first international peace gathering among Catholics of the United States and a still greater privilege to participate in the formation of the first Catholic organization in our country to promote the peace of the world. *Floreat, crescat!*

A True Atrocity Story

II

It was specified that Fr. Feinler did wilfully attempt to cause disloyalty in the military forces of the United States by certain statements made to Sergeant Major Matthew N. Wright, Jr. An attempt consists of the intent to commit a crime, combined with the performance of some act adapted to, but falling short of, its actual commission. An attempt, therefore, comprises, first, an intent, and, secondly, an outward act. Can there be a true causal relation between an act and a result which it cannot accomplish? Certainly not, for wherever a true causal relation exists, the effect is potentially present in the cause, and the operation of the cause must produce the effect, unless there is outside interference. Hence, if the act constituting a part of the alleged attempt cannot, by the very nature of the case, be followed by the consequences intended by the actor, then the actor is not guilty of an attempt; otherwise you would punish him for a mere mental error,—for an operation of his mind only. Now Sgt. Wright testified that Col. Bolles sent him to the Chaplain, and that Fr. Feinler said his whole heart and soul was with this country (the United States).

At p. 169 of the Court Record, Sgt. Wright, in answer to the question, "Did you misrepresent anything to the Chaplain?" replied: "Yes, Sir." Question: "Everything that you have given us that the Chaplain said, you learned by going after it,—did you

not?" Answer: "Yes, Sir." Question: "The Chaplain never sought you out to give you any of his theories, did he?" Answer: "In answering my question?" Question: "Did the Chaplain ever seek you out any place and start to give you any of his theories?" Answer: "No, Sir, he never did."

At p. 60 of the record, Capt. Dougherty replied in answering the question: "What opinion did you form of the object in talking to you in the manner he did?"—"Well it is a pretty hard question to answer."

Sgt. Hutchinson acknowledges, like nearly all the witnesses for the prosecution, that he was working with Col. Bolles in the matter, and so was naturally, though perhaps unconsciously, a prejudiced witness. He was asked by the court (p. 219): "Who initiated the remarks concerning our forces, the Chaplain or Capt. Dougherty?" He answered: "It was just like any discussion. I could not say." Capt. Dougherty himself was asked (p. 69): "Then when you succeeded in getting his views on certain subjects, did you think he was wilfully trying to make you disloyal?" The reply was: "Not at any time." Capt. Ely (p. 188) was asked: "What effect would it have upon you in regard to the effort you would want to put forth in winning this war?" He answered: "It would make me want to increase my efforts to win the war."

And all these are witnesses for the *prosecution!*

With regard to these and other witnesses, it may be interesting to note the answers they gave to some other questions put at the court-martial. For example, Capt. Dougherty was asked (p. 42): "Of what religious belief are you, Captain?" "Catholic." "Of what religious belief is the accused?" "*I believe* a Catholic." "Did he [Fr. Feinler] in any way try to discourage you going to France?" "I thought I would have to go some day, and he told me that conditions over there were very poor, and told me I couldn't expect to get comforts there that I could get here." "Do you think when Gen. Sherman said 'War is hell,' that he tried to discourage men from enlisting?" "I didn't hear him say it and do not know the method under which he said it." "Do you think the Chaplain was trying to discourage you from going to France?" "As I said before, that is a matter of opinion." The prosecution here tried to have the witness answer the last question. The defense stated it had been answered to their satisfaction. Then the court promised the judge advocate another opportunity to get an answer to this question. "Were you not trying to lead the Chaplain out and see what his views on certain subjects were?" "On some points, yes." Just before this we read: "Were not all these conversations more or less of a confidential nature?" "Somewhat." "Was any effect made upon your mind by these conversations with reference to the attractiveness of the service in the theatres of war? After these conversations was your idea of the attraction of the service in the theatres of war affected in any way?" "None whatever, Sir."

Captain Herbert Wescott (p. 76) is told: "Relate to the court the substance of the conversation you had with the accused." Reply: "We had an evening paper containing an account of the sinking of the *Tuscania*. I called the Chaplain's attention to the headline and remarked: 'See what the damned Huns have done.' The Chaplain said that was a mere incident. I

didn't quite understand him and asked him again what he said, and he said: 'That is a mere trifle; that is not anything to what will happen,' or words to that effect." Asked by the defense afterwards: "How many lives were lost on the *Tuscania*?" Capt. Wescott replied: "I believe the paper stated 217." "Do you think this is a small or a large number of lives compared to the number of lives of Americans that will be lost before this war is over?" "According to the reports we are getting I presume that would be a small percentage." "Then do you think anyone disloyal who merely states that this is a trifle to what will follow?" "Yes, Sir." "Why do you think so?" "Because I don't believe that the loss of 217 lives is a mere trifle." "Do you think that the Chaplain meant to state that the loss of 217 lives was a mere trifle, or that he meant to state that the loss of 217 lives was a mere trifle in comparison with the number which is liable to be lost before the war is over?" "That depends on the manner or tone of voice in which the remark is made." "It also depends upon the manner in which you would construe the remark, does it not?" "A great deal, yes."

Lieut. Eben S. Cushingham was asked (pp. 96, 106 sqq.): "Were you in the same room with the accused and Capt. Dougherty?" "No, Sir. . . . There was a wall between us, Sir. . . . I have my original notes that I took that night." "How did you come to be in this room next to the one in which the Chaplain and Capt. Dougherty were conversing?" "I was put on to intelligence work and that evening was ordered over there . . . by Col. Bolles." "Did you know that Col. Bolles was trying to get something on the Chaplain?" "Why, that was the work I was put on; to get anything on any pro-German." "Did you know that Col. Bolles had tried to get anything on the Chaplain?" "Well, the Chaplain was being worked on, and I was sent over to work with Lieut. Hutchinson." "*In other words, getting the Chaplain at Capt. Dougherty's house*

and questioning him, was a frame-up on the Chaplain, was it not?" "I believe it was." "How did you know that Chaplain Feinler was in the next room to you?" "I knew his voice; I took French lessons from him."

Now listen to Sgt. Major Matthew N. Wright (pp. 110 sqq.): "How came you to meet the accused on 16th Feb., 1918?" "Why, I went over to speak to the Chaplain about a letter I had spoken to him previous to this. That was in regard to my reduction from battalion sergeant major to private, and on a previous visit, I had explained to the Chaplain how I had been reduced, and I tried the best I knew how to give the Chaplain the reasons for my reduction, but as things were, why the Chaplain told me the best thing I could do to safeguard myself against a comeback on Col. Bolles' part was to write a letter requesting him to state in writing the reasons for my reduction." "Did the accused believe at that time that you had been reduced to private?" "Well, it was my understanding that he did. It was my belief that I had the Chaplain fully convinced that I had been reduced." And further on we read: "What did he say?" "Well the first question I put to him, I asked him if he thought it was true about these Belgian atrocities and the pluck of the French soldier. He told me I didn't want to believe everything I had read about the French soldier. . . . He mentioned one instance about the Belgian women pouring boiling water on the poor German soldiers." Later on Sgt. Wright explains how he "gained the confidence of the Chaplain." "Then you stated you had gained the confidence of the Chaplain and he believed that you had been reduced, did he not?" "Yes, I was fully convinced of that." "Thus your relationship at that time was the relationship of a Chaplain of the regiment and a member of a regiment, was it not?" "Yes, Sir." "And he looked upon himself, and you believed that he was attempting to counsel you, as a Chaplain would counsel one who was in trouble?" "Yes, Sir, I did." On

p. 160 we read: "Did you tell him [Fr. Feinler] that this letter had been discussed in the office at Headquarters?" "Yes, Sir, I did." "Several persons there?" "Yes, Sir." Page 166: "Then this whole affair was a frame-up on the part of the adjutant and yourself to get the Chaplain interested in some confidential communication about himself, was it not?" "Not *exactly* a frame-up, no, Sir." [Possibly the keen-minded reader can distinguish between this procedure and a *genuine* frame-up.] Page 153: "Then in making these notes and conversing with the Chaplain, your idea was to reduce to writing only such portions of the conversations as reflected on the loyalty of the Chaplain, isn't that so?" "No, Sir." But in answer to the next question Sgt. Wright says: "The things that I kept track of in these notes were things that impressed me that were not altogether, as I would say, right for the Chaplain to say to me, and I made strict notes of them." Page 166 Sergt. Wright says: "I had told him [Fr. Feinler] I had been speaking to the party who had made the duplicate copy of this letter and in that way I had gained some of the contents of that letter." "Then you knew part of the contents of the letter?" "No, Sir, I never did. I told the Chaplain I did." Pages 168-169: "Did you misrepresent anything to the Chaplain?" "Yes, Sir, I did." "Everything you have given us that after the Chaplain said, you learnt by going after it, did you not?" "Yes, Sir."

(To be continued)

Our school histories assert that Virginia Dare was the first white child born in America. This, according to Dr. Amandus Johnson, President of the American Sons and Daughters of Sweden, is a mistake. The first white child, a boy, was born nearly 500 years before Columbus "discovered" America. The boy was named Snorri and was the son of Thorfin and Godrid Karlsefni, who had sailed to this continent with a small company in the year 1003 and settled somewhere in New England.

The Catholic Attitude Towards "Boyology"

By the Rev. Michael Andrew Chapman

Interest in the recreational activities of boys and young men (which is, I take it, what is really meant by the hybrid term "Boyology"), after having swept like a great wave through the non-Catholic "churches," has, at last and somewhat tardily, reached the shores of the Catholic Church in this country, and is already presenting several interesting and pressing problems. It is with no desire to discourage a movement which is admirable and necessary in itself, that we are called upon to scan, somewhat closely, the spirit and methods of the movement as it has, so far, manifested itself amongst us.

Two agencies are at work in the Catholic Church, as parts of the movement towards the "uplift and protection" of youth. There is a Catholic organization, similar to the Boy Scouts, but conducted along thoroughly Catholic lines, which is fast growing in usefulness as well as in size, and which needs no encomium of ours to commend it to those who are already acquainted with its programme and work. To be classed with this organization are several isolated efforts in our larger cities, conducted by priests who are experts in this highly specialized department of social work. More recently there has come to the fore a movement, distinguished by the fact that it is almost entirely a lay movement, which has all but completely broken away from clerical leadership and adopted the ultra-modern methods of non-Catholic lay organizations. This is, of course, no criticism of their good faith, but it may appear to be a criticism of their good judgment.

For among non-Catholics there is a readiness to admit that the methods in use among them during the past twenty-five years have failed to accomplish their purpose. The Y. M. C. A. (to cite the most striking example of religio-social work among boys and young men) has been functioning for nearly half a century, yet it has sig-

nally failed to serve the purposes for which it was founded. For all its admirable activity, supported by practically all the non-Catholic denominations, it can boast a membership, active and associate, of less than a million. With buildings and equipment valued at nearly two hundred million dollars, and an indebtedness thereon of only nineteen million, it costs the Y. M. C. A. nearly a million dollars per week to carry on its activities. Fundamentally a religious organization, of its membership of nearly a million, less than two hundred and fifty thousand attend its Bible Classes and, during 1925 (the latest report available), only some twelve thousand were affiliated with "the churches" through Y. M. C. A. work as the result of the zealous efforts of seventeen hundred units.

The present writer happens to know, from years of close association with the "Y" as a non-Catholic minister, that there is among his former confrères a widespread dissatisfaction with the "Y" as a religious organization. It is claimed that, so far from helping "the churches" to hold their young people, the "Y" is in reality a rival and a detriment. Of course, the "Y" does not contribute to the solution of the problem of "the underprivileged boy," for those who avail themselves of its good offices are "privileged," and usually not of a class which could, in any way, be rated as without resources for proper recreation. For the most part they are drawn from "Christian homes," and the small number, mentioned above, who "join the church" as a result of the work of the "Y," is accounted for by the fact that most of the members of the Association are already connected with some denomination.

The great non-Catholic, or rather "neutral," organization for boy work in this country is the Boy Scouts. While not a definitely and avowedly Protestant organization in the sense

that the "Y" is such, it is yet predominantly Protestant, in close affiliation with the various "churches," and purposely kept so. While in certain quarters there is much enthusiasm for it, in others there is a covert dissatisfaction, the claim being made that it does not hold the boys, that its work does not play into the hands of "the churches" which support it, and that, like the "Y," it has failed to stop the leakage from Sunday schools and church membership in the rising generation. Other boys' clubs abound, the "Parish House Movement" of thirty years ago has spent its force, and our separated brethren are looking about with some anxiety for an agency, free from the disadvantages of those mentioned, to aid them in their work of bringing up the youth to become good, God-fearing citizens. With unlimited means to draw on, a high class of human material to work with, years of experiment and of experience have failed to solve "the boy problem" of the non-Catholic churches.

Yet it is upon this foundation that lay leaders in the Catholic Church are now proceeding, with great enthusiasm and real zeal, to build. The "Boysology" movement in the Catholic Church in America is, on the part of the laymen interested therein, a tacit admission that the Catholic Church and the Catholic school have failed in their work of "making the boy an upright man." But if this is so (which we do not for a moment grant) is it the part of wisdom to seek to make good the deficiency by the use of methods which, in far more experienced hands than ours, have admittedly failed to accomplish results at all commensurate with the expenditure of the forces, financial and personal, employed? Yet, because the problem, or rather the facing of it, is a new thing with us, there is hardly any other teacher to whom we can go to learn the lessons of method necessary if we are to engage in this work.

The present writer does not raise the question as to whether such activity on the part of Catholics is needed.

Surely it is not necessarily a criticism either of Church or school to say that more might well be done for our young people. It is rather a question of what is to be done, and how. Not until we have exhausted the possibilities of our own system of religious and moral training, should we feel impelled to turn for inspiration and guidance to those whose fundamental principles and ideals so widely differ from ours. A single illustration of what is meant by this should be enlightening. All non-Catholic social workers are agreed that "the boy problem" is, at bottom, a sex problem. The "Y," the Boy Scouts, and the other organizations engaged in training boys for "upright manhood," make a special point of the healthy mind in the healthy body, and chiefly stress purity in the attainment of both. This is well, but the methods they employ are far different from those which the age-long experience of the Catholic Church would devise. By means of "the lay confessional" and a programme of education in sex hygiene, a notable effort is made to stamp out impurity in the rising generation. And who shall say that this is not a laudable endeavor? But the Catholic system of "educating to purity" employs a totally different technique.

One more illustration of the fundamental difference in ethos of the non-Catholic and Catholic aims. To the Protestant of to-day, good citizenship is the primary purpose of all religious-social activity. Read their literature, their sermons, their prospectuses. It is that their boys may grow up into good citizens, good Americans, that all their efforts tend. To Catholics, of course, this is an end, but surely not the most important end! There you are!

We are confronted by several very real dangers in the spread of this new movement among us. There is the danger that the newly emerging lay leadership, which is apparently inseparably involved in it, may bring us under the condemnation of Laicism and open the way for revolt against the divinely or-

dained leadership of the hierarchy. There is the danger that we shall not profit by the mistakes of non-Catholic organizations, for thus far we have shown no disposition to begin where they leave off, but rather we tend to reproduce (thirty years out of date) the same expensive system which they have found inadequate. There is the danger that the young people themselves will sense the tacit criticism on the part of their elders of the Catholic school system, and thus the morale of our schools will be undermined.

These are, of course, but a few of the problems raised by this (to us) new movement. It is well that the discussion of them has been thrown open, both to the clergy and to the interested laity. There are many valuable lessons which may be learned from the experience of those who have been exercised by "the boy problem" for many years. And it may be that we shall have something to teach them, in our mutual co-operation. But it is sure that we can teach them nothing by soft-pedaling the definitely Catholic aspects of the questions involved, and this, unfortunately, our lay leaders seem inclined to do.

Old Fort Chartres

The late scholarly Bishop of Rottenburg, Dr. Paul Wilhelm von Keppler, is known to many readers as the author of an excellent book, entitled *Mehr Freude* (Engl. tr., Herder, *More Joy*). That book made the Bishop's name famous in many lands. For it grapples with one of the many grave problems of our day. We have multiplied in countless ways appliances for ministering to man's need of distraction and amusement, we have countless purveyors of pleasure, we are all witnesses of this mad race for exciting and sensational pastimes—and yet, so few seem to grasp the will-'o-the-wisp of soul-satisfying happiness. The more our schemes for pleasure and sensations are developed, the more blasé the multitudes become.

What is the reason of this depressing spectacle? People have lost the source

whence springs joy pure and unalloyed, joy which refreshes the worn body and uplifts the soul. Bishop Keppler said that of old there was more joy among the nations, though there were fewer sensation-producing devices and amusements. We have lost the art of finding joy in nature, in music and song, in charade and innocent play, in the folk-dance and in pageantry.

Any attempt to re-introduce to our people the sources of simpler and better joys and recreations is worthy of praise. One of these sources is the pageant-play. It gives our youth a chance to "act a part," and this is often for them a fount of real joy. We witnessed one of these pageants a few weeks ago in the Cathedral Hall, at Belleville, Ill. This suggests that the play was under Catholic auspices and given by Catholic talent. It was. All the more reason why those in charge of Catholic schools and institutions, and directors of societies of young men and women, should, if possible, try to revive this splendid means of wholesome recreation.

The pageant in question was entitled "Pageant Romance of Fort de Chartres," and was the work of the Rt. Rev. Msgr. J. H. Schlarman, Ph. D., J. C. D., Chancellor of the Diocese. He had thoroughly mastered the theme before composing the work. Its production not only gave much joy to the producers and to the people who had come from many parts of Illinois to witness the fine spectacle, but also afforded proof that our Catholic pupils now in school, and those who have already finished school, can compare favorably with those of other institutions in the presentation of an artistic work.

The first Fort Chartres was built by Boisbriant in 1719; the present fort, of which the ruins still remain, was built about 1750.

Hence, an historic pageant of this kind gives occasion to bring out the leading part played by Catholic explorers and colonizers in the development of our country. We know that the textbooks of United States History do not always give deserved credit to

the early Catholic heroes of our land. And when credit is grudgingly given, some little slur or insinuation slips in, to tone down the praise. But in Father Schlarman's play we meet again those sturdy pioneers of the Cross—Sieur de la Salle, Père Anastase, Joliet, and Father Marquette. It was proper that the deeds of these heroes should be presented to a modern audience by representatives of the same old faith which two and three hundred years ago led to such mighty and heroic achievements.

* * *

Mr. Edward G. Mason, in a paper read at a meeting on June 16, 1880, said of the old Fort (we abbreviate his remarks somewhat):

Few realize that the territory of Illinois, which seems but yesterday to have passed from the control of the red man to that of our Republic, was once claimed by Spain, occupied by France, and conquered by England. And fewer still may know that within its boundaries remain the ruins of a fortress, in its time the most formidable in America, which filled a large place in the operations of these great powers in the valley of the Mississippi. Above the walls of Fort Chartres, desolate now, and almost forgotten, have floated, in turn, the flags of two mighty nations, and its story is an epitome of their strife for sovereignty over the New World. . . . The Illinois had now become a British colony (by the Peace of Paris, 1763), in the days when George was king. The simple French inhabitants with difficulty accustomed themselves to the change, and longed for the paternal sway of the commanders of their own race. . . . For seven years the British ruled there. But the Mississippi had ever been a French river, and would not bide the presence of the rival nation on its banks. . . . So it rose in its might and assailed the Fort, and on a stormy night in spring-time (1772) its resistless flood tore away a bastion and a part of the river wall. The British in all haste fled across the submerged meadows, taking refuge on the hills above Kaskaskia;

and from the year 1772, Fort Chartres was never occupied again.

Albert Muntsch, S. J.

Catholic Boy Work

To the Editor:—

In presenting an opinion on Boyology I do not wish to criticise any plans now working, because I do not know what is being done. But I may state what I believe to be necessary if boys and the Church are both to be permanently benefited. Our boys' work must tend to keep the boys in their own parishes, which are their own neighborhood, and under the control of their pastors and parents. They must be so directed in the interval between school and sleep, that they will be conscious that they are Catholics in a positive way. The work should be so managed that the boys will strengthen their confidence in Catholic institutions and be inclined to draw other boys towards Catholic institutions, rather than be drawn to non-Catholic groups. No excessive liberality should be tolerated.

The Catholic boy work should be conducted in a place where there is a small chapel and the boys should be encouraged to visit the Blessed Sacrament individually.

The programme should be so arranged that the boys can learn both from their play and work object lessons of Christian asceticism, and while it is perhaps better to have an adult working with the boys, both he and the boys should be ever conscious that a definite priest is their real leader, and that priest should be seen and heard by the boys frequently.

The boy movement, no matter who undertakes to support it, should have in every diocese its protector, a priest, who is a good fighter. That priest, needless to say, should be an "Ultramontane."

F. Gordon O'Neill,
Editor *The Monitor*.

San Francisco.

The people never give up their liberties but under some delusion.

The Fourth "International Week of Religious Ethnology"

Though Catholic scholarship has been active in recent years in several domains of research which had formerly been somewhat neglected, there is none which has been cultivated so successfully during the last two decades as that of primitive religion and ethnology. For it is within that period of time that *Anthropos*, the well-known international journal of ethnology and linguistics (founded in 1906), enriched by the scholarly researches of Catholic missionaries, became one of the leading journals of the world in its particular field. In 1909 the enterprising Catholic publishing firm of Beauchesne & Co. (Paris) began a series of "Études sur l'Histoire des Religions," including such splendid works as Bishop Le Roy's *La Religion des Primitifs* and *Bouddhisme* by Professor de la Vallée Poussin. Some years later four Catholic priests—Obermeyer, Birckner, Schmidt (S. V. D.), and Koppers (S. V. D.), began to issue their monumental tomes in anthropology and the history of culture, under the title *Der Mensch aller Zeiten*. These volumes now rank among the standard works in their field, and are regarded as noteworthy contributions to anthropology and primitive culture. In 1922 Father H. Pinard de la Boullaye, S. J., published the first volume of his *Étude Comparée des Religions*, which has been hailed as a work of deep scholarship and vast erudition.

While all this splendid work in research and publication of original material was going on, and was adding new life to the study of important questions in apologetics, dogmatic theology and ethics, European Catholic scholars felt the need of better channels for exchange of opinions and results of research, of meeting some of the savants and missionaries who had personal and first-hand knowledge of primitive tribes, and of thus solidifying and unifying their work and outlining plans for future development. This need led to the formation of what is now known as "The International

Week of Religious Ethnology" (*Semaine Internationale d'Ethnologie Religieuse*). Four of these international congresses of Catholic scholars have been held—in 1912, 1913, 1922, and 1925, and their proceedings, and the papers read and discussed, have been published in book form.

We have before us the papers read at the Fourth Session of the "International Week" at Milan, held from September 17 to September 25, 1925 (*Semaine d'Ethnologie Religieuse*, Paris, Librairie Orientaliste Paul Geuthner). The leading authorities in the field of ethnology, comparative religion, linguistics, and psychology, many of them professors at Catholic universities, others missionaries widely known for their intimate knowledge of primitive tribes, at this meeting discussed in the light of the most recent research, and with learned critical apparatus, questions of moment in the field of theology taken in its widest sense.

It was proper that an internationally known scholar, to whom is owing much of the credit for inaugurating these congresses, the Rev. P. W. Schmidt, S. V. D., now Director of the Lateran Ethnographic Museum, should be one of the first to speak to the assembly. He reviewed the work accomplished by Catholic scholars in the fields of ethnology and comparative religion and outlined the work that must be done in the immediate future. Father H. Pinard de la Boullaye, S. J., Professor of Theology and of the History of Religions, followed with a paper on "The Historic Movement in Ethnology."

The second part of the Report is divided into two sections: "The Moral Conscience," and "The Idea of Redemption," especially in pre-Christian religions, and among pagans to-day. Here we meet three well-known ethnologists of the Society of the Divine Word, Fathers Schmidt, Gusinde, and Schebesta, and the renowned Professor G. Wunderle of Würzburg.

We have in this scholarly array of papers on matters of vital interest to every student of Catholic theology a

new proof that the ancient faith is in harmony with the well-established results of modern thought. More than this: this volume is convincing evidence that those who are guided in their researches by the light of Catholic truth can approach the study of non-Christian religions in a more sympathetic and a more unprejudiced manner than those who start out on their quest under the aegis of a pseudo-science.

Albert Muntsch, S. J.

Mutual Rights of Bishops and Priests

To the Editor:—

The FORTNIGHTLY REVIEW (Vol. XXXIV, No. 5) quoted the *Irish Ecclesiastical Record* in re "complaints of a priest who feels himself aggrieved by an administrative act of his bishop." The article stated that recourse in such case is to be made to the Holy See (Congregation of the Council). "The Congregations, not the Tribunals, are the bodies competent to deal with a complaint of this kind (Canon 1601); and the procedure will be administrative, not judicial."

Does this mean that the Apostolic Delegation as well as a diocesan court are not competent to sit in judgment in case of an appeal of this kind against the administrative act of a bishop? Woywod, commenting on Canon 2243, without designating the tribunal "iudicia ad quem," states that, in general, the appeal of a priest against administrative acts of his bishop is made "in devolutive," not "in suspensivo," Canon 1889 § 2, Canon 2243 § 2, and Canon 1880, apparently, to the contrary notwithstanding.

In this country perhaps too much use is made of the power of bishops (Canon 1933) by precept, having the effect of a definitive judicial sentence, to excommunicate, suspend, etc. Does the exercise of this power always constitute an administrative episcopal act? What is it that essentially differentiates an administrative episcopal act from a non-administrative episcopal act?

As the writer sees it, in all appeals against administrative episcopal acts,

appeal is to be made to the Congregation of the Council, and that "in devolutive" (Woywod, Commentary, Can. 2243). In all appeals against non-administrative episcopal acts appeal is to be made to the Apostolic Delegate, and that (if appeal be made against threatened sentence and censure, Canon 2243 § 2, salvo canone 1880) "in suspensivo."

A clear knowledge of the mutual rights of bishops and priests in this matter will tend to minimize the danger of serious misunderstandings and consequent public scandal.

Studiosus.

[*Editorial Note:* The F. R. has a number of learned canonists among its readers; perhaps the one or other of them may be prompted by the above communication to give us the benefit of his knowledge on the important subject in question, in which the laity, too, are deeply interested.]

Vocations to the Teaching Brotherhoods

A suitable pamphlet to put into the hands of boys and young men who show signs of a religious vocation is the *Catechism on Vocation to the Religious Teaching Brotherhoods*, published by the Xaverian Brothers of St. Mary's Industrial School, Baltimore, Md. Simply and in succinct question and answer form the author sets forth the importance of the teaching brotherhoods for the success of Catholic education in America.

Unfortunately these brotherhoods at present have all too few vocations. The pamphlet gives information about the novitiate and the religious vows, and answers some of the objections most frequently raised against life in these brotherhoods.

The brochure has the imprimatur of Archbishop Curley and its tone is unexceptionable, except perhaps for the statement that a Brother who seeks to be released from perpetual vows is an unfortunate man who "throws back into the Face of God the greatest gift after Baptism." May there not be good reasons for seeking such a release?

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Do We Want a Catholic President?

The *Commonweal* and other journals have been discussing this question lately in connection with the Smith candidacy.

The F. R. is among those who hold, with *America*, the *Echo*, the San Antonio (Tex.) *Southern Messenger*, and a few other Catholic papers, that there is absolutely no need of having a Catholic president in the White House; that the nomination of a Catholic for the office would unleash all the forces of bigotry and fanaticism in this country, much to our discomfort; and that his election—if such a thing were even remotely possible, which we do *not* think—would mean that the Catholic President would be seriously hampered in all his official acts and subjected to misinterpretation on account of what millions of his fellow-citizens erroneously believe to be the un-American character of his religious ideals and convictions.

The whole question, as our Southern contemporary judiciously observes (Vol. XXXVI, No. 12), has large possibilities, either for good or bad. If a Catholic is nominated for the presidency—which is improbable—we may expect a campaign which for heat and bitterness will throw all previous campaigns into the shade and may prove the severest test of patience that Catholic Americans have ever been called upon to face.

The Inquisition

Argument about the Inquisition is almost useless. The very word, to the extreme Protestant, is like a red rag to a bull. He will not listen, but puts his head down and charges. But let me give a bit of evidence. Once, at the Inner Temple in London, shortly after I had become a Catholic, one of my fellow-students came to me in the library and said: "Do you know what we have got in the gallery there?" I said "No: what?" "The official records of the Spanish Inquisition. Do you *dare* to come and look at them with me?" I cannot say I was pleased, for I did not like, and do not like, the Spanish Inquisition any more than the Popes did. But I went. We took down volume after volume, and read page after page. In most cases, the accused expressed regret, and was either dismissed with a caution, or had some little prayer to say, like "the seven penitential psalms." The worst case we found, my Protestant friend said: "This chap is going to get beans!" Result,—a few days' imprisonment in his own house. Whatever may have happened here and there, or now and then, those records show that normally the Inquisition was about the mildest tribunal in Europe. Where it became savage, was when it was used politically to buttress the King's autocratic power: and then the Popes condemned it.—*Mgr. Kolbe.*

The "Old Catholics"

We have repeatedly referred to the peculiar doings of that wing of the Old Catholic Church in England which has identified itself with Theosophism. But there appears to be another group,—how small or how large we are unable to say,—which deprecates the "deplorable and sacrilegious fooleries" of the former.

Bernard M. Williams, who signs himself "Old Roman Catholic Archbishop," declares in a letter to the *Patriot* (London, April 7), that the Theosophic group owes its existence to a Mr. Willoughby, an Anglican ex-vicar, who was "consecrated" by the late "Archbishop" A. H. Mathew, and that he and his adherents were ejected from the Old Roman Catholic Church after beginning their co-operation with Theosophy. According to "Archbishop" Williams, the Old Roman Catholic Church in England had an "almost miraculous escape from being captured bag and baggage by the Theosophists."

The fact seems to be that the Old Catholic Church in England has split into two groups: (1) the "Old Roman Catholic Church," which Mr. Williams represents, and (2) the "Old Catholic Church" allied with Theosophy, represented by such men as Ledbetter. It is the old, old story of internal dissension and will most probably end with the death of the sect, which never did amount to much and is already well nigh extinct on the Continent.

A Pastor Anecdote

Fr. Ambrose Reger, O. S. B., in the *Acolyte* (Vol. III, No. 8), recalls an incident in the life of Professor Ludwig von Pastor, the great historian of the popes, which is of particular interest to Americans. In the early days of the Catholic University it was decided to offer Dr. Pastor the professorship of church history. Bishop Maes promised to stop off at Innsbruck on his *ad limina*, and interview the young historian. It was thought that a sal-

ary of \$3,000 would loom so big in the eyes of a poor little Austrian professor that he would jump at the offer.

The Bishop went to Pastor's residence, only to be told: "I am getting twice as much here, and besides, the government pays me a subsidy of 10,000 florins a year to continue my historical researches, although I don't actually have to teach. If I give three or four lectures at the University, the rest can be done by a substitute. If I went to America, I would have to give up my historical writing altogether. One cannot write a history of the popes in Washington. I spend most of my time in Rome."

If we look upon the ever growing number of volumes of Pastor's monumental History of the Popes, we have indeed, as Fr. Reger says, every reason to thank God that the Catholic University of America in those days did not have enough money to lure Ludwig von Pastor away from his providential task.

The *New Zealand Tablet*, one of the best exchanges that come to us from across the Pacific Ocean, thinks that the Chicago gentleman who, by close observation of negro ceremonial confections, claims to have recaptured in the Heebie-Jeebie the most ancient of savage rhythms, might with advantage turn his attention,—if, indeed, the Stone Age yields him no further ideas,—to the habits of our simian ancestry. "There is no difficulty in calling to mind some characteristic gestures of the monkey which, wrought into a dance set to all-pervading rhythm, would doubtless be hailed by some pioneers of our dancing form as a zestful and bracing addition to our ballroom discipline."

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Notes and Gleanings

Abbé Alphonse Lugan says in an article in the *Catholic World* for May that the Paris *Correspondant* was the only Catholic periodical that criticized and condemned the Action Française, while all the others praised and supported it. The FORTNIGHTLY REVIEW, too, has repeatedly found itself in precisely that position, notably with regard to the Americanism condemned by Leo XIII over a quarter of a century ago, and we are wondering as to the N. C. W. C.

Abbé Lugan says in his article on the Action Française: "Whether or not the association rendered any real service during the war, I do not know. Many persons, who formerly thought it had, are now in doubt. I am willing to admit, until I shall be further informed, that it *did* indeed achieve some good. But certainly, its survival after the war and the important part it was allowed to play, have done irreparable damage to France in general, and to French Catholicism in particular." These words could be almost literally applied to our National Catholic War Council, now called National Catholic Welfare Conference, which, like the Action Française, continues to operate in spite of a decree of prohibition by the Holy See and is gradually coming to be recognized as injurious to State and Church alike.

Press dispatches state that the Apostolic Delegate has given out a statement designed to clear up any doubt in the public mind about the absolute indifference of the Holy See to the candidacy of Governor Smith or that of any other persons in the approaching presidential election. The statement is timely. We have little doubt that many politicians would try to connect the Pope with Smith's candidacy unless this were made impossible by a clear statement from authoritative sources. Catholics themselves are least interested in the Smith candidacy. They would have nothing to gain if

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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Smith were nominated and elected. On the contrary, they would probably be blamed for every mistake made by him. And no President can escape making some mistakes.—*True Voice*, Vol. XXVI, No. 19.

Scholastik (Herder) commences its second year (Heft 1) with a profound study on the relations of the principles of contradiction and of sufficient reason. The latter is not derived from the tautological form of the principle of identity. The re-discussion of this problem at the present time shows at once the alertness of the editors of *Scholastik*, and the consoling fact that philosophy is again searching more thoroughly into the very foundations of things. Other articles are of theological import: "Vom Hohen Lied und seiner kriegerrischen Braut," "Fides pia und sententia pia." The 80 pages of discussion and reviews are, as usual, excellent and inspiring.

We are indebted to Father Bede Horsa, O. S. B., of St. Joseph's Abbey, St. Benedict, La., for three copies of *The Abbey Chronicle* recently established as a monthly publication to keep the alumni of the college and seminary conducted by the Fathers in touch with their Alma Mater. No. 1 tells of the death and burial of our old friend Canon Joseph Koegerl, who retired to St. Joseph's Abbey about ten years ago, after having spent half a century in active ministry in and about Covington, La., and later in St. Tammany Parish. He was one of our oldest subscribers and a worthy pioneer, whose life ought to be written at greater length. The two numbers of the *Abbey Chronicle* are chuck full of interesting items, many of which have historical value, and we trust the new monthly will find the support which it deserves and develop into a paper of wider appeal. The central south sorely needs a good Catholic weekly.

Among the historically valuable features of the first few numbers of the *Abbey Chronicle* is a little article on

"An Acadian Diocese" by Avegno Soulier, a student in St. Joseph's Seminary. The diocese referred to is Lafayette, Ind., peopled almost entirely by descendants of the Acadians who were expelled from Nova Scotia in 1755 and drifted into the genial warm streams of southern Louisiana. They have kept the faith of their fathers and, in 1918, were united into a diocese, with one of their own priests, Fr. J. B. Jeannard, as bishop. Some 67 priests and 30 religious are now laboring in this district, in which French is still largely spoken. Mr. Soulier is himself a scion of these gallant Acadians. Let us hope that the concluding sentence of this article will prove to be prophetic: "Sooner will the Teche lose its waters than that the diocese of Acadia will lose the faith of its fathers."

Recent excavations in and around "Ur of the Chaldees," in lower Mesopotamia, the ancient home of Abraham, have produced some surprising results. Tablets and inscriptions have been uncovered which are said to indicate beyond a doubt that 3,500 years before the Christian era, long before Abraham's day, the city was a center of civilization and learning. The richness of the tombs, the engravings of animals on plaques, the delicately wrought trinkets in gold, precious stones, silver and copper, the "vanity cases" of the women, and the gold-mounted weapons of the men, are all examples of the marvelous workmanship of an age 2,000 years earlier than the tombs of Tutankh-Amen in Egypt. Hieroglyphics there are in abundance. It will be the opening of the earliest pages of human history and civilization when the work of the excavators is accomplished. Unfortunately, there is little in the discoveries of Ur, thus far, that would seem to throw any light on the religious belief of that early day.

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Current Literature

—*The Eternal City*, by Fr. Clement, S. D. S., is a booklet containing views of Rome with explanatory text. It was designed primarily for the use of pilgrims during the Holy Year, but will be of equal interest to others who wish to acquaint themselves with the art treasures of the City of the Caesars and the Popes. The volume is of convenient size to be carried in the coat-pocket. It presents some 200 views, mostly full-page photographic reproductions, with a brief but reliable and comprehensive text. (Published by the Salvatorian College in Rome; for sale in America by the Salvatorian Fathers, Publishing Department, St. Nazianz, Wis.)

—Father Otto Karrer, whose model Life of St. Francis Borgia we recommended a year or two ago, has lately been devoting his talent for research and description to the history of mystic theology, and has undertaken to write a series of books tracing the development of mysticism from primitive Christianity to the present time. Two volumes of this series have appeared in the course of 1926, to-wit: *Der mystische Strom von Paulus bis Thomas von Aquin* and *Die grosse Glut: Textgeschichte der Mystik im Mittelalter*. Fr. Karrer's method is as simple as it is effective. He surveys the leading mystic writers of each period on their historical background, picks out the leaders, gives a short sketch of their life and work, and extracts characteristic passages from their writings to illustrate the peculiar teaching and style of each. Thus we have in the

former of these two volumes biographical sketches of, and excerpts from, the mystical writings of St. Paul, St. John, St. Ignatius of Antioch, the Didaché, the so-called Odes of Solomon, St. Irenaeus, Clement of Alexandria, the Acts of St. Perpetua, St. Basil, St. Jerome, St. John Cassian, St. Isaac of Ninive, St. John Climacus, St. Gregory of Nyssa, Dionysius the pseudo-Areopagite, St. Augustine, Boëthius, St. Benedict, St. Gregory the Great, St. Columban, Bl. Rhabanus Maurus, St. Anselm of Canterbury, St. Bernard of Clairvaux, Hugh of St. Victor, St. Bonaventure, and St. Thomas Aquinas, followed by a selection of Latin hymns such as the "Veni Creator Spiritus," the "Adoro te devote," etc. The "great fire" of mysticism in the Middle Ages is illustrated by quotations from the writings of St. Francis of Assisi, Jacopone da Todi, Bl. Angela of Foligno, St. Bridgid of Sweden, Richard Rolle of Hampole, Walter Hilton, St. Juliana of Norwich, and many others. Each volume has an appendix of "Quellenbelege" and a list of the mystical writings of the various authors cited. The books are printed in the most approved modern style of typography and artistically illustrated. One rises from their perusal with a vivid realization of the great paean of praise and love that has gone up to the Author of grace during all the centuries of the Christian era. ("Ars Sacra" Verlag of Josef Müller, München 23).

—One of the most important pamphlets lately published by the English Catholic Truth Society is *Corporate Reunion*, by the Rev. Joseph Keating, S. J., editor of *The Month*. It deals

with the "Anglo-Catholic" movement and shows that the idea of the "corporate reunion" of the Anglican Church with Rome is based upon the continuity theory and must perish with the inevitable collapse of that theory. While it is remotely possible, he says, that a group of earnest Anglicans, accustomed to act together, should become simultaneously convinced that the Roman Church is the ark of salvation, and should simultaneously seek admission into "Peter's Bark," "that would be quite a different thing to being reconciled as a church, since *ex hypothesi* they would already have abandoned Anglicanism." The pamphlet was evidently written in view of the intended resumption of the Malines "Conversations" and ought to put a quietus on this misguided movement, which, by confirming Anglicans in the notion that they already belong to the true Church, is keeping innumerable earnest souls away from fuller knowledge of divine revelation and from access to the Sacraments, which the Catholic Church alone provides. (The publications of the C. T. S. can be had from the B. Herder Book Co., St. Louis, Mo.)

—The Macmillan Co. has published a cheaper edition of *Newman as a Man of Letters*, by Joseph J. Reilly, Ph. D., which has been so well received by the Catholic press. The author discusses the great English Cardinal as man, preacher, novelist, poet, historian, and controversialist, deals in detail with *The Idea of a University* and the *Apologia*, and concludes with a chapter on "The Significance of Newman." Dr. Reilly avoids religious controversy, but writes from the standpoint of a convinced Catholic. Some chapters of his work had previously appeared in the *Catholic World*.

—The Rev. E. Sylvester Barry, D. D., professor of apologetics in Mt. St. Mary's Seminary, Emmittsburg, Md., has supplied a long-felt want by publishing *The Church of Christ: An Apologetic and Dogmatic Treatise*. The volume, which is the outgrowth of lectures delivered in the class-room, is

designed to serve "as a work of reference for students and also for busy pastors who have not the time, and perhaps not even the inclination, to delve into more ponderous Latin tomes." (Foreword). There is no claim to originality, though many questions not ordinarily found in Latin text-books have been introduced, not only because of the interest that attaches to them, but likewise because they help to make the true nature of the Church better understood. (B. Herder Book Co.)

NEW BOOKS RECEIVED

Munus Confessarii quoad Castitatem Poenitentis Promovendam. Opusculum in usum confessariorum conscriptum et ex variis auctoribus compilatum a P. Thoma Villanova Gerster a Zeil, O. M. Cap. iv & 123 pp. 12mo. Innsbruck: Fel. Rauch; American agents: Fr. Pustet Co., Inc. 50 cts. (Wrapper).

Old World Foundations of the United States. A Text-Book for Catholic Parochial Schools by Wm. H. J. Kennedy and Sister Mary Joseph, ix & 352 pp. 12mo. With Teacher's Manual, 50 pp. Illustrated. Benziger Bros. List price \$1.28.

Rasse und Volk. Eine Untersuchung zur Bestimmung ihrer Grenzen und zur Erfassung ihrer Beziehungen. Von Wilhelm Schmidt, S. V. D. iv & 67 pp. 8vo. Munich: Jos. Kösel & F. Pustet, K.-G.

The Modern Sponsor. By Rev. Stephen Klopfer. 16 pp. 4x6 $\frac{3}{4}$ in. St. Francis, Wis.: St. John's Institute for Deaf-Mutes. (Leaflet). 5 cts. \$3.50 per 100.

The Indian Gold-Seeker. By Henry S. Spalding, S. J. 207 pp. 12mo. Illustrated. Benziger Bros. \$1.50 net.

New pamphlets by the English Catholic Truth Society, 72 Victoria Str., London, S. W. 1: *Holy Communion and the Holy Hour*, by a Religious of the Holy Child Jesus (20 pp.); *Birth Control: Its Medical and Ethical Aspects*, by a Doctor and a Priest (24 pp.); *Catholics and Divorce*, by the Rev. Herbert Thurston, S. J., new and revised edition (20 pp.); *Hot Pies and Other Stories*, by Janet L. Gordon (24 pp.); *Wilf and Other Stories*, by T. Mark (32 pp.); *The Enthronement of the Sacred Heart in the Home* (24 pp.); *The Flower of Faith*, by Clara Mulholland (32 pp.). All these pamphlets can be purchased through the B. Herder Book Co. of St. Louis.

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A SPRINKLE OF SPICE

There had been a revival in the town, and the "Evangelist" had been depicting in gloomy colors the evils of the day. He warned his audiences that if they did not abandon drink and gambling, they would deserve, if they did not get, a terrible visitation from Providence. Shortly afterwards the Anglican Bishop paid a visit to the parish, and decided to stay for the afternoon in order to address the children in the Sunday school. He told them who he was and explained his duties. He said that he was on visitation, and to make sure that they understood him, he asked the children the meaning of the word "Visitation." "Please, sir," replied a young urchin, "it's a plague sent by God."

A nervous old lady was travelling on a certain line where there was a steep gradient. She called a porter and asked him if he thought it was safe. To which he replied: "Certainly; the engine has a powerful vacuum brake."

"But supposing that broke, where should we go?"

"They'd use the hand-brake."

"But supposing that broke, where should we go?"

"Oh," replied the porter, "that would depend on what sort of a life you had been leading."

The minister who had exchanged with the Reverend Mr. Baulom was much scandalized to see Deacon Erastus Coomer in the vestry, after service, deliberately taking a 50-cent piece out of the contribution box and substituting a dime.

"Br'er Coomer!" he exclaimed in horror and amazement. "That's plain dishonest doings!"

"What's the matter, parson?" the deacon asked genially, conscious of his own rectitude. "Ise led off with that fo'-bit piece fo' de las' fo' yeahs. That ain't no contribution—dat's a tem'prary loan, as a noble example."—*Country Gentleman.*

He was a rising young lawyer, determined never to lose an opportunity to impress. Accordingly when a knock came to the door of his new city office he picked up the telephone, and motioning the caller to a seat, spoke importantly into the transmitter. As he hung up the receiver he wheeled his chair around and faced the visitor.

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"Nothing," came back the reply. "I'm the telephone mechanic, just come to connect up your phone."

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The Fortnightly Review

VOL. XXXIV, No. 12

ST. LOUIS, MISSOURI

June 15th, 1927

A New Monograph on the Medieval Practice of Confessing to Laymen

In Heft 3/4 of the *Theologische Quartalschrift* of Tübingen for 1926, Prof. Karl Adam has an interesting review of the latest contribution to the question of lay confession. It is a monograph by Fr. Amédée Teetaert, O. M. Cap., which bears the title, *La Confession aux Laïques dans l'Eglise Latine depuis le VIIIe jusqu'au XIVe Siècle* (Bruges: Beyaert). The practice of confessing one's sins to laymen goes far back in the history of the Church. In the days of the early confessors the reconciliation of sinners was effected through *libelli pacis*. At the same time we meet with traces of confession to simple deacons, which can be followed up to the 13th century. The religious orders developed the custom of confessing the daily faults before the whole community or revealing the state of one's soul to a spiritual father or mother, be it the abbot or abbess, a priest or a lay person.

Theologians found it difficult to distinguish this form of soul therapy from sacramental penance, and still more difficult to appraise the queer custom of confessing to lay persons, which, beginning in the 8th century, continued until far into the 14th. It has long been manifest that the problem can be solved only by means of the historical method. Morin was the first to apply this method to the subject of lay confession. After him came Martène, Chardon, and later Lea, Königer, Gillmann, Laurain, and Gromer.

Fr. Teetaert's is the latest attempt to solve the problem. He establishes the fact that confession to laymen originally embraced only venial sins, but, beginning with the 12th century, was in cases of necessity also applied to mortal sins, nay, was regarded as a

duty from the 12th century to the Fourth Council of the Lateran. The theologians and canonists of the 13th century debated its sacramental character. Albertus Magnus held that it was a real Sacrament; St. Thomas, that it was only a quasi-sacrament, and the Thomistic school distinguished between the ordinary and the extraordinary (substitute) minister of the Sacrament of Penance, while the great majority of theologians denied both the sacramental character and the validity of a confession of mortal sins made to a lay person, until, at the end of the 13th century, Duns Scotus condemned the practice as illicit and illegitimate. After that it no longer enjoyed theological countenance, but persisted until the middle of the 14th century.

Fr. Teetaert's monograph, according to Dr. Adam, is a model critical study, first, because the author has used all printed and many inedited sources, and secondly, because he describes the external and internal development of lay confession in close connection with the evolution of the penitential discipline of the Church as a whole, and thus renders it historically as well as theologically intelligible.

As long as confession was regarded as a secondary function of Penance, introducing excommunication or, respectively, satisfaction, there was no reason for demanding it under all circumstances from all penitents, even from the laity and in cases of urgent necessity. But when, in course of time, confession came to be regarded as an essential element of Penance and as the external manifestation of internal sorrow (*contritio*), the demand that confession be made to lay persons

in cases of necessity received a theological foundation. St. Thomas taught that the confession of sins was the quasi-matter of the Sacrament of Penance, of which the priestly absolution was the form, and, as we saw above, regarded confession to a lay person as a quasi-sacrament. Scotus, who placed the essence of the Sacrament of Penance solely in the absolution, was compelled by this theory to reject lay confession altogether.

In describing the process of development Fr. Teetaert gives an instructive survey of the development of the theology of Penance. What his monograph leaves unexplained is the origin of lay confession. No doubt the monastic *culpa* had something to do with it. Dr. Adam thinks that H. C. Lea is probably right in assuming that the practice of confessing sins to lay persons was rooted in the active participation of the ancient Christian congregation in the penitential act, and that, consequently, lay confession is, as it were, a survival of an old tradition. The members of the congregation, he says, in the early days of Christianity took an active share in the administration of the Sacrament of Penance, not in pronouncing absolution, but in interceding for the penitent and thus co-operating in the penitential act. This co-operation was certain and universal. From St. John (1 John V, 16) St. James (V, 16), and St. Paul (2 Cor. II, 7) it can be traced in a straight line over Tertullian until far beyond the time of St. Augustine.

Moral Responsibilities of Investors

According to Père Valensin, every capitalist, small or large, assumes a certain moral responsibility in the investment and management of his money. This obligation is emphasized by Fr. Gillet, O. P., who would have stockholders inquire "into the moral and social character of the concerns in which they invest their money. For when one invests money in an industry," he says, "the least one can do is to inform oneself as to the condi-

tions of labor. This is a question of social, and indirectly of commutative justice." Fr. Génicot, the eminent moralist, teaches that shareholders are responsible for the wrongful actions of their representatives, the managers and directors. "If the latter are guilty of dishonest methods, the shareholders are obliged not only to oppose these methods, but also, if their protests remain unavailing, to dispose of their holdings.

But how is the investor to know whether a company in which he holds stock is conforming with the moral law? Here is a real difficulty, for the overcoming of which Fr. Lewis Watts, S. J., makes the suggestion that a "Christian Investment Trust" be established, to see to it that the capital of the stockholders is invested in enterprises which are socially useful and that business is carried on along lines which the Christian conscience can approve, selling at just prices and paying just wages. Of course, the directors and managers of such a trust would have to be first-rate business men, not merely pious philanthropists.

This may seem an astonishing proposal, but as the Central Bureau of the Catholic Central Society points out in a recent press bulletin, from which we have been condensing, Catholics must take cognizance of questions of this kind if they wish to conform with the obligations of the moral law, and it is inconsistent for them to be horrified by the abuses inherent in the present economic system while they are quite willing to accept the advantages that system draws from the all too prevalent disregard of the dictates of social justice and charity.

The Diocese of Lafayette, which is peopled mainly by descendants of the Acadians, is in *Louisiana*, not in *Indiana*, as an error of the types made us state in our issue of June 1st. Unfortunately its population suffered serious damage in the recent floods. Those who wish to help may send their contributions to Rt. Rev. Bishop Jeanmard, Lafayette, La.

A True Atrocity Story

III.

Here it is well to reproduce what ex-Senator Sterling has written as part of a brief on this case:

The specification under charge I alleges that Chaplain Feinler requested Sergeant Major Wright "to surreptitiously obtain for his inspection a confidential letter relating to his, Chaplain F.'s, record then in the possession of the commanding officer." Attention is respectfully invited to the circumstances and to the testimony given in support of this charge. It is contended on behalf of the Chaplain that the charge is wholly unsupported by the testimony, although that testimony was given by a witness whose avowed purpose it was to entrap Chaplain F. into the making of a statement on the commission of some act that would secure his conviction and punishment, and that such purpose was directed by the witness' superior officer, Col. Bolles, Commander of the Second Infantry. The evidence discloses an attempt to bring about the commission of some culpable act on the part of Chaplain F., and at all hazards.

First, there is the attempt to work upon his sympathies; Sergt. Major Wright, falsely pretending to have been reduced to private, seeks the advice and aid of the Chaplain, and is advised by him that he should write a letter to Col. Bolles requesting him to state in writing the reasons for his reduction. The Chaplain gave some directions and supervised the preparation of the letter to Col. Bolles.

From this, the witness proceeds to a discussion with the Chaplain (p. 117) of the letter evidently referred to in the specification, which letter Sergt. Wright was "to surreptitiously obtain" for the Chaplain's inspection. It was the witness who first spoke about the confidential communication which had come to headquarters. He told the Chaplain that he [the witness] "had a pretty good idea as to what was in it," and that if he [the witness] got a little time, the chances would be he

would find out what was in it through the nature of the correspondence." All that the Chaplain did in the matter of trying to induce the witness to procure the letter was, according to the witness' own language, as follows: "So the Chaplain told me that he would be very glad if I would do that." In answer to the question: "Did the accused know where this letter was kept?" the witness replied: "Not at the time, no Sir."

The Sergeant Major visited the Chaplain again (p. 120) and after they had talked about different phases of the war, according to the witness, "the conversation drifted back to the letter." The Chaplain asked him if he had "found out any more about this letter." On being told by the witness that he had found out a little more about it, the Chaplain asked if the witness had any idea where it came from. To which the witness replied that he "had information that it came from France." After explaining to the Chaplain that a duplicate copy of this letter had been made and that the original had been put in Col. Bolles' office, and that if he got the letter over to the Chaplain, he would have to get it right back, "because if they ever missed that letter," the Chaplain knew "what it would mean to both of us," the Chaplain said: "That is all right. You bring that letter over here. All I want is just to get a look at it. I don't even want to make a copy of it." The witness replied: "All right, I will try and get that letter over here and let the Chaplain see it."

This, after the foundation had been fully laid and every effort made, first through sympathy for the witness and then through curiosity excited by the report of the existence of a letter of which he had never before heard, and after the offer of the witness, himself to get the letter, comes, if we are to believe the witness, the nearest to being the expression of a request to the witness to procure the letter that is

anywhere made. And the expression was in response to a practical offer on the part of the witness to get the letter.

On the 23rd of February, there were made these questions and answers (p. 122): "What had the accused to say regarding the letter concerning himself?" "He asked me if I had gotten the letter." "Did he try to get you to get the letter?" "Well, I couldn't exactly say that he gave me an order to go and get the letter, but *the best I could get out of it* was that he was very anxious that I should bring the letter over there, and he seemed disappointed when I had not the letter that night to show him."

This does not show that Chaplain Feinler was extremely anxious or desperately bent on getting this alleged "confidential letter." But on cross-examination the witness is asked to read from the notes which he had made, and in reading from his notes (p. 141) he says, *not that the Chaplain requested him to get the letter, but*: "The first question he asked me was if I had found out any more about the correspondence concerning him, that we were talking about in the morning. I told him that I had not." Sergt. Wright went on further to tell him that he knew "where all that stuff was kept, but that it being confidential, it was kept in a strong-box in the commanding officer's office." The Chaplain's next remark [to be carefully noted] was: "*Never mind about it. It cannot mean anything, or he would have said something to me about it.*"

Anxious as the witness was, and resorting to every expedient he knew to entrap the Chaplain into a scheme to get this alleged confidential letter which related to the Chaplain personally, he (Fr. Feinler) was less anxious than the witness himself, who first called the attention of the Chaplain to the letter. While *without his notes*, the witness states that the Chaplain told him to "bring that letter over here. All I want is just to get a look at it," etc.; yet *nowhere*, when it comes to *cross-examination, does he put it in the mouth of the Chaplain to direct*

him or request him to bring the letter.

According to his notes, the witness saw the Chaplain on Sunday evening, Feb. 24, 1918. He says he told the Chaplain that evening (speaking of the letter) that he had "got a little idea as to what the contents were, and that he told him as nearly as possible what he had heard was in it, and that when he had told him this, he became very much excited, and said it was a very funny thing that they had never said anything to him about it;" and then the conversation drifted to subjects relating to Liberty Bonds and the War.

Having yet some confidence in the story of the witness that there was such a letter that may have charged the Chaplain with some delinquency, is it any wonder that he should have manifested curiosity in regard to its contents, or have thought it strange that he had not been spoken to about it by the proper authorities?

As a finale to this "scheme" or "attempt" on the part of the Chaplain to procure this letter, the witness states (pp. 151-2): "He then reminded me of the fact that he was very sorry I hadn't got the letter, meaning the one in reference to him. I said: 'Well, I would try very hard to get it.' I said further: 'but, Chaplain, I understand that it is sealed.' 'Oh, well,' he said, 'it will be better if you don't bother with it.'" And the witness adds: "There was nothing more important, and I went home."

Especial attention is called to the statements of the witness recorded on pp. 155-6, where he admits that he had not been reduced to a private at the time of his first talk with the Chaplain, and never was reduced, and that in effect this whole story was for the purpose of gaining the confidence and sympathy of the Chaplain.

On p. 162, on cross-examination, the witness, in answer to this question, "Did you tell him that you had access to this letter?" states: "Well, I *wouldn't* say that I told the Chaplain that I had access to the letter. I told the Chaplain that *I could get the let-*

ter." And again, p. 163, the witness says, in answer to the question, "I believe you said on direct examination, and is it not true, that the Chaplain several times told you not to mind about the letter?"—"When I told the Chaplain that the letter was sealed, why, it was then that the Chaplain said: NEVER MIND, LET IT GO."

On reading this witness' entire testimony in regard to the letter one might be easily convinced that the Chaplain, having heard so many references to the letter from this witness, was glad to be informed at last that it was a sealed letter, in order that he could end the matter by telling the witness to let it go and not bother about it.

On p. 166, in answer to the question, "Then you knew part of the contents of the letter?"—the witness answers: "No, Sir, I never did; I told the Chaplain I did."

The court asked this witness a few questions before he left the stand: "Did the Chaplain know anything about this confidential letter that has been referred to, until you told him about it?" "No, Sir." "He didn't." "Not that I know of." "Did the Chaplain know that this letter was a confidential one?" "When I first put the letter proposition up to the Chaplain, I said: 'Chaplain, there is a letter come from France in reference to you,' and the Chaplain thought for a minute and said that it didn't amount to anything, or they would have said something about it. I felt convinced that the Chaplain thought it had reference to him on account of its being confidential. Col. Bolles did not say anything." "That is the point. Did he know it was a confidential letter?" "Yes, Sir."—Now, how could this witness say, after his previous answer, that the Chaplain knew it was a confidential letter? This was the first time, according to his direct answers to the court, that the "letter-proposition" was put up to the Chaplain; and here, for the first time, after this extended examination and cross-examination, he says that the Chaplain "thought for a minute and said it

didn't amount to anything, or they would have said something about it." No further reference is made by the court, in its questions, to the letter, except that the court asks if the Chaplain knew the letter was in the possession of the commanding officer, the answer being that he did.

So it would seem that the prosecution and the court were determined that the Chaplain should know that this was a confidential letter, and that as such, he was trying to procure it or knowledge of its contents, and the court seems satisfied with the witness' bare *ipse dixit* when, in answer to the question, "Did he know it was a confidential letter?" the witness replies: "Yes, Sir," and there the matter is dropped.

Witness Wright ought to know better than anybody else what was said in conversation between him and the Chaplain; but as a part of this entrapment scheme, other witnesses are called, and Capt. Ernest Ely puts himself in a position to hear the conversation on the evening of February 23, by a dictaphone in his quarters "upstairs in a small room on the second floor." He could recognize the voices through the dictaphone as the voices of Sergeant Major Wright and Chaplain Feinler. He took stenographic notes, and also a type-written transcript of the notes. He refers to the letter written by Sergeant Wright to Col. Bolles relative to the Sergeant's (fictitious) reduction in rank to private. His dictaphone brings to his ears this question and answer: "Did you bring that letter of mine, Wright?" "No, I can't get it;—somebody was working in the office and I could not get it." Thus he injects something altogether new into the conversation regarding the letter.

Further on (p. 183) the Chaplain is made to say, over the dictaphone: "It is too bad that you didn't get that letter, so that I could read it. How long has the letter been here?" "Two or three weeks, maybe four weeks." "How long is it going to be there?" "I don't know." "I would like to

see the letter." "If I bring the letter over, I would want it right back." "Oh, yes, all I want to do is to read it, not even to make a copy of it." And then comes *this remarkable statement*, which in substance agrees with admissions made by the star witness, Sergeant Major Wright: "Wait a minute. Is it over there yet? *Never mind; it is all right. Let things go as they are.*" Can this be construed into an attempt to induce Wright to procure this confidential letter from headquarters? The final injunction is: "Never mind, it is all right; let things go as they are." (So much from Mr. Sterling's brief.)

(To be continued)

"Panideal"—A New Philosophy of Culture

For some time back the *Westliche Post*, a German daily published in St. Louis, and one or two other German American journals have been making propaganda for a new philosophy of culture which is at the same time a new religion. It is called "Panidealism" and is the invention of one Rudolf Maria Holzappel, who lives in Berne, Switzerland. The first reference we have found to Holzappel and his system in any Catholic journal is an article contributed to the *Allgemeine Rundschau* (Vol. 24, No. 15) by Dr. Georg Griebel, who bases his assertions on a study of Holzappel's book *Panideal*, which was first published in 1901 and has gone through several editions, and on a lecture recently delivered at the University of Munich by Dr. Hans Zbinden of Zurich, a disciple of Holzappel.

We learn from Dr. Griebel's paper that Holzappel is a fallen-away Catholic. He was born in Austria in 1874, led a checkered life in his youth, studied Positivism in Zurich, and later worked as a printer in London, Italy, France, and Russia. Already as a child he showed a mystical tendency, which developed as he grew older, but, strangely enough, instead of confirming him in his faith in the Catholic Church, the mother of all true mys-

ticism, led him to abandon her pale. Disgusted with modern civilization as he saw it, he devoted himself to the study of psychology, and gradually arrived at his "Panideal," which is really little more than a new theory of conscience, designed to avoid the inconsistencies of Buddhism, Christianity, and other religious philosophies. Holzappel's doctrine of the "differentiating conscience" divides humanity into groups other than those constituted by nationality, religion, etc., and strives for "a synthesis of life" on the basis of this new division, promising humanity "a new deity and a new heaven."

The system is full of manifest religious and philosophical errors and woefully lacking in consistency. "The division of the human race according to the points of view emphasized by Holzappel," says Dr. Griebel, "that is to say, according to intellectual capacity, is merely the creation of a new group with a sharply developed consciousness of its primacy 'in family and school, in public office and in the press,' and hence would lead to a new group love which, like the all-levelling altruism of an undifferentiated charity, runs contrary to Holzappel's original postulate." He adds that while "Panideal" expressly disclaims to be considered as a new religion, it is quite evidently nothing but Pantheism decked out in an esthetic garb (*ein ästhetisierender Pantheismus*).

As it is likely that we shall hear more about Holzappel and his "Panideal," the student of comparative religion will do well to clip this article for future reference.

A "red" scare, duly documented with manufactured evidence, seems to "go" even better in England these days than in America. If there is any sanity in the public mind, however, there must some time be an end to this kind of thing. The silly business of blaming everything on the Russians, and of labeling all progressive ideas and all opposition to reaction as Bolshevism, surely cannot go on forever.

The Problem of Southern Tyrol

By the Rev. John Rothensteiner
St. Louis, Mo.

Under the title, *Die Südtiroler Frage: Entstehung und Entwicklung eines europäischen Problems der Kriegs- und Nachkriegszeit* (Munich: C. H. Beck'sche Verlagsbuchhandlung), Mr. Paul Herre has written a book of 420 pages, which deserves the attention of all cultured men and women who still hold to the ideals of justice, personal liberty, and national freedom.

The book treats in a lucid manner of the almost unbearable conditions, both civil and religious, now obtaining (as the readers of the F. R. are aware from a recent series of articles, "Fascist Tyranny in South Tyrol," Nos. 6-9) in what is known since Napoleonic times as "The Holy Land Tyrol," a country equally noted for its deep Catholic devotion and its irrepressible spirit of liberty, and that needs but to be known to win the hearts of all.

In spite of the fine promises held out to this little yet morally great people, by our chief delegate to the Paris Peace Conference, their country was split in two and the southern and richer part was placed under foreign rule. About 300,000 souls—for the most part German in race, language, and culture,—became, as it were over night, unwilling subjects of the King of Italy. Great was the disappointment of the Tyrolese, who had all along put their trust in the word of President Wilson that the regulation of Italian boundaries must be made in accord with the principle of nationality. The Trentino might become Italian, but the German provinces of Tyrol—never. And yet the unexpected, the terrible thing happened. Wilson broke his word. Military considerations, it was said, made the annexation of Southern Tyrol with its almost exclusive German population a necessity. Might triumphed over right. But brutal Might was now gaudily dressed up to appear as Italy's national Right. The German population of Southern Tyrol

was declared to be a comparatively recent invasion of ancient Italian territory. Bozen, Meran, and Sterzing were extolled as originally Italian cities. And these lies were spread in spite of the testimony of history that all Tyrol, North and South, was reclaimed from the wilderness by German settlers and not taken by force of arms from earlier Italian colonists, of whom there were none at the time.

Southern Tyrol, which, with the exception of the extreme southermost fringe, had been German land for upwards of a thousand years, was sacrificed to the Moloch of Italian pride. And as pride is usually blind, Italy had, by annexing Southern Tyrol, created a German "Irredenta," an apple of discord between itself and its two German neighbors. Under Fascist rule all promises made to the enslaved Tyroleans have been broken. By a quick succession of arbitrary decrees the foreign rulers of South Tyrol endeavored to break the spirit of the people. Nothing was sacred to the Fascist emissaries, neither the sanctity of the Church nor that of the home. The political leaders were banished or imprisoned, old faithful priests and teachers were supplanted by Italians who could not speak the language of the people, and showed a supreme contempt for their rights as human beings and Catholic Christians. The very name of the country, South Tyrol, was proscribed and the use of it forbidden under severe penalties. The names of all the cities, villages, and hamlets, of all the mountains, valleys, and streams, were Italianized by law, and even the German family names were ordered changed to their Italian equivalents. In fact the plain tendency of Fascist government in Southern Tyrol is either to drive out or to starve out the German population.

All these facts are extensively shown and substantiated by documentary evidence in Mr. Herre's book, which there-

by becomes a tremendous indictment of Fascist Italy and a clarion call to the whole civilized world to right the wrong that has been done to an innocent, high-minded, and kind-hearted people. The book is not propaganda, except in so far as all truth seeks to propagate itself. The author is not a Tyrolese, not even an Austrian, but he is a painstaking searcher after the truth, who gives credit wherever credit is due, states the facts as they are, and hides nothing. His style is clear, concise, and flowing, and the book makes easy yet profitable reading. We hail it as the morning star of Tyrol's liberation.

An Ohio Pastor on Boy Scouts

To the Editor:—

The enclosed clipping, an advertisement in which the "Scout Needs" total almost forty dollars, is, I think, a very practical commentary on Scouting. What do parents of moderate means think when they see these things? Moreover the sums gathered for the support of local and national headquarters are by no means small.

We should resent the inference that our Catholic schools did nothing for the boys during free time until the Scout movement came over the ocean. The fact is, our schools do about all that can be reasonably asked. My school, for instance, has its athletic teams, orchestra, glee club, literary societies and sodalities, with the pastor at the head, and the parents and friends enjoy the public appearances of the children.

What need have we for a national incorporated society with stores for selling equipment designated from a national headquarters? Is Scouting for boys from the average Catholic family where the title of brother is not yet obsolete, or for the family where "junior" is the alpha and omega? Some parents appear to think that while Scouts are patriotic, the non-Scouts are Bolsheviks without exception.

Another important thought is that under the present organization plan,

Catholic Scout leaders are open to all kinds of propaganda.

My experience leads me to believe that the scout movement fits the parochial school as a policeman's brogue fits Cinderella's foot.

An Ohio Pastor

"Ecclesiastical Jargon"

To the Editor:—

In the article entitled "Ecclesiastical Jargon" (F. R., No. 10), amongst the words to be replaced by real English words, is mentioned "indulgence." Cardinal Bourne last year condemned the use of this word and stated that the old and better word is "pardon." The word "indulgence" offers great and unnecessary difficulties for the catechist and the preacher. Children and adults easily forget its application to the remission of temporal punishment. On the other hand the word "pardon" is familiar to children and the people at large.

The eminent convert, John L. Stoddard, writes in his book, "Rebuilding a Lost Faith," page 157: "Unlike the doctrine of Purgatory, the subject of Indulgences possessed for me unusual difficulties, partly because it was associated in my mind with the abuses which have led to the revolt of Luther, partly because the modern English word 'Indulgence' creates in the non-Catholic mind the impression of a culpable relaxation of some needed discipline. The term 'indulgent father,' for example, is almost a reproach."

I sincerely wish that the word "indulgence" would be deleted from our catechisms and in its stead the word "pardon" would be used.

Another word which confuses the children is "mortal" in its twofold application to "mortal man" and "mortal sin."

(Rev.) E. Prunte

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Pre-Reformation Book Production

By the Rev. John M. Lenhart, O. M. Cap., Wheeling, W. Va.

I read with great interest the sympathetic notice on the "General Catalogue of Incunabula" in the F. R. of Feb. 15. The writer of this notice, however, failed to bring out the full significance of this monumental work. First a few corrections. The first of the twelve annual volumes appeared in 1925. The year 1926 marked the centenary of the issue of the first volume of Hain's *Repertorium Bibliographicum*. Copinger's Supplement is not almost as large as Hain itself, but not even half as large. Burger never published any Supplement to Hain, but only compiled very serviceable indices to Hain's work. That "Hain's great undertaking was never completed" is a mistake that can only be made by one who never saw the work. It is true that the last number in Hain's work is 16299, but he actually recorded 16404 different editions, counting 83 Addenda in vol. I, 13 Addenda in vol. II, 17 running numbers repeated, 4 unnumbered editions and subtracting 12 numbers which Hain had skipped. Later researches, however, have cancelled at least 604 of Hain's editions. In 317 cases Hain repeated the same works under different headings, in 121 cases parts of books were counted as separate works, in 83 cases the editions recorded were printed after 1500, and 83 of his editions were found to be non-extant. Copinger describes 6620 editions. (In his running numbers he skipped No. 5108 and repeated 5562 and 5756). However, at least 403 of these editions must be cancelled, since they are identical with those recorded by Hain or by Copinger himself. Reichling added 1921 new titles, of which 27 have to be cancelled. This was the status of the bibliography of Incunabula, before the German Commission commenced to publish its monumental *Gesamtkatalog der Wiegendrucke*.

This "General Catalogue" is, indeed, a monument to the printers, but even more so a monument to the Catholic buyers of books in pre-Reformation

time. The 38,000 editions indexed by the new catalogue represent no less than nineteen million books printed from 1445 to 1500. But even that large sum falls somewhat short of the actual output, since many editions have been completely destroyed, so that not a single copy is extant. Counting those lost editions, we may safely place the number of editions at 40,000 and the number of copies printed at twenty millions.

These millions of books were printed by publishers to sell at a profit. And these millions of books were nearly all purchased by Catholic readers before the year 1510 had rolled out. We have sufficient evidence to warrant the statement that not even one per cent of these books were printed for free distribution. A large number, which we may place at five per cent, was destroyed by careless shipment and by fire. But the great bulk was bought by Catholic people from their hard-earned savings.

The apologetical aspect of this huge book trade on the eve of the Reformation has never yet been brought out in our standard works of defense of Catholicism. All the authors of these works know is copied *verbatim* from Janssen's *History of the German People*. Naturally this historian had to restrict his researches exclusively to the German people and his statements primarily refer to German conditions. But Germany was not identical with Catholic Europe. What the Catholic people beyond the German borders read, these authors fail to tell us. And yet these apologetical writers do not commit a mistake by applying Janssen's statements to other Catholic nations, because the German people were, from the literary viewpoint, the best representative of Catholic Europe on the eve of the Reformation. In 1886 Frederick Kapp, a German Protestant, made the statement (*Gesch. d. d. Buchhandels*, Leipsic, 1886) that, judging by their literary output, the Germans

of the fifteenth century were the most pious nation of all Europe. Every one who has scanned the thousands of titles listed in Hain's work will heartily endorse this statement. Regarding the editions of the complete Bible in particular, the New Schaff-Herzog, a Protestant authority, wrote in 1908 (Vol. II, p. 125): "Of 92 editions of the Bible before 1501 which can be localized, 36 belong to Germany, 29 to Italy, and the remaining 27 to France, Switzerland, Netherlands, and Spain, and none to Great Britain."

We are better informed about the pre-Reformation book production than were the people who lived in the 15th and 16th centuries. The millions of books they bought, as far as they were not destroyed by wear and tear, passed into thousands of libraries and were soon lost sight of, as they were replaced by a never-ending series of new editions. A study of the earliest literary history is illuminating in that regard. In 1545 Conrad Gesner, the "Father of Bibliography," published at Zürich his *Bibliotheca Universalis*, an authors' catalogue arranged alphabetically and comprising 1262 pages in print. The greatest bibliographical genius of his age knew only very few books that were printed before 1500. To give a few instances. Of Duranti, "Rationale," he knows only one edition printed at Lyons, in 1516, whereas we know more than fifty editions issued before the latter date. The earliest edition of St. Thomas Aquinas' *Summa Theologica* listed by Gesner is one of 1505, and yet this famous work had been published more than thirty-nine times before that year. In spite of these defects, Gesner's work was very successful in awakening interest in those old, forgotten books. He marks the beginning of that long line of bibliographers who have recovered the printed literature of the Middle Ages and the result of their combined labors will be published in the forthcoming volumes of the "General Catalogue."

In this connection we may note an intense activity on the part of non-Catholic scholars and a great apathy on the part of Catholic students. The

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standard works of bibliography have been written with but few exceptions by Protestants. Conrad Gesner was a Zwinglian, Cornelius van Beughen (1688) was a Lutheran, Maittaire (1719-1725) may have been a Catholic, Panzer (1792-1803) was a Lutheran minister, Hain (1826-1838) was either a Lutheran or an Evangelical, Copping (1895-1902) was a Presbyterian, Reichling (1905-1914) was a Catholic, and the gentlemen working on the General Catalogue are preponderatingly Protestants. The apathy of Catholics regarding this subject of mediaeval books is even greater in this country than in Europe. When, in 1919, the "Committee of the Bibliographical Society of America" issued its monumental "Census of Fifteenth Century Books owned in America and Canada," only two Catholic periodicals took notice of this grand work by printing articles contributed by the present writer. And in another regard this "Census" marked the apathy of Catholics in this matter. The owners of the fifteenth century books listed in that census are with rare exceptions Protestant institutions and gentlemen. The well-to-do American traveller rarely fails to return from his European trip without an old Catholic book as a souvenir.

The ignorance of some of our leading writers on this subject sometimes produces amusing results. The author of *Facts about Luther* was not aware that copies of almost all the pre-Reformation editions of the Bible he describes, and of others he does not mention, were to be seen in the Public Library of his home city. In 1921 an *Introduction to the Bible* was published which gives statistics of pre-Reformation editions of the Bible copied from a work that appeared in London in 1854. The figures paraded in this bibliographical list were antiquated even at the time of their first publication, in 1854. The most amusing fact about these statistics is that the editions of the Hebrew Bible printed by Jews and solely for the use of Jews are credited to the Catholic Church.

It is greatly to be deplored that our Catholic scholars do not take sufficient interest in this eminently Catholic literature of the past, which ranks higher from the cultural viewpoint than the modern output. Alfred W. Pollard, a noted non-Catholic bibliographer, states in the British Encyclopaedia that there is no trash to be found among fifteenth century books. And in *Old Picture Books* (London, 1902, p. 709) Mr. Pollard writes: "There was no fifteenth century equivalent to our modern penny dreadfuls, because the sort of people who now read penny dreadfuls then read nothing at all. As soon as they began to read, plenty of bad pictures were produced to please them." But this was a later by-product of the Protestant Reformation.

Science and Life

Scientists at the University of Chicago have disclaimed any ability to "produce life" on the basis of experiments in which star fish and sea urchin sperm were stimulated into growth with violet rays. "There is no 'creation of life' in such experiments," said Dr. Anton J. Carlson, chairman of the department of physiology. "Life is there to begin with."

Although the violet ray had been used as a means of stimulation for the first time in the experiment, similar experiments employing other stimuli had been carried on for more than thirty years. The first investigation of the sort originated with the late Jacques Loeb, who hoped to produce chemically or mechanically a simple form of life, but was unable to do so, and so far no one has accomplished such a result.

Our older readers will perhaps remember Fr. H. Muckermann's articles on Loeb's experiments and J. B. Burke's "Radiobes" (*F. R.*, XII [1905], 19, p. 567; 22, pp. 646 sqq.)

The question is still where it was in 1905, and we must again point out, as we did then, that even if scientists would succeed in producing life from dead matter, the Catholic Church would not be affected at all. Neither

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should we be any nearer full knowledge as to the origin of life. For were matter proved to contain the potentiality of life, the problem would still remain: How did it come to be so? Who put the germs of life into inanimate matter?

Herculaneum

At last a beginning has been made to excavate systematically and thoroughly the ruins of Herculaneum, the ancient city at the foot of Mt. Vesuvius, which was overwhelmed by eruptions of the volcano in 63, 79, and 472. The site was accidentally rediscovered in 1711 and excavations have been intermittently carried on there since 1737. They have brought to light some astonishingly fine relics, but very little of the entire area has been explored as yet.

The lost city lies some eighty feet below the present surface of the ground, and part of it is occupied by a modern town. A long time will therefore be necessary before anything like the full extent of its wealth will be revealed; but it ought not to be long before the first fruits are brought to light.

Herculaneum was overwhelmed not in lava, but in a deluge of mud and ashes; and this material is neither so hard to work as has sometimes been supposed, nor, to judge by the beautiful patina on bronzes which have al-

ready been rescued from it, so deleterious to the objects which it enveloped as other débris and geological strata which archeologists often have to penetrate.

Again the destruction of the city is believed to have been sudden, and not gradual as at Pompeii, where the inhabitants saw their homes more slowly consumed and were able to carry off some of their possessions; everything in fact should be more or less *in situ*, sealed up in an element not altogether hostile to excavators.

What is likely to be found? The analogy of Pompeii is not perhaps to be taken as an exact guide, for of the two cities Pompeii was the more commercial, while Herculaneum enjoyed a greater culture. Nowhere in Europe, Sir Charles Walston, the famous British archeologist, thought, was there a better likelihood of books being found; and if a library is hit upon, with the books in it still legible—not an impossible fancy—there can be no saying what lost works of literature, Latin and Greek, may come to light.

The searchers are sure to be rewarded with an abundance of beautiful and interesting objects, but it would be a crowning recompense for their efforts if delicate and fragile papyri were found to have escaped obliteration. It is this hope that puts Herculaneum in a class by itself. Theatres, temples, streets, and houses of

the ancient world exist in many places, but, except for inscriptions, literary remains have not been recovered from them. There seems, however, good reason to believe that, as the dry sand of Egypt has kept paper from perishing, so the mud at Herculaneum may have acted as a similar preservative.

Notes and Gleanings

Inquiries which have come to bishops in the United States from eminent personages in Rome indicate that the Holy See is taking cognizance of the numerous complaints that have been made against the blunders, effronteries, and certain destructive activities of the National Catholic Welfare Conference. The end of that organization's perilous practices appears not far distant. That the Holy See would compel obedience to the "Instructions" promulgated five years ago by one of the Roman Congregations for the governance of the Welfare Conference, as a condition of its continuance, was, of course, inevitable. The breaches of those "Instructions" by Washington executives of the Conference have caused the inquiries mentioned.

No. 8 of the *Deutscher Hausschatz* prints an obituary notice of the late Herman Huber, for many years principal owner and manager of the old-established Catholic publishing house of Kösel, of Kempten, Bavaria, which, in 1920, was consolidated with that of Fr. Pustet of Ratisbon. The firm, under the name of Joseph Kösel & Friedrich Pustet, Kommandit-Gesellschaft, with headquarters at Munich, is now one of the leading Catholic publishing houses of Germany. Herman Huber was not only a successful business man, but a fine scholar, and no higher compliment could be paid to him than to say, as the writer of this obituary in the *Hausschatz* does, that he regarded himself as the custodian of a sacred treasure and knew but one goal, namely, to cultivate the entire field of Catholic intellectual labor, to stimulate and nurture talent wherever

he found it, and to promote Catholic literature of the highest type to the best of his means and ability. Unfortunately for that noble cause Mr. Huber overtaxed his strength and thereby shortened his life. He was only forty-three when he died. It is to be hoped that the vast undertaking in which he was engaged will not suffer through his (humanly speaking) untimely demise.

Among recent publications of the Verlag Joseph Kösel & Friedrich Pustet, K.-G., München, which is represented in this country by Fr. Pustet Co., Inc., are a new (the fifth) edition of Esser-Mausbach's great three-volume apologetical work, *Religion—Christentum—Kirche*, a new (the second) edition of Fr. Joseph Braun's, S. J., *Liturgisches Handlexikon*, a three-volume selection from the writings of the immortal Bishop von Ketteler, a life of the late Prince Karl zu Löwenstein, and many others. The Verlag also publishes Dr. Karl Muth's high-class *Hochland* and the old-established popular monthly magazine, *Deutscher Hausschatz*, now edited by the Rev. Dr. A. Heilmann, which we can conscientiously recommend to those of our readers who wish to keep an illustrated German Catholic popular magazine of superior merit. The current issue, by the way, has a photo of the Rt. Rev. Dr. J. B. Sproll, who succeeds the late Bishop von Keppler in the see of Rottenburg.

We regret to learn of the definitive retirement of the Rev. Dr. H. J. Heuser from the editorship of the *Ecclesiastical Review*, which he founded in 1889 (four years before the present writer established the F. R.), and which he has edited with great prudence and admirable scholarship ever since. His influence among the American clergy has been great and all for the good, since in the religious controversies of these four decades, *intra et extra muros*, Dr. Heuser has been invariably on the right side. Many a good cause will miss his championship in the fu-

ture. We see from the June issue that he has chosen Dr. William Kerby of the Catholic University of America as his successor and trust that Dr. Kerby will succeed in maintaining the high standard of the *Ecclesiastical Review*.

A reader in Arkansas writes: In No. 10 of the F. R., (page 219) is a note saying that the Darwinian theory was nullified by the experiments of Abbot Gregory Mendel. Darwin thought evolution as a theory, Haeckel declared it to be true and as a logical conclusion invented the so-called biogenetic law: "All living beings must in embryo go through all phases the first specimen went through." But he did not draw the next conclusion: "If all living beings go in embryo through all the phases of evolution through which the first specimen had to go, then their seed and breeding quality must be uniform. A belladonna must be able to fertilize a cherry, and so on. Would we have "fauns" and similar beings? How would creation look to-day? If the logical conclusion from a hypothesis is untrue, the hypothesis itself is false.

We do not believe that any Catholic should vote for any man simply because he is a Catholic.—*The Tidings*, Los Angeles, Cal., Vol. 33, No. 18.

A Bellarmine Society has been founded in Cincinnati under the auspices of Archbishop McNicholas. It seems to consist entirely of laymen, who are devoting themselves to the study of apologetics and the defense of the Church in the spirit of the great Cardinal whose name the Society bears. The members will find study matter galore in the writings of Bellarmine, especially in his *Disputationes de Controversiis Fidei*, though, of course, in defending the faith since his day the base has shifted, and we have now to lay stress on the "Demonstratio Christiana" rather than on the "Demonstratio Catholica," since Modernism is assailing the very foundations of religion.

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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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Current Literature

—Father Will W. Whalen is not only a highly talented, but also a very productive novelist. We noticed two of his books not long ago, and again are called upon to notice two others, entitled, respectively, *The Girl Who Fought* (Herder) and *Strike* (Dorance). *The Girl Who Fought* is a sequel to *The Girl from Mine Run* and, like that novel, is vibrant with life and tragedy and at the same time interlarded with rippling Irish humor. *Strike* has already seen a production on the stage, which stamps it as a romance full of action. Father Whalen's novels are not thesis-books, but despite the criticism that has been leveled against them, they are Catholic in tone and can safely be recommended to Catholic readers.

—For some years we have looked forward expectantly to the *Universal Knowledge* Encyclopedia, of which the first volume reached us the other day. There has been a long felt and urgent need of a general encyclopedia thoroughly modern and up to date, thoroughly satisfactory to Catholics, yet so composed that it would not offend non-Catholics and could, therefore, be put into every reference library in the land. That this need is going to be adequately filled is evident from a perusal of Volume I of *Universal Knowledge*. It is a model of condensation, splendidly gotten up, and will be completed at the rate of three volumes a year in four years. A concise description of the work will be found on page 246 of this issue of the F. R. We recommend this advertisement to the careful attention of our readers. We have submitted the first volume to several experts, who, from their different points of view have pronounced it reasonably complete, reliable, and trustworthy. That a few typographical errors should have slipped into the work is not to be wondered at. They are to be found mostly in the bibliographies and can be easily eliminated when the volume is reprinted, as it will no doubt be time and again. Particular atten-

tion is called to the fact that this encyclopedia is universal in its scope, completely new, and adapted to the needs of the general public. It is a work which every librarian will eagerly welcome and which will do more than even the Catholic Encyclopedia has been able to accomplish in correcting common errors and refuting widespread prejudices against the Catholic truth. The Universal Knowledge Foundation, as our readers will note, is a co-operative organization, having for its purpose the publication of "the latest established results of study and research according to sound principles of knowledge in science, art, morality, and religion." It is deserving of the active support of Catholics, which may be extended by enrolling as founder, patron or member, or by subscribing to this encyclopedia, which sells at a very reasonable price, and by seeing to it that the set is put into public and other libraries, where it will do a world of good.

—Father S. Klopfer follows up his recent suggestion regarding "Sponsors' Day" (cfr. F. R. XXXIV, 7, p. 158) with a brochure, *The Modern Sponsor*, in which he explains the Church's idea of sponsorship and shows that, when it is properly carried out, the "boy problem" and the "girl problem" can be coped with successfully, whereas, without the spirit of true Christian sponsorship, such modern substitutes as "boyology," "big brother" and "big sister" organizations, can furnish no satisfactory solution. Fr. Klopfer's brochure is eminently suitable for the church rack and can be purchased cheaply in quantities. (St. Francis, Wis.: St. John's Institute for Deaf-mutes).

—A posthumous series of homilies and sermons from the pen of the late Bishop von Keppler has just begun to appear under the title, *Wasser aus dem Felsen*. They have been collected from the Bishop's papers by Dr. Herman Seibold and show the same power of the *verbum Dei quasi malleus* which has been admired in the sermons and

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homilies that the deceased prelate published during his lifetime. His classic *Homiletische Gedanken und Ratschläge*, by the way, is about to appear in an English translation. (Herder).

—Father A. M. Skelly, O. P., follows up his *Retreat Conferences for Religious Sisterhoods* with a volume of *Conferences on the Religious Life*, intended for the same public. He treats in detail of the threefold sacrifice of poverty, chastity, and obedience, and as an old retreat master, has no difficulty in driving home his lessons. There is an appreciative foreword by the Archbishop of Oregon City. (B. Herder Book Co.)

—*Conferentiae ad Usum Sacerdotum*, a useful booklet, combining matter for meditation and for spiritual reading, was prepared by the late Fr. V. A. Sprengers, of the church at Kerkdriel, Belgium, and has been edited for the use of the clergy. There are readings for Advent and Holy Week, on the Sacrifice of the Mass, on the Seven Gifts of the Holy Ghost, etc. The eleven readings on the virtues of the saints are especially suitable for parish priests. (Turin: Marietti).—A. M.

New Books Received

Confession Made Easy. A Manual of Instructions and Devotions for the Catholic Laity by the Rev. Fructuosus Hoekenmaier, O. F. M. Third Edition, Revised by Arthur Preuss. 758 pp. 32mo. Teehuy, Ill.: Mission Press S. V. D. In different bindings at different prices.

Confirmation. God's Forgotten Gifts. By Katherine Byles. 23 pp. 12mo. The Paulist Press, 401 W. 59th Str., New York. 5 cts.; \$3.50 per 100; carriage charges extra.

The Irish Sparrow. By Will W. Whalen. 274 pp. 12mo. B. Herder Book Co. \$2 net.

The Catholic Lay Woman's View-Point. By Grace H. Sherwood. 24 pp. 32mo. The Paulist Press. 5 cts. per copy; \$3.50 per 100. (Pamphlet).

Quaracchi: 1877-1927. By Edwin Auweiler, O. F. M. (Reprinted from *The New Scholasticism*). 14 pp. Svo. (Wrapper).

Fifty Years History of the Catholic Knights of America and Salient Events. Souvenir of the Golden Jubilee of the C. K. of A. 157 pp. Svo. New Orleans, La.: Godechaux Bldg. (Wrapper).

Perils of Godless Education. By F. J. Remler, C. M. 30 pp. 16mo. Brooklyn, N. Y.: International Catholic Truth Society. 5 cts. Special reduction when ordered in quantities. (Pamphlet).

Gesetzliche Unfruchtbarmachung Geisteskranker. Von Dr. Joseph Mayer. xlv + 466 pp. 12mo. Herder & Co. \$4.50.

Fifty Years in Conflict and Triumph. [Souvenir of the Golden Jubilee of Rev. John J. Wynne, S. J., as Member of the Society of Jesus.] 141 pp. 8vo. New York: The Xavier Alumni Sodality.

Jahrbuch der angewandten Naturwissenschaften. 33. Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. August Schlatterer. Mit 213 Abbildungen. x + 401 pp. large Svo. Herder & Co. \$3.50 net.

Compendium Theologiae Moralis. Codici Iuris Canonici et Decretis Concilii Plenarii Americae Latinae necnon Iuribus Civilibus Galliae, Hispaniae, Lusitaniae, et in Plerisque Nationibus Americae Latinae Vigentibus Accommodatum. Auctore Iosepho Ubach S. J. 2 vols. xvi + 487 and xvi + 764 pp. 8vo. Herder & Co. \$7.

Manuel Théorique et Pratique d'Entomologie. Par le Chanoine V.-A. Huard. ix + 164 pp. Svo. Published by the Author at 2, rue Richelieu, Québec, Canada.

The Joys and Sorrows of the Pagan Children in the Land of Africa. A Mission Book for Little Folks in America. By Rev. John Emonts, S. C. J. Translated from the German by Rev. John Seheper. 158 pp. 12mo. Ste. Marie, Ill.: Sacred Heart Mission House. 75 cts.

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A SPRINKLE OF SPICE

THE MOTOR BUS IN OXFORD

Mr. A. D. Godley, in his "Reliquiae," re-produces the following lines, written when the motor bus first invaded Oxford:

What is it that roareth thus?
 Can it be a MOTOR BUS?
 Yes, the smell and hideous hum
 Indicat MOTOREM BUM!
 Implet in the Corn and High
 Terror me MOTORIS BI:
 BO MOTORI elamitabo
 Ne MOTORE caedar a BO.
 Dative be or Ablative
 So thou only let us live:—
 Whither shall thy victims flee?
 Spare us, spare us, MOTOR BE!
 Thus I sang; and still anigh
 Came in hordes MOTORES BI,
 Et complebat omne forum
 Copia MOTORUM BORUM.
 How shall wretches live like us
 Cineti BIS MOTORIBUS?
 Domine defende nos
 Contra hos MOTORES BOS!

A colored preacher said: I preached a powerful sermon lately. At the first sentence I struck the pulpit and a board came loose. At the second blow the board came down and struck an old sinner on the head, who was converted on the spot by the fear of sudden death. In the course of the sermon various boards came off and struck hardened sinners, making a deep impression on many. When the discourse was about half over, there was only one side of the pulpit left. When the peroration came, all that was left was a rickety platform and the pillar against which the pulpit rested was badly bent. Just as I shouted the last sentence, the platform broke down and I struck the floor when I said "Amen."

I am laid up with a bad cold from the wet feet I got when I waded through the tears of the audience.

Moral: Next time I preach that sermon I am going to put on rubber boots.

Eleanor: "I have just been reading that nothing is wasted these days. When they kill pigs they say that everything is used but the squeal."

Joseph: "It's better than that now. They put the squeal on a record and sell it for a jazz number."

Minister (to flapper): "Would you care to join me in the new missionary movement?"

Flapper: "I am crazy to try it. Is it anything like the fox trot?"

Two old maids were planning for the holidays, and one said: "Anna, would a long stocking hold all you'd want for Christmas?"

"No, Elvira," responded the other, "but a pair of socks would."

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from

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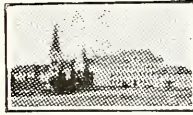
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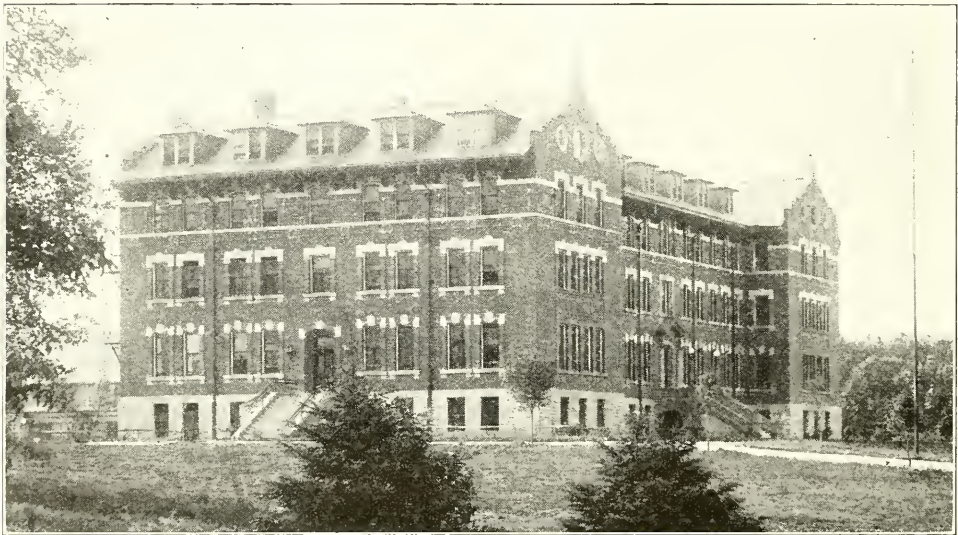
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The Fortnightly Review

VOL. XXXIV, No. 13

ST. LOUIS, MISSOURI

July 1st, 1927

The Stigmatized Virgin of Konnersreuth

Articles have recently appeared in the press, including a number of American Catholic papers, on the case of Teresa Neumann, of Konnersreuth, Bavaria, a village near Waldsassen, close to the Bohemian border. This young peasant girl, now 28 years of age, bears the stigmata and suffers intense pain, especially on Fridays and during the Lenten season. For months she takes no food, but subsists on the Holy Eucharist. A number of well known priests, among them Dr. Carl Vogl, editor of the *Altöttinger Liebfrauenbote* and Professor F. X. Wutz of Eichstätt, the renowned interpreter of the Psalms, have visited her repeatedly and guarantee her sincere piety and the reality of the wounds, which are always fresh, and never show a trace of suppuration.

Those interested in the case will find a graphic description of the *stigmatisée* by Dr. Vogl in Nos. 14 and 15 of the *Altöttinger Liebfrauenbote*, reproduced in part by the *Katholische Kirchenzeitung* of Salzburg, May 5, 1927, Vol. 67, No. 18. Universitätsdozent Dr. J. Hollnsteiner, of Munich, in a series of articles in *Die Pforte*, of Nuremberg, gives some further details which are summarized by Fr. Herbert Thurston in the June issue of *The Month*, pp. 545-549.

The first serious attempt to investigate the case has recently been made by the Rev. Georg Wunderle, Ph. D., D. D., of the University of Würzburg, well and widely known as an authority on the philosophy and history of religion. In a brochure entitled, *Die Stigmatisierte von Konnersreuth—Tatsachen, Eindrücke und Erwägungen* (71 pp., published by the *Klerusblatt* of Eichstätt), Dr. Wunderle sur-

veys the facts, so far as he has been able to ascertain them, and expresses the opinion that the stigmata of Teresa Neumann are genuine and that there are no evidences of either fraud or hysteria in her case. In estimating the character of the phenomenon, the Würzburg Professor proceeds with great reserve. He says that, in judging such phenomena, one must rid oneself, on the one hand, of undue scepticism inspired by a materialistic world-view and, on the other hand, of pious credulity. It is impossible to say with certainty whether the case of Teresa Neumann is purely natural or supernatural, and both the honest scientist and the truth-loving theologian are forced to pronounce a *non liquet*.

Dr. Wunderle himself inclines to a purely natural explanation of the phenomena. In peculiarly disposed persons, he contends, who are weak in body and extremely sensitive in soul, continued and intensive meditation on the Passion of Christ might, under the influence of grace (which need not necessarily be charismatic), produce plastic effects in the body. At least the possibility of such action cannot be disproved, though the limits of the influence of the soul upon the body have not as yet been ascertained. A sickly disposition, the operation of divine grace, and a profound realization by the soul of the sufferings of the Saviour, therefore, are the three factors which, in Dr. Wunderle's opinion, explain the case of the stigmatized girl of Konnersreuth. He adds that there is no reason to reject the theory that autosuggestion may, in the hands of Divine Providence, become a means of attaining some specific religious purpose, but does not deny that his theory

is subject to certain difficulties and objections which cannot be solved at the present stage of scientific research.

The Church has not yet issued any authentic declaration in regard to the Komersreuth case, though we understand a canonical process of inquiry is under way. Fr. Thurston concludes his article in *The Month* as follows: "Of course, if ecclesiastical authority pronounces that the phenomena which we have been considering are of their own nature miraculous, such a decision

will be accepted by loyal Catholics without reserve; but the present tendency at Rome seems to be to regard these things with a certain suspicion, and to maintain an attitude of extreme caution. Some points of resemblance between the phenomena of Teresa Neumann and her English namesake Teresa Higginson will be noted with interest." (On the latter see *Teresa Helena Higginson, 1844-1905*, by Cecil Kerr, just published by Sands & Co. and B. Herder Book Co.)

Chinese Poetry

By the Rev. Fr. Jerome, O. S. B., St. Leo, Fla.

The reading of 170 Chinese poems does not necessarily qualify me to write a scholarly treatise on Chinese prosody, but it revealed to me a literature whose poise proved decidedly restful. This reaction is what I wish to share with the reader. Before sharing it with me, I ask you to read the following lines from Li Po, the Prince of Chinese lyricists; read them in Chinese fashion, leisurely:

"I love you, my friend, Meng;
To the honor of serving the emperor
 you preferred
The rapture of cherry-blossoms.
Who can approach your nobility?"

If these lines do not jam the four brakes on your occidental aggressiveness and calm that overwrought concern of yours about things practical, try this couplet from the same Li Po:

"The living, is a passing traveller;
The dead, a man come home."

We probably agree that in the quoted lines neither subtle reasoning nor speculation is in evidence. But there is in them a sweet unconcern and candid reflection unrivalled in our occidental poetry. It is this unobtrusive, friendly reflection that I have found in all of the 170 Chinese poems. They came from the seclusion of country estates, from intriguing courts, from far-flung political appointees. None of the poems ear-

ried a heavier burden than the soft croon of affection for friends. Some extolled the blessings of leisure, others inculcated the futility of ambition, but all spread the gospel of dignified tranquillity. None of them were epics, for the very simple reason that China does not have a Homer, a Dante, a Shakespeare, or even a John G. Neihardt. Her poets do not care to be implicated with heroics. They are content to pose as friends. Sometimes they will venture a little farther afield, and, according to an eminent critic, they will ask us to think of them as boon companions, great wine drinkers who will not disgrace a social gathering by quitting it sober; but they will ever carry with them the repose of a gentleman.

I have found much love in the poems I read. But it was a revelation to me to find it showered almost exclusively on men friends and nature. This probably is due to the philosophy which looks on woman as an instrument of procreation and not a vessel for sentiments of love. Only on rare occasions does a Chinese wife or concubine receive a pittance of a Chinese poet's love in his verses. It is claimed that about one-half of Chinese poems concern themselves with effusions about men friends and nature. A rather masculine civilization, I should say.

I have found that the spirit of Chinese poems does not seem difficult to capture, but the technique of their

composition, whether they be written in Ku-shih (old style) or Lü-shih (new style), is quite another matter.

I have been told by the Chancellor of Pei-Ching Kung Chiao Ta Hsüeh (Catholic University of Peking) that it is very unlikely that an adult occidental will readily attain perfection in the technique of Chinese literature. Of course, there are some elements of Chinese poetry which in a degree resemble our own. Rhyme is one of them. The Chinese show more interest than the Japanese and Greeks in the employment of rhyme. In fact, they are even more generous than we in its application. Take, for instance, the word "yvet" which means "moon." It is allowed to rhyme with "sek," beauty. We would not permit such a rhyme. Apparently the Chinese admit it as a vowel assonance, or perhaps the final consonants are silent. Rhyme would probably not debar us from composing Chinese verses; but the tones—those tones, tones, tones,—unquestionably would.

The Chinese employ four tones in their prosody. Parenthetically I might add the warning of Arthur Waley that these four poetic tones must not be confused with the Four Tones of the Mandarin dialect. The tones of classical Chinese poetry are, I repeat, four in number. They are: the flat tone, in which the syllable receives a monotonous or level enunciation; the deflected tone, which receives three distinct enunciations. One of the tones is a sinking tone, another a rising tone, and the last one, an arrested tone. The information that the flat tone is more or less similar to our feminine ending, and that the deflected tone bears some analogy to our stressed syllables or the long vowels in Latin, does not carry with it much enthusiasm or hope of success to an occidental poet. It is altogether possible that the Yankee drawl or European accent would intrude and ruin the delicate beauty of a Chinese lyric if he attempted such composition. As to classical allusions it is better to be silent about them.

We may, however, be comforted with

the thought that there are a number of Americans who are translating Chinese poems. Among them is Witter Bynner, who engages a Chinese scholar to aid him. The late Miss Amy Lowell with her language expert, Miss Florence Ayscough, has done some translating. Obata, a Japanese, subsidized by the Japanese government, is perhaps the most efficient. So we need not fret that Chinese literature will be entirely kept from us. But most of the poems translated, if not all of them, are from pagan sources. Still, there remains at least a remote hope that translations from Catholic Chinese poets will be made. I can think of none more worthy than Ts'uen Ts'an Kao, of Ying Lien Chih, the late Dean of the Catholic University of Peking. I trust the Chancellor of Pei-Ching Kung Chiao Ta Hsüeh will find it possible to introduce to the American readers Mr. Ying, that pure product of ancient Chinese culture. Should he bring out a volume of Mr. Ying's poems, the Chancellor could apply to himself the quatrain of Mr. Witter Bynner:

"I went away a western man,
But I'm coming back in a caravan,
Coming with wisdom in my hands,
Slowly, slowly over the sands."

Signor Santi Paladino has taken the world by surprise by declaring that Shakespeare is none other than Michele Agnolo Florio of Valtellina, Italy. Florio, he writes, was a Protestant, who, after wandering about Europe to escape from his Catholic persecutors, finally made London his permanent home. Six years before any of the Shakespearean plays had been written, Florio had published a volume entitled *I Secondi Frutti*, which contained several complete verses that later appeared in *Hamlet*. Signor Paladino further points out that Florio was a protégé of Count William Herbert of Pembroke and at his demise left his library to Lord Pembroke, whom he identifies with the famous "Mr. W. H." of the Shakespearean sonnets.

Pope and President—An Interesting Diplomatic Episode

By William Franklin Sands, Washington, D. C.

There is a period of American diplomacy, between 1848 and 1868, which is of great interest to American Catholics, but which is little known to our generation. During those twenty years, the last twenty years of life of the Papal States as an independent sovereign state, the United States of America maintained a legation at Rome and direct diplomatic relations with the Pope as head of an independent government.

As an historical study, there is enormous value to us in this period. Our Secretaries of State were among the great names of the country: James Buchanan (afterwards President of the United States), Daniel Webster, and William H. Seward, of President Lincoln's cabinet, were all men who could be depended upon to uphold the principles upon which the United States were founded. We were equally fortunate in our ministers to Rome. In all the voluminous correspondence of that time there is displayed an understanding of the position of the Pope in the Church, of the Pope in his special position as sovereign of a State, of the status of American Catholics as members of the Universal Church, but not subjects of the government of the Papal States, in a word, of the Catholic system,—an understanding which is not general among Catholics themselves in this country to-day.

There is also displayed in this correspondence a remarkable veneration by our statesmen for Pius IX, both as a man and as a temporal ruler. There is open sympathy with him and anxiety for him "in his difficult and dangerous position as a reformer in Italy," and one Secretary of State goes so far as to say: "We believe that thus far it [the Pope's political reform effort] has been marked with consummate wisdom and prudence. Firm, without rashness;—liberal, without proceeding too rapidly to results which might endanger his final success; we ardently hope that he may be the chosen instrument

of Providence to accomplish the political regeneration of his country. The cordial sympathy and kindest wishes of the President and people of the United States are enlisted in his favor."

An American minister retiring from his post at Rome says at the end of his final report: "Perhaps it is not improper for me, in concluding my mission, to say that I parted from His Holiness with a profound sense of the kindness and consideration I have always received from him, and with sentiments of the highest regard and esteem for his character."

During a considerable part of this period there was in various sections of the United States a pronounced anti-Catholic feeling, manifesting itself in mob violence and the burning of churches. Repercussions of this feeling were even felt in Congress, and found place as anti-Catholic diatribes in speeches by Congressmen on the floor of the House. There was considerable opposition to the establishment of an American diplomatic mission at Rome; powerful support of the revolutionary movement in Italy, and pressure to recognize at once the Roman Republic, which compelled the Pope to leave his capital and seek refuge at Gaeta. Side by side with this movement at home, our diplomatic relations, once established, proceeded calmly, on a basis of cordial friendliness and of great frankness and mutual respect. Our ministers were quite clear on the character of the European revolutionary movement, from Germany down to Italy. Our Secretaries of State displayed a statesmanlike grasp of the difference between the political and the spiritual power and influence of the Pope and of the real nature of what, at that time, was commonly known among us as "the Catholic question." There was a very high quality of leadership in those troubled days, on both sides, by our government and by the Pope. It is a period in

which firm foundations were laid for those policies which are essential to our welfare in the United States. Many of us have never learned of that important episode in our history, and are prone to look upon our government, not as though it were indeed our own responsibility to *all* the people of the United States, but rather as though it were a government somewhat foreign to our interests, perhaps somewhat hostile to "Catholic interests,"—at least not very understanding of, or sympathetic to, those interests.

That is a tendency which has grown up in late years. There are many reasons for its growth. Probably one of the principal reasons is that, from 1776 to about 1848, American Catholics were comparatively few in numbers and lived in Protestant communities, doing the same things, living the same lives, thinking about things in the same way outside of purely religious matters. They had no more intimate ties with any country in Europe than did any other American. All, Catholics and Protestants alike, had left Europe for good, and all were interested in Europe only in so far as they did not wish Europe to interfere with us. Our problems were purely American, even if we did not always agree, and even if Catholics sometimes had hard going—much harder than American Catholics to-day can imagine, for to-day there are no such difficulties.

About 1848, however, great numbers of Catholics began to come in, increasing in the generations that followed. We became largely a city people and lived more and more apart from national life, until recently. During all that time we touched mainly municipal politics, and had little contact with the government of the nation, and many of us retained old memories and continued to take an active interest in the politics of European countries. That was all very natural, but it earned for us the reputation of not being thoroughly American. We labor under this reputation to-day, in spite of the enormous contributions of Catholics to the upbuilding of Amer-

ica. We are only beginning, once more after the lapse of all these years, to interest ourselves in national affairs. Because of these years of isolation we have in many cases lost a common point of view with our fellow-citizens, who fear that our supposed solidarity may be extended to politics and in the end upset the fundamental principle of the United States that all religions have equal rights. That is the reason why people fear a "Catholic president." Nobody would fear a good and capable president, who in his private life happened to be a Catholic, but many people do fear that Catholics would use a Catholic in the presidency to further their particular interests at the expense of the interests of other religious bodies. That is why it is so harmful to speak, as we do, of a "Catholic president." The expression is absurd and gives rise to suspicion of something we ought not to intend or want. It is very useful to go back to the period of direct intercourse between the government of the United States and the Pope and to see what principles and policies connected with religion were laid down by "the President and People of the United States" through the Secretaries of State, and how they were received by the Pope.

After being in abeyance for some years the Belgian *Musica Sacra* has resumed publication. Having for its object to forward the cause of liturgical music in accordance with the Motu Proprio of Pope Pius X, this Catholic quarterly will devote its pages to the propagation of the Chant "sans nuances d'écoles," of sacred polyphony and of good Church music generally. With each issue there will be a music supplement, and the first gives an unpublished five-part Mass and motet of Philippe de Monte of Mechlin (1521-1603), edited by M. Ch. Van den Borren, as well as an *O Salutaris* and *Veni Sponsa* for two voices by Abbé F. Verhelst.

Man's freedom is as wide as his ability to receive experience.

A True Atrocity Story

IV

Let the reader recall that Fr. Feinler never sought anyone out to be influenced, that practically all the testimony and absolutely all the *damaging* testimony, was obtained through questions put to him by those whom Col. Bolles sent in order to furnish matter on which to conduct the court-martial. Then let him read these questions put to Capt. Ely by the prosecution (p. 185): "Do you believe that the conversation that you heard [on the dictaphone] on this night *would have* a tendency to create disloyalty in the minds of any American citizen who *might* hear these statements?" (Fr. Feinler was talking down-stairs with the sadly-mistreated Sgt. Maj. Wright, and these two were *alone*, so Fr. F. fondly *imagined*). Answer: "If the minds of the American citizens were in a state that would be sympathetic towards the German cause, it would be decidedly so." "Suppose that the things said by the accused *should* be taken as the truth, do you believe that any citizen *might* become affected, so far as his disloyalty is concerned, by those words?" "I do." But then on p. 188 the defense asks Capt. Ely: "What effect would it have upon you if you believed all the facts in regard to the conditions in Europe as stated by the Chaplain? I mean, what effect would it have upon you in regard to the effort that you would want to put forth in winning this war?" "It would make me want to increase my efforts to win the war." "Exactly. Don't you think it would have the same effect on every other citizen?" "The question was [*sic*], if he believed it."

Then Capt. Ely is asked by the prosecution this question: "Do you think that if any other American citizen *should* hear the things that the accused said, and believed all of them, that he would feel the same way you feel?" "I believe so." Then a little further on: "If *those people who are only placidly in favor of the war, were*

to hear the remarks of the Chaplain, is it not *probable* that they would be even more discouraged than they are now, and is it not *probable* that they would want to discontinue the war, regardless of the consequences to us and regardless of the position in which it would put us?" (Recall that Fr. Feinler is here charged with wilfully attempting to cause insubordination in the *U. S. forces*, and that his remarks were directed at one who was actually a Sergeant Major at the time.) When the defense objected, the prosecution replied: "The question is, more or less, in the nature of a *leading* question, but defense has made the witness reply in such a manner as to give an impression which, *I am sure, the witness does not desire to give,*" etc. Then defense said: "We merely wish to state that it was the privilege of *defense* to ask leading questions, and defense would like to have a statement from the Judge Advocate as to *how he knows what the impression is that the witness wishes to convey.*" Prosecution: "I didn't say that he positively conveyed that impression. I said that I *believed* (above it reads 'I am sure') he conveyed a false impression." It is only fair to add that here the court sustained the objection of the defense.

On p. 210, First Lieut. George Hutchinson is asked: "How could you hear the conversation?" "By means of a 'Turner' dictaphone." "Did you leave anything out that might be in favor of the accused," etc.? "I made no attempt to put down only the conversation which referred specifically to pro-Germanism, although *that was what I was looking for, naturally.*" "Why were you naturally looking for those statements?" "I was detailed on that work."

It was mentioned before that Fr. Feinler had been ordered back from France because the feelings of the French had to be considered. On p. 165, the statement is made twice by Serg. Maj. Wright that the alleged

“confidential” letter, so often mentioned above, had come from the *French* headquarters. The pocketbooks of French money-makers had suffered to some extent by reason of the advice of Fr. Feinler, according to which the American soldiers were not to spend all their pay in France, but to send some home. (This afterwards became the standing order.) Sergt. Frederick R. Shaw, on p. 224, states, *at first*, that Fr. F. had done so “in order to get it [the money] out of the country.” *Afterwards*, however, this witness admits that the Chaplain gave as his other reasons, “to prohibit the men from drinking and disorderly conduct.” Said witness (p. 225) states, like so many others, that he “had been detailed to assist in getting information by order of Col. Bolles,” and (p. 228) that Col. Bolles told him “to be friendly towards the Chaplain and to try to get into his good graces for the purpose of getting information from him.” He protests, however, that it was not all “merely feigned friendship,” explaining that “he had been a friend on account of his duties in an *official way*.”

In his summing up, the defense counsel read two articles from our own *Army and Navy Journal*, dated Sept. 12, 1914, and Sept. 26, 1914. Fr. Feinler had quoted these in his speech at the Y. M. C. A. The former article with the sentences: “Men whose business ’tis to die, are best able to do justice to the valor and endurance of their foes, and defeat is softened and victory made more brilliant by the knowledge that the game was nobly lost and nobly won. The most ferocious patriots, the fiercest vituperators, the readiest credulous swallows of cock-and-bull stories about the enemy, are the persons who do their fighting with the tongue or the pen.” Having read this to the court, defense said: “This last paragraph also explains the Chaplain’s attitude towards this war, which is referred to in the testimony. The Chaplain believes in rational things.”

The second article begins thus: “In seeking to get at the truth of all the reports of brutalities, atrocities, and inhumanities of the present war, it should be borne in mind that an invading army is always the one that is attacked along this line in current newspaper accounts. It has always been so. . . . This fact was brought out with striking clearness in our own Civil War.” Then defense states: “Now, in the Chaplain’s address in the Y. M. C. A., before answering this question about Belgian atrocities, he stated that Col. Church, the editor of the *Army and Navy Journal*, had stated in editorials that the Germany army was not the only army which committed atrocities. . . . That seems to be a mere statement of fact, and it was made in answer to a fair question. How this statement can be construed to be an attempt to interfere with the operation and success of the military forces of the United States, and to cause disloyalty and insubordination in the military forces of the United States, is more than the defense can see.”

How sanely Fr. Feinler and his counsel argued, is fully appreciated by those who have read at least Fr. Duffy’s war-time articles to the Hearst papers, the statement of the well-known war correspondent, Mr. Gibbs, anent the famous British report on Belgian atrocities, and the remarkable answer given by the illustrious Cardinal Mercier to the question: “What about the Belgian atrocities?,”—namely: “Mostly propaganda!”

In opposition to all this, it should be noted that much was made of the Chaplain’s use of the adjective “poor” in referring to the German *wounded*, on whom some Belgian women were said to have *poured boiling water*. On this point it is well to record the illuminating remark made by the prosecution at the end of the trial: “In regard to Dr. Judd’s testimony, he told the court perfectly plainly why he considered there had been no atrocities committed by the Allied troops. If the court will remember, he stated plainly that *there had been nothing*

said in the press regarding any atrocities committed by the Allied forces, and for that reason he was obliged to believe that there was no such thing done."

(To be concluded)

Our Increasing Nervousness

It is to be feared that, in the many books put forth for those afflicted with extreme nervousness or other form of mental affliction, the wholesome and curative effect of religious truth, properly understood, is not sufficiently stressed. Often the authors of these works are well-meaning persons, but they have a "theory of their own" to propose for the safeguarding of mental health, and fail to appreciate the up-building power of the salutary truths of Christianity.

Hence, though we have written of this subject before in the F. R., in connection with criticisms of certain works in this field, we wish to call renewed attention to three solid books which will be useful for the guidance of persons who are either extremely scrupulous (scrupulosity is often a nervous affliction) or subject to one of the many kinds of "neuroses" so common in our strenuous times.

First of all, there is Dr. Bergmann's *Selbstbefreiung aus nervösen Leiden*, which is especially useful for its account of the origin of nervous maladies in an individual and of the means of combating them. The use of spiritual means and of religion is pointed out. Dr. Bergmann says: "We must refer to one means of strengthening the will, in a very special way—namely, religion. We have already pointed to the Church as the unsurpassed moulder of character, whose training in the formation and direction of the will may serve as a model. Religion offers the foundation, the firm, solid principles as well as means and helps for strengthening the will. It cannot, in fact, be overlooked."

The same medical authority has written *Die Seelenleiden der Nervösen*, which will be especially useful for priests and religious superiors, though

it had better not be read by the patient himself, lest he begin to think that he has all the symptoms in an exaggerated degree. This book is especially useful for its description of the "psychopathic elements of the abnormal mind" and for its sane treatise on "obsessions." The latter form of mental trouble is especially burdensome both to the individual concerned and to the person concerned for his or her welfare. Sympathy, patience, and understanding on the part of parent, priest, friend or superior are absolutely necessary. To scold, belittle, lose patience, is the wrong way to treat this class of suffering individuals—and they suffer more than a mentally strong person realizes.

Finally, there is Father Joseph Fischer's *Seelenpflege*, whose scope is sufficiently indicated by the subtitle: "Aufmunterung und Anleitung zu einem gesunden, glücklichen Seelenleben." There is a jubilant ring in some of his chapters, a paean of joy based on Scriptural texts and motives, which cannot but refresh and inspire the soul.

These three works are published by Herder & Co. of Freiburg and St. Louis.

Albert Muntsch, S. J.

In his delightful book, *The Areturus Adventure*, Mr. William Beebe describes his studies of fish and bird life in the Atlantic Ocean. Among other birds Mr. Beebe and his assistants studied the albatross to find out what he eats. They discovered that albatrosses subsist entirely on a diet of small squids. But one bird, like the Ancient Mariner's victim, "eat a food he ne'er had eat," for Mr. Beebe continues: "As a quite radical change from squid diet there was found in the stomach of a wandering albatross an undigested Roman Catholic tract with a portrait of Cardinal Vaughan!" *Catholic Truth* assumes that this was C. T. S. pamphlet No. B.162, *Cardinal Vaughan*, by Msgr. Ward, now out of print, but very popular in its day, and adorned with a portrait of its subject.

The Truth About St. John Nepomucene

J. Weiskopf has contributed to the *Theologisch-praktische Quartalschrift* of Linz (Vol. 79, pp. 72-85; 264-281, 81-495) a valuable paper, in which he examines the documentary evidence on St. John Nepomucene, whose story has been questioned, nay, whose very existence has been denied by some modern critics.

Following the Bull of Canonization, which is dated March 19, 1729, the author describes the opening of the grave of the Saint, April 15, 1719, the finding of his relics, especially the tongue. Their elevation in July, 1721, and their identification, Jan. 27, 1725.

The results of his investigation may be summarized as follows: John of Nepomuk (or Pomuk) is a historical personage. His corpse was buried in front of the altar of St. Clement in the Cathedral of Prague, and his feast was celebrated annually on March 20. John was vicar-general to Archbishop John II von Jenzenstein, and died in 1393. The last document signed by him is dated March 11, 1393, the first signed by his successor, March 24 of the same year. He was drowned by command of King Wenceslaus, after having been cruelly tortured. Documents still extant in the archiepiscopal archives of Prague and in the Vatican report the details of his maltreatment and death. The story is confirmed by other contemporary evidence.

The fact that the Bull of Canonization gives the year of John's martyrdom as 1383 is owing to an error of the cathedral provost, John of Krumau, who wrote a survey of the events of the preceding century in 1483. The reason why John was put to death is said to have been his confirmation of the election of the abbot of Kladrau, contrary to the will of the king. But this would hardly account for the violent hatred shown by the king. Other documents say that he died as a martyr of the seal of the confessional, which has been the general belief of the faithful. True, John was not the regular confessor of Queen Sophia, but was

probably consulted by her as an expert in Canon Law, and possibly also as special confessor for the Jubilee. Wenceslaus and his wife were not on good terms, and when John refused to reveal the matter of the Queen's confession he was put to the rack and, when he persisted in his refusal, drowned in the river by command of the King.

Weiskopf finds that, though the Bull of Canonization contains minor errors in regard to facts which have no direct bearing on the process, there is ample historical evidence that John Nepomucene died as a martyr to the seal of confession.

Fifty Years History of the Catholic Knights of America is a souvenir of the golden jubilee of this worthy fraternal organization, compiled by its president, Dr. Felix Gaudin, of New Orleans. The volume contains many interesting and valuable bits of information, not only about the history of the C. K. of A., which was founded in 1877 at Nashville, Tenn., under the patronage of Bishop (later Archbishop) Feehan, but also about many contemporary events. Thus it is noted that 1877 was the year of the inauguration of President Hayes, of the death of Orestes A. Brownson and Admiral R. Semmes, of the establishment of the dioceses of Peoria and Leavenworth, of the invention of the gas engine and the carbon microphone, and so forth. The C. K. of A. has the distinction of having had a cardinal, several archbishops, and a number of bishops among its active members. Its spiritual directors have been such distinguished prelates as Archbishops Feehan, Blenk, and Moeller. The record, among other things, shows the efforts made by the Order to enforce adequate insurance rates. Among the prominent members mentioned we note the names of many who have favored the F. R. with their friendship and support. We trust they and the Order of the C. K. of A., which has just celebrated its golden jubilee, will live long and prosper.

The Liberalism of Governor Smith

Writing editorially in the *Catholic World* (June) Father Gillis expresses the hope that Gov. Smith of New York will be nominated for the presidency, for the curious reason that "he will then be defeated and his defeat will show that anti-Catholic bigotry is rampant and triumphant."

In our opinion the defeat of Gov. Smith would show nothing of the kind, for the simple reason that, because of his stand on prohibition, on account of his Tammany affiliations, and for a variety of other reasons, a large number of Catholics who ordinarily vote the Democratic ticket would vote against him.

It is not possible to gather the Catholics of the U. S. solidly behind any candidate, simply because he professes the Catholic faith. There are reasons why staunch and loyal Catholics should and will oppose Gov. Smith on other grounds than his "wet" attitude and his Tammany connections. One of them is that his reply to Charles C. Marshall has shown Smith to be a dangerous Liberal in religion. Italian Catholic papers (*e. g.*, *Fede e Ragione* of Fiesole, No. 19 sqq.) stigmatize his letter as "heretical" and call him a dangerous man from the Catholic point of view. No wonder the Papal Secretary of State declared through the Apostolic Delegate in Washington that the Vatican is not interested in his candidacy. A fair minded Protestant as president would be infinitely preferable to a Catholic politician saturated with the Liberalism so strongly condemned by Pius IX and Leo XIII.

A Buffalo priest, in renewing his subscription to the *F. R.*, writes: "The Buffalo *Catholic Union and Times* honors you by describing you as 'the Jersey mosquito of American Catholic journalism.' You do not often molest Catholic editors; but when you do, you are quite apt to light on some noisy, unkempt swaggerer."

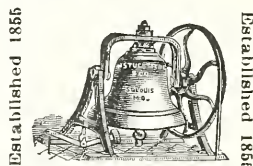
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A Remarkable Admission

From a letter written by a Protestant minister (Rev. Dr. R. Niebuhr of Detroit) to the *Christian Century* (Vol. XLIV, No. 21, p. 662) we quote the subjoined remarkable passages:

"I can find no great comfort in the fact that a Catholic statesman has been forced by the temper of his age and by the exigencies of politics to accept an essentially Protestant doctrine of Church and State. I know very well that the Catholic Church can never again be what it was in its heyday, the instrument of international order which knew how to set some restraint upon the expansive desires of individual nations and taught patriots that in a complex world in which individuals owe allegiance to more than one community, the geographic and political community has no right to claim a loyalty which permits of no qualification. Yet I cannot forget that the men who were responsible for the development of the Catholic Church as a kind of league of nations, such men as Gregory VII, were actuated as much by Christian idealism as by ecclesiastical imperialism. It may be that the international authority of the medieval Church was expressed too autocratically and was enforced by superstitions which the modern world cannot abide. But that does not change the fact that there was a Christian value in it which the secularization of the State, a by-product of Protestantism, has completely lost."

"For the modern man the conscience of the individual is a more potent authority to challenge the morally autonomous and morally irresponsible state than the voice of the Pope. But who shall inform that conscience and who shall mold it? If a religious society undertakes to inform the conscience of the individual it differs from papal authority only in method and not in kind. It may persuade rather than dictate, but sooner or later it will come in conflict with the cult of nationalism and establish its position only by the price of martyrdom. For our modern gods are jealous gods and

suffer no one to worship at any shrine but those which the State has created. We cannot go back to the Middle Ages, but I believe there ought to be among Protestants a humble realization of the fact that there were values in the Middle Ages without which we cannot build an ethical world or an international order. The Pope means little to a thoroughly modern man, but he may well be pardoned for looking back wistfully to the international idealism of which the papacy was once an inadequate expression and which in our modern world finds scarcely any expression at all."

Preparing a Native Clergy for Missionary Countries

One of the outstanding facts in the history of the Church in these last two decades is the renewed interest taken all over the Catholic world in the work of the foreign missions. The great international Missionary Exposition two years ago in Rome, the consecration of the six Chinese bishops, the mission crusades in our own land, the impetus given to the work of fostering vocations in our parochial schools—all these are so many signs that the missionary spirit is still alive in the Church of God.

A journal which, as it were, acts as sponsor for all the above-mentioned activities, and connects them with the centre of missionary activity in Rome, is now issuing from the Vatican Press. It is especially devoted to the idea of "training a native clergy in missionary countries." Three numbers of this timely review have already appeared, all the articles being in Latin, many of them in elegant, Ciceronian style. (*Communicanda a Concilio Centrali Superiori Operis Pontificii a S. Petro Apostolo pro Clero Indigena in Locis Missionum*). As is evident from the title the work of fostering the education of a native clergy is well organized and will proceed on definite lines. The journal is to serve as a channel for communication with all those interested in the work of the "Superior Central Council."

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From the first number of the *Communicanda* we learn that the chief aim of the Society is to educate a native clergy for future missionary work. Another object is to promote a definite and regular ecclesiastical organization of those fields after a well-educated body of native priests has been formed. All this, of course, is only preparatory to the higher spiritual religious purpose—to procure as soon as possible the conversion of multitudes to the true faith. But without a native clergy, says the *Communicanda*, this holy crusade can hardly be achieved. The work of the League will be carried on by duly appointed directors in all Catholic lands.

As is evident from these brief remarks, the scope of this new literary undertaking is truly Catholic and catholic that is, world-wide in its endeavor. We hope in a future issue of the F. R. to speak more at length about the organization and method of procedure of this Society, which deserves the assistance and the encouragement of all the members of the Church.

A. M.

BENEDICTION

By Charles J. Quirk, S. J.

We bless the world and all it holds,
The smallest life that it unfolds:
For holy is each blade of grass,
Dreaming again God's feet still pass.

Notes and Gleanings

The S. Congregation of Rites, in a Congregatio Ordinaria held May 17th, decided that the writings of Ann Catherine Emmerick, as edited by Clemens Brentano, constitute no obstacle to her beatification, because Fr. Winfrid Hümpfner, O. S. A., has proved conclusively that Brentano did not report Ann Catherine correctly, and consequently she cannot be held responsible for the statements he attributed to her. The Augustinians have thus gained their point, and the process bids fair to come to a satisfactory conclusion.

This year's issue of *St. Bonaventure's Seminary Year Book*, edited by the students of the St. Bonaventure Seminary, Allegany, N. Y., is a "Mission Number," devoted, as the subtitle indicates, to the cause of the missions, domestic and foreign. The outstanding papers deal with St. Francis Solano, the Apostle of Peru, St. Francis Xavier, St. Columbanus, SS. Cyril and Methodius, the Apostles of the Slavs, The Blackrobe and the Indian, Franciscan Preachers, St. Boniface and the Spirit of the Missions, The Illumination of the Dark Continent, the Home Mission Problem, the Apostolate of Prayer, and other kindred subjects. There are the usual obituary and historical notices, poems, etc. Altogether

a very creditable record of the work of the students of this Franciscan seminary, which is rapidly forging to the front.

“The pedagogical journals used to be full of pleasant poetry and edifying fairy tales; they are now so heavy with scientific jargon that no layman can hope to read them at all. All the operations of teaching have been reduced to complicated mathematical formulas, full of Greek letters, moduli, derivatives, anti-derivatives, infinitesimals, and solidi,” yet “the American people, taking them in the mass, reveal not the slightest sign of growing more intelligent than they used to be. On the contrary, they reveal every sign of growing dumber and dumber as year chases year.”—H. L. Mencken in the *N. Y. World*.

In his brochure, *England and the Foreign Mission Movement 1838-1926* (Catholic Truth Society), Lieut.-Col. Francis J. Bowen shows that England's contribution to the cause of the foreign missions has been greater than is generally supposed and that its activity is on the increase. He relates the beginnings of the movement, the story of Mill Hill, the growth of the Association for the Propagation of the Faith, and the history of the Apostolic schools for the training of priests and nuns for the foreign missions established in England by the Fathers of the Holy Ghost, the White Fathers, the Montfort Fathers, the Lyons Society of the African Missions, and various female congregations, chief among them the Missionary Sisters of St. Joseph, attached to Mill Hill. A particularly interesting section is that which tells of the work of English Catholics for the lepers. St. Francis' Leper Guild has been in existence for thirty years and is still doing noble work in India, Burmah, Ceylon, China, Tibet, and Japan.

We see from the *Franciscan Herald* (Vol. XV, No. 5) that Fr. Leopold de Cherancé, O. M. Cap., himself the author of a widely read life of St. Francis, makes a startling revelation in the

Etudes Franciscaines (Paris), No. 220, page 101: “In the matter of the founding of the Seraphic institute and that of St. Clare, he says, Paul Sabatier ascribes to our founder a separatist tendency which would make of him a Luther before his day. I got in direct touch with him, asking him why he advanced a theory for which there is no foundation in the history of the Saint. He answered: ‘You are right, but my publisher——!’” Fr. Leopold continues: “Financial returns meant more than the truth!” As Fr. Leopold proceeds to point out, Sabatier has since redeemed his name from the damning influence of such editorial black-guardism by his zeal in collecting and defending everything that pertains to the memory of St. Francis.

Anyone who wishes to see what can be said in favor of Chiropractic is referred to *The Verdict of Science on Chiropractic*, by August Andrew Erz, published by the Bureau of Special Research, 4168 24th Str., San Francisco, Calif. The author is a Catholic practitioner, who directs his arguments mainly against what he calls “the unreasonable opposition of official medicine to Chiropractic,” which, in his opinion, is “based on the laws of nature and destined to humanize the healing art, which has been brutalized by the unnatural and unscientific practices of official medicine.”

Those who are interested in Father George Nell's diligent and extended activities in promoting co-operation among parishes, are advised to send for the 1927 series of “Action,” a bulletin published by the “Parish Activities Service” at Effingham, Ill. It contains much valuable and interesting information on co-operative printing, film booking, dramatic service, royalty reductions on plays for the parochial stage, wanted and for sale service, etc. Father Nell has a wonderful knack for this sort of work, and we have yet to learn of any pastor who has not been pleased with the service which his bureau renders.

Current Literature

—Since the movement to enroll young people in the Third Order is steadily progressing, it became necessary to provide for them a special outline of Franciscan life based on the Rule. This outline, as found in the *Seraphic Youth's Companion*, is modern and up-to-date. It considers the Rule as a form of perfection, a protector of purity, an incentive to penance, and a promoter of piety and charity. Although this is a novel adaptation of the Rule, it preserves the Franciscan spirit and view of life and cannot fail to exercise a good influence in the extension and training of the Seraphic Youth. (Rev. Fr. Kilian, O. M. Cap., 213 Stanton Street, New York City).

—Fr. Walter Elliot, C. S. P., known all over the country on account of his missionary apostolate, speaks from ripe experience in the volume of discourses which he has published upon retiring from the mission field. These sermons treat of the topics which ought to be presented in every mission—Salvation, Mortal Sin, Death, Judgment, etc. They will prove helpful to many a pastor, for they do not deal in idle verbiage, but bring one to the heart of the Gospel. (*Mission Sermons*; The Apostolic Mission House, Brookland, D. C.)—A. M.

—Father John S. Zybur's *Present-Day Thinkers and the New Scholasticism* has gone into a second edition. The work has been given an enthusiastic reception by scholars and critics of the first rank on both sides of the Atlantic. At the second annual meeting of the American Catholic Philosophical Association it was acclaimed as "the most noteworthy contribution to the Neo-Scholastic movement yet published in America." The *London Tablet* spoke of its "far-reaching and beneficial reactions on the course of philosophic thought in English-speaking countries." The *Catholic World* hailed it as "far and away the most noteworthy and important contribution to philosophy that has appeared in re-

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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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cent times." High praise was bestowed on the book by leading European reviews, such as the *Gregorianum*, the *Stimmen der Zeit*, the *Revue Néo-Scholastique de Philosophie*, and the *Rivista di Filosofia Neoscholastica*. The following is a specimen of the letters the author is receiving from non-Catholic professors of philosophy: "It is an admirable work and will do much to make the New Scholasticism better understood and appreciated in this country. You certainly deserve the gratitude of all who are interested in philosophy. . . . Your book has awakened me to the significance of the Neo-Scholastic movement." (B. Herder Book Co.)

—*Stock Charges Against the Bible* is a delightfully refreshing adaptation, by Claude Kean, O. F. M., of *Schlagworte gegen die Bibel*, by Tharsicius (not Tharsicius, as the title-page has it) Paffrath, O. F. M. This book (the adapter terms it, rather modestly, a "booklet") deserves wide publicity. It is a type of trail-blazer in the field of exegetical apologetics, something quite novel, in fact. The adapter is master of a style that is well suited to this kind of work. Perhaps not all exegetes and Hebraists will agree with certain conclusions, or that the book is entirely free from the proscribed "technicalities." The book has a distinct value, however, even for "men and women of ordinary education,"—provided they are interested in the defense and preservation of a priceless heritage—in these days when our "warfare" is no longer so pronouncedly against Bible-believers, but rather increasingly against non-believers. Most of the chapters offer appropriate "early Mass" pulpit-instruction, profitable for both preacher and people. The studious seminarian will find the book stimulating to further inquiry. There are certain typographical errors that will no doubt be corrected in succeeding editions.—H. J. H.

—It would be wrong to imagine that, because Catholic doctrine admits of no variation, we are tied down to a

rigid and stereotyped method of presenting the revealed truths. Not so; our plan of bringing home the eternal verities to the world should make use of all modern pedagogic devices. The splendid series of catechetical manuals which the house of Herder is publishing in German, are an illustration of a new method in teaching the Catechism. And this method is very sound and practical. As the Introduction to the book under review says: "A number of novel attempts in method necessitate new manuals for the teaching of the Catechism." The present book, *Katechesen für die Oberstufe nach dem deutschen Einheitskatechismus*, von Edmund Jehle, Doktor der Theologie. (Erster Teil: Glaubenslehre) will afford much help to teachers of Christian doctrine.—A. M.

—The five articles that constitute Fr. C. C. Martindale's booklet, *Christ is King*, are based upon a series of sermons delivered in Westminster Cathedral and deal with specific aspects of that great mystery, the Kingship of the Son of God. They provide an effective offset to the emotional nonsense which has latterly appeared in so many of our newspapers and magazines. The volume is suitable for meditation and as a means of focussing popular attention upon the new feast, which should do much to alleviate the ills of the world. Like the late Fr. A. M. Weiss, O. P., Fr. Martindale perceives that Humanism, "the cult of humanity for its own sake," is the root heresy of this modern age, and he rightly recommends the cult of Christ the King as a most effective antidote. (Sheed & Ward and B. Herder Book Co.)

—Dr. Alois Schmitt's *Katholische Apologetik* belongs to Herder's series of "Katholische Religionslehre für Schule und Leben," and is perhaps the most scholarly text-book on apologetics that has ever been published within so small a scope (100 pp.). The subject is treated in three sections: Religion, Supernatural Revelation, and the Church, and the treatment is remarkable for the efficiency

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A Dissertation . . . by Sister Miriam Annunciata Adams, O. S. B. xviii & 140 pp. Svo. Washington, D. C.: The Catholic University of America.

Excerpta ex Rituali Romano pro Administratione Sacramentorum ad Commodiorem Usum Missionariorum in Septentrionalis Americae Foederatae Provinciis. Editio 18a. 480 pp. 32mo. Fr. Pustet Co., Inc. Black sheepskin, \$1.75; morocco, \$2.25.

Six World Problems. By Rev. Albert Power, S. J. 127 pp. 12mo. Fr. Pustet Co., Inc. \$1.25.

Planting the Faith in Darkest Africa. The Life Story of Father Simeon Lourdel. By F. A. Forbes. xv & 126 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35.

Teresa Helena Higginson, Servant of God; "The Spouse of the Crucified," 1844-1905. By Cecil Kerr. 364 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.25 net.

A History of Philosophy. By Leo F. Miller, D. D., When Professor of Philosophy in the Pontifical College Josephinum. With an Introduction by Moorhouse F. X. Millar, S. J. xiv & 352 pp. 8vo. Joseph F. Wagner, Inc. \$3 net.

In Towns and Little Towns. A Book of Poems by Leonard Feeney, S. J. viii & 108 pp. 8vo. New York: The America Press. \$1.50 postpaid.

St. Bonaventure's Seminary Year Book, 1927. Edited by the Duns Scotus Society. Vol. XI. Mission Number. Published by the Students of St. Bonaventure's Seminary, Allegany, N. Y.

The Suicide Problem in the United States. By Adolph D. Frenay, O. P., Ph. D. 200 pp. 12mo. Boston: Richard G. Badger, Pub. The Gorham Press.

The Joliet-Marquette Expedition, 1673. A Dissertation . . . by Francis Borgia Steck, O. F. M. xiii & 325 pp. Svo. Washington, D. C.: The Catholic University of America.

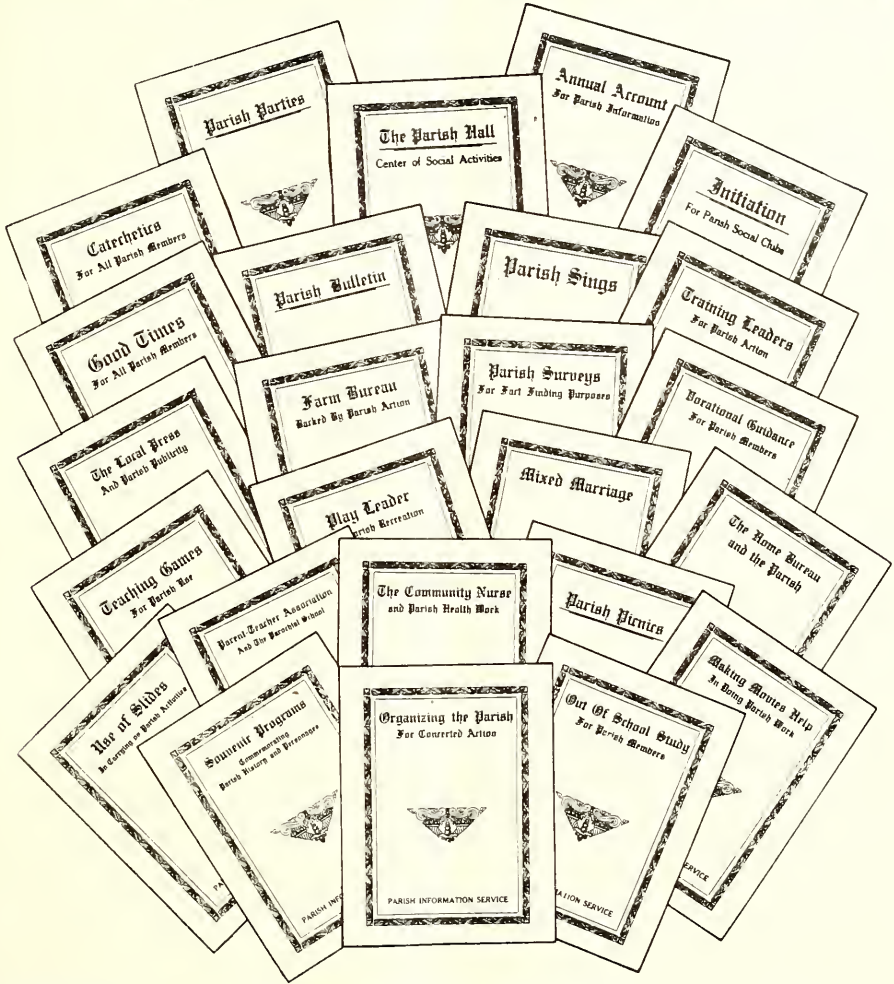
The Syntax of the Confessions of Saint Augustine. A Dissertation . . . by Sister Mary Raphael Arts, M. A., of the Sisters of St. Benedict of St. Scholastica's Academy, Ft. Smith, Ark. xv & 135 pp. Svo. Washington, D. C.: The Catholic University of America.

The Language and Style of the Letters of St. Basil. A Dissertation . . . by Sister Agnes Clare Way, A. M., of the Sisters of Divine Providence, San Antonio, Texas. xiv & 229 pp. Svo. Washington, D. C.: The Catholic University of America.

Are Mediums Really Witches? or the Vexed Question of Spiritism. By John P. Touey. ix & 119 pp. 12mo. Lancaster, Pa.: Wick-ersham Press.

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A SPRINKLE OF SPICE

Alexander was looking for work and the employer was asking him the usual questions: "What's your name?" "Alexander Johnson, suh." "How old are you?" "Ah's twenty-nine, suh." "Are you married?" "No suh; dat sear on mah haid is where a mule kicked me."

Teacher: "John Smith, tell the class when Moses lived."

Silence.

Teacher: "For goodness' sake, there it is in black and white before you. Read what you've got in your book. Don't you see—B. C. 1200."

John: "Oh, I thought that was his telephone number."

The man who iz allwuss confessing hiz sins, and never quitting them, iz the most onsertin sinner I kno ov.—Josh Billings.

A candidate for election was being heckled at one of his meetings. One fellow at the back of the hall thought to kill him by ridicule.

"Do you remember the time when your father used to drive a cart and donkey, collecting rags and bottles?"

"I'm afraid I've forgotten the cart," replied the speaker, looking fixedly at the interjector, "but I seem to recognize the donkey all right."

"We draw the line at metaphor," said a fussy little editor to a new assistant one day; and the good man could not understand why the youngster bent over his blotting-pad and rustled a bundle of proofs.

H. L. Mencken is criticized frequently, but we have yet to read that he ever labors under the handicap of an inferiority complex.

Lady: "You say your father was injured in an explosion. How did it happen?"

Child: "Well, mother said it was too much yeast, but father said it was too much sugar."

It looks from this distance as if the platforms of the two great political parties next year would be limited to saying "s-sh!" in about the usual number of words.

A newly arrived American in Germany sat in a restaurant opposite a German. At the end of the dinner the German got up, bowed, and said to the American: "*Mahlzeit!*" The latter quickly replied: "And *my* name is Johnson."

At catechism class a little girl was asked which of the Persons of the Blessed Trinity is the oldest; and she answered: "None of them! They're all three twins!"

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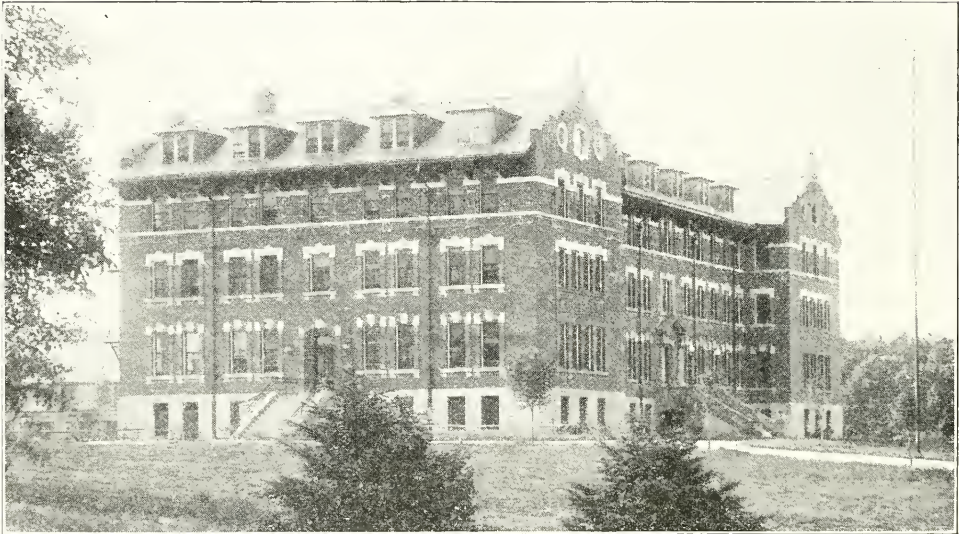
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VOL. XXXIV, No. 14

ST. LOUIS, MISSOURI

July 15th, 1927

Atheism in the Public Schools

By the Rev. John McGuire, S. J.

Owing to a lack of religion and morality in our public school system, it has never found favor with the Catholic Church. Rather than risk the spiritual interests of her children in such schools, she has at great sacrifices for the last eighty-five years maintained her own educational institutions. Many non-Catholics, once strong advocates of secularized education, now take alarm when they see atheistic leagues being formed among the students of state universities, colleges and high schools.

In October, 1925, a charter was applied for in the State of New York to establish an incorporated society for the purpose of promoting the spread of atheism in the United States. The charter was refused, but when the petition was urged a month later, it was granted. The registered and official name of the society is American Association for the Advancement of Atheism; it is generally referred to as the "4 A's." This society proposes to undermine all churches, and "atheize" America. Less than two years old, it has already spread to twenty universities, among which are Rochester, California, Tennessee, Texas, Kansas, Denver, Wisconsin, and Chicago. The two leading spirits of this evil propaganda are Charles Smith and Freeman Hopwood; the former, president of the association, the latter its secretary. Smith, according to report, is retiring. He never appears in public or makes a speech. He writes editorials for *The Truth Seeker*, a weekly journal devoted to atheism. Hopwood's character is the very opposite. He is ever ready to argue, debate, and address crowds on "the folly of religion."

According to Smith's statement,

there are forty million atheists in this country. "The records," he said, "show that there are more than that in the United States who are not members of churches, who do not go to church, who do not pray, and to whom God means nothing." Asked the number of avowed atheists, he said, "About one hundred thousand." Their contention is this: A few years ago persons who doubted the authority of the Bible and the theory that Christ was really the son of God, were called "Freethinkers;" then "Infidel" came into use, then "Agnostic," and now, as their followers become more pronounced in their views, they are called "Atheists." There are two classes of atheists; those who are satisfied in their own minds that there is no God, but are content to keep their belief to themselves and let others think as they like; the other is the militant atheist, who is determined to destroy all religious worship and institute what is known as "Rationalism," which means pure reason and logic. It is the latter class that is now making war on religion and the churches in this country. The fountain head of this movement is the "4 A's."

The leaders are proud of the fact that they are establishing atheistic societies in colleges. In the University of Rochester, a Baptist institution, they have what they call the society of "Dannned Souls," an organization of twenty-two student atheists, who hold regular meetings and expound their beliefs. "The beauty of it is," says the fiery Hopwood, "that we have so many atheists in the college faculties in America. But of course they can't say much

about it, as they would be thrown out, and then where would their living come from? But they encourage the students all they can. As the movement grows, the professors will become more and more open in their private beliefs." Encouragement is given to picturesque names. "The Devil's Angels," is the title of a chapter in Los Angeles. "Why shouldn't they have them?" asks Hopwood. "Atheists haven't long, doleful faces and aren't afraid of a whiskered old man up in the sky somewhere who is going to strike them dead if they don't get names that tickle his vanity. We don't care what they call themselves, as long as they knock the fear of God out of the people, and tell the truth about that cess-pool of Asiatic superstition, the so-called Holy Bible."

This mentor learns wisdom from his enemy. "The Roman Catholic Church," he says, "declares that if it can have a child until it is eight years old, then it doesn't care what anyone else tells it. This is one of the wisest dictums ever set forth by a church,—in fact, it is so good that we are going to adopt the idea too. But unfortunately, as yet we can't get hold of them any younger than the high school. Most children's minds are closed on the subject of religion by the time they get to the high school, but by working hard we hope to open up their skulls and let out Catholic superstition and Christian bunk, and insert logic and truth."

This energetic secretary of the "4 A's" expects much help from the Masonic Lodge, but not until some Masons, who still believe in God, shall have been disabused of their folly. His hope from the field of science is expressed thus: "A splendid help to us in our work are the scientists of America. We sent out a questionnaire to the scientists of America recently, and we found that 75% are agnostics and atheists. An agnostic is as strong a word as many of them will commit to paper, but personally they will tell you that they are atheists,—in other words, they have gone beyond the period of doubt and have decided that, as far as the evidence goes, there is no God and

no future life. There is a continually growing unbelief among scientists—Burbank was a good example—but many of them must work for foundations, funds, medical schools, and so on, and have their mouths plugged, but we know who they are and keep them advised as to what we are doing."

The hope reposed in scientists is confirmed by their own words. He goes on thus: "Dr. Irwin Erdman of Columbia University says: 'There is practically no evidence for the existence of God. I will go farther and say, there is *no* evidence in the *laboratory* sense of the word.' Everett Dean Martin, Director of Cooper Union, New York City, who has the largest class of psychology in the world, teaches 'that religion is principally a defense mechanism.' Professor John B. Watson, formerly of Johns Hopkins, teaches his students 'that God and immorality are mistakes of the older psychology.' H. L. Mencken is really an atheist, but will not allow his name to be used, as he objects to labels."

This League of Atheism, in its publications, scattered widely over the country, thus describes the Catholic Church: "A gigantic parasitic organization, whose history is a nightmare of unbridled bigotry and brutality. Fawned before by politicians and feared by intellectual poltroons. A 'red' organization, if ever there was one. Caters to the mentally feeble-minded by means of idols, shin-bones, miracle-joints, and holy water. Passes as respectable because of its political influence in the affairs of America." All forms of religion that acknowledge God or the Bible are regarded no better than Catholicism—"they are all frauds, and should be wiped out." "The last thing," says Hopwood, "the preachers and priests and rabbis of America want is for the people to think. Where would their jobs be? No sane man is going to talk himself out of a job."

The "4 A's" have nine objects in view; these they read in their meetings, these they broadcast in all their literature. In brief, they are: (1) All

churches shall be taxed. (2) Chaplains in Congress, legislatures, in the army and navy shall be done away with. (3) Appropriations of public money for sectarian use shall be stopped. (4) The bootlegging (so it is phrased) of the Bible and religion into public schools of America shall cease. (5) No religious festival or fast shall be recognized by the State. (6) The Bible shall no longer be used to administer an oath. (7) Sunday as a religious Sabbath shall no longer be enforced by law. (8) Christian morality shall be abolished. (9) "In God we trust" shall be taken off coins. These nine points—the atheist creed—are now being taught by them in chapters established in universities, colleges, and high schools.

Many non-Catholic educators — Weigle, Burton, Sherwood, etc., etc.— have brought grave charges against our public school system for its utter neglect of religious and moral training. They have in no veiled way laid at its door the moral disorder that is making this young land the most lawless and criminal of all civilized nations. If we deny or doubt the truth of the indictment, we are confronted with facts confirming it. In view of the nature and effects of our youthful training, it is perhaps the worst educational system in any enlightened nation on earth. Its poison has corrupted the body politic and induced a sickness which only mental blindness can fail to recognize. We pity Mexico, now in a death struggle with the atheism of Red Russia, while we ourselves are slowly dying without a struggle from the effects of atheism born and propagated within our gates. We fight courageously with harmless enemies abroad, and, like spineless poltroons, play into the hands of deadly foes at home. The pearl of consistency has, for us, lost its value. We have drifted far from the spirit of our forbears, when our once Christian schools are negatively and positively seminaries of atheism. As a result of it all, the ship of state bids fair to founder in the breakers of unleashed passions.

Despite the spirit, the customs, the imperative rulings of the Church, and the obligation of natural law, there are at present about forty thousand Catholic young men and women in secular universities, and a million Catholic children in lower schools of the same brand. It were optimism run mad to expect that callow youths, after years in such surroundings, will come off sound in faith and morals. The main cause of apostasy and the reason why the Church is in weeds of mourning for thousands of dead souls, are not far to seek.

* * *

There has been no little interest manifested of late in the Catholic press regarding sound Catholic education and its spurious substitutes. This interest has found its way to Rome, and the *Civiltà Cattolica* has treated the subject in two lengthy articles. Shortly after their appearance the *Osservatore Romano*, the semi-official organ of the Vatican, had three articles on the same matter. An excerpt from one of these, printed in the Chicago *Herald-Examiner*, January 12, 1927, leaves no doubt that the educational views of the present Pope are strictly in line with those of his predecessors. Should the Holy Father see fit to speak on this vital subject, his words will show how far many of the faithful have strayed from the true spirit of Catholic education.

Atheism connotes intellectual weakness, and is condemned at the tribunal of reason, since reason proves to evidence the existence of God and man's absolute dependence on Him, with an obligation to obey His laws. Atheism wrecks what sound reason has approved for thousands of years, and points the folly of attempting to build on what reason proves to be nothingness. It debases the cap and gown and discredits the intellectual standing of our schools. Its injustice is boundless, as it robs mankind of all temporal and eternal happiness.

The atheist is a moral weakling, for he gives loose rein to passions which reason tells him should be held in leash.

He is a hypocrite, for he pretends to be what he is not—convinced of his belief—and he conceals what he really is—insincere. A militant atheist—the brand the society of the “4 A’s” propagates—is a criminal, not less guilty than a murderer; the one with pre-meditation kills an individual, the

other with cool deliberation destroys civil society and disrupts its essential foundation—God. A school system that fosters atheism—and ours is convicted of this by scholars of all creeds, and by the logic of established facts—is an insult to human intelligence and a deadly enemy of civil government.

Bruce Barton and His Book

By the Rev. Edward P. Graham, Canton, Ohio

Rube Goldberg is the most disgusting of many disgusting comic picture artists,—that is, his product is. Of himself I cannot speak, but one would surmise from his output that his culture is lower than mere materialism. Bruce Barton is a writer who comes to mind when Goldberg’s name is espied. He is as great a misfit in the intellectual as the coarse artist is in the comic line. He gets his stuff sold, so does Goldberg, but what are we to think of the taste of persons who can accept Goldberg’s monstrous comics, or of the education or culture of those who can be interested even for a few moments by Barton’s caricatures of Our Lord Jesus Christ?

The “blurb” says, “You will be surprised by the scholarship he brings to his task in this book.” If he brought any scholarship to it, he forgot to put it in. Recall for a moment the scene where Our Lord is driving the money-changers out of the Temple. Bruce Barton bends his beetling brow to explain how He could awe the mob. The blurb also speaks of the brilliancy of his exegesis. Shade your eyes and read: “As his right arm rose and fell striking his blows with that little whip, the sleeve dropped back to reveal muscles hard as iron.” What a privilege to be an eyewitness, and, O shade of J. L. Sullivan! if the money-changers had only seen your muscles!

The man let down through the roof was cured “by the irresistible health of the teacher.” Go to, doctors of medicine and obtain health of Bruce Barton’s kind and work cures without prescriptions or directions.

The sublime picture of Christ stilling the waves becomes simply: “He issued a few quiet orders and peaceably the menaced boat swung round into the smoother waters of safety.” Does this strike the reader as the writing of an honest though misguided man? The *New York Times Book Review* declares that Barton’s book was written with sincere conviction. If so the writer was sincerely convinced that he could disregard the biblical account and reconstruct it to suit his own fancy. There are so many evasions and silences that the judgment demanded is rather: “written with supreme gall and unlimited license.” It has been listed as “the leading best seller of non-fiction.” The *non* is superfluous.

In another place Bruce Barton writes: “He said not a word”; yet St. Luke wrote: “He rebuked them saying, you know not of what spirit you are,” etc. So the Evangelist and Bruce Barton, who is an honorable man, disagree; yet we are assured that Bruce Barton presents “Christ as you find Him in the Gospel.” This is a deliberate falsehood, and if Bruce Barton be sincere, then his mentality is of a peculiar kind.

Listen to this gem of brilliant exegesis: a wicked falsehood has come down through the ages, nobody has ever seen Our Lord laugh. “Jesus must have laughed. Lincoln did when sorely troubled, while reading Artemus Ward.” So there! Bruce Barton explains miracles away, but he could not see the man born blind. What kind of blindness has Bruce Barton? The changing of water into wine, was it a miracle? “He had somehow or other

saved the situation: she [Mary] did not question how; so, what was sufficient for her is sufficient for us." Maybe, it might be timidly hazarded to this gospel expounder, maybe she heard Him, or saw what was done in obedience to His order, and so did not need to speak. We are glad to put something to Bruce Barton's credit. He does not write that the situation was saved by grape juice.

Theology, moans Bruce Barton, spoiled the thrill of his life; yet, he insists he is no theologian, but it assured him he now knows everything from the beginning; and much, we may add, that nobody else knows. Here is a gem of modesty and logic: "St. Paul, I am told, never referred to the Virgin Birth. I have been content to follow his example," etc. Paul and me! Which is interpreted: Believe in the Virgin Birth or not, as you feel inclined, as regarding it "I am not qualified to have an opinion." (*sic!*)

There is a picture in a popular magazine with Bruce Barton in the pulpit and a congregation presumably stumped by his absurd ideas, and, of course, the face in the pulpit is the only intelligent one in the picture. The poor preacher looms up behind, perplexed or conscience stricken. By the way, maybe this was the preacher hailing from Texas who wrote: "A finer interpretation of Jesus and His teachings than any I ever read." The extent of that preacher's reading must be the reverse of immense.

Can Mr. Barton be sincere? If he is sincere, his book is a lamentable example of presumption and ignorance. If not, and it bears some marks of insincerity,—it is a silly and blasphemous travesty of the gospel story. Bruce Barton turns the sublimest figure of all time into a kind of society man, with a pat story on his lips, the most popular dinner-guest in Jerusalem. He becomes the founder of modern business. Why did Gibbon strive to show that the spread of Christianity was not in any way miraculous? Bruce Barton proves that all that was required was a strong, magnetic person-

ality and an efficient organization, and the deed was done. No need of miracles or of the supernatural at all.

Such an author and such a book is one of the sins the self-sent preachers will have to their credit because they present Our Lord as a weakling. Bruce Barton says, this was done in his young days and so turned him away from religion, and finally urged him to write "The Man Nobody Knows,"—a true title, indeed, to Bruce Barton himself, and his preachers, and their followers, in a sense to everyone, for such a man as is depicted in this book never lived nor could have lived.

The popularity of such a book proves good salesmanship, but if Marsyas was flayed alive by Apollo for his presumption, what kind of a flagellation should Bruce Barton undergo for his travesty of the life of the Man of Sorrows?

Dr. C. J. Vidmar's *Compendium Repetitorium Theologiae Dogmaticae* has been reissued in a fourth edition by Fromme of Vienna. It is a handy compendium of fundamental and dogmatic theology and so up to date that one will find the kingdom of Christ, Mary's mediatorship of all graces, and similar modern questions dealt with in their proper places. On page 289 the question whether the *gratia sufficiens* can ever be combined with its proper effect is said to be answered negatively by the Thomists, Molinists, and Augustinians, and positively by St. Alphonsus and other theologians; the author should have explained that the parties to this controversy define *gratia sufficiens* differently. The thesis, "*Decretum praedestinationis est hypotheticum*" (for *post praevisa merita*) is apt to give rise to a misunderstanding; a hypothetical predestination would be no predestination at all. The appendix contains the Latin text of the Anti-Modernist oath. The little volume fits snugly into the coat pocket, and we know of no other theological compendium so concise and handily arranged. (Joseph F. Wagner, Inc., 54 Park Place, New York City).

A True Atrocity Story

(Conclusion)

The court declared Fr. Feinler *guilty* of the charge relating to the alleged confidential letter; *not guilty* of using contemptuous and disrespectful words against the President of the United States, its Secretary of War, and Congress; *not guilty* of behaving with disrespect towards his superior officer; but *guilty* of violating the 96th Article of War by "wilfully attempting to cause disloyalty in the military forces of the United States," although he was found *not guilty* of eight out of fourteen specifications under Charge IV.

Has it become clear why the title "Atrocity Story" was chosen for this narrative? There are other reasons. Before Fr. Feinler was released from the clutches of the law, a certain person tried to delay such release by offering to present to the authorities "evidence that would have a material bearing on the case"—evidence, namely, that should indicate Fr. Feinler was *insane*. It would be interesting to hear the comments of the leading mathematicians of the United States on the mental status of Fr. Feinler as they realize so fully that the man who, while in prison, could, in spite of the hard manual labor imposed upon him, invent the simplest method so far known of calculating the Bernoulli numbers, is rather far removed from a mental break-down. Let the curious reader consult the *Messenger of Mathematics*, Vol. IV, No. 651, July, 1925. And there has been further opposition to the establishing of a court of inquiry, on the part of the army authorities and elsewhere. Fr. Feinler has all along desired a rehearing and is fully prepared to abide by whatever decision such a court may reach. Is his request unfair? Supposing that the original court's sentence was just and legal;—what objection should there be to reaffirming it? And if the opposite was the case, why not have justice? Just think of this reason actually given for refusing a rehearing: "There must be finality in such mat-

ters." Is that the spirit of American fair-play? Why does the Supreme Court exist? Because the decisions of lower courts, including court-martials, have most emphatically not always been clothed with the garb of finality or justice. And there is actually on record the case of a Chinaman who, by means of a frame-up, was induced to sell liquor to a soldier, was court-martialed, declared guilty and sentenced, but whose case was reopened and whose sentence was declared null and void because of the frame-up involved. Is a Catholic priest *less* entitled to a rehearing than any other human being? As the record stands, any and all future references by hostile critics to this matter may very well be of the type that appeared in a newspaper some time ago (ask Mr. Floyd Keeler), to the effect that, while the accounts indicated the record of the United States chaplains during the World War to have been uniformly excellent, it nevertheless remained for the Catholic Church to furnish a Benedict Arnold!

This account will close with a few quotations from the written statement presented, in April, 1921, by the Hon. Bourke Cochran to the Secretary of War, at the request of the latter: "I have now completed a close study of the record, and I venture to say that it discloses a grievous injustice to a man of pre-eminent intellectual attainments, of spotless character, on which not even a breath of suspicion had ever rested, and of a patriotism attested and established by the very testimony offered against him. . . . The question addressed by the court and by the prosecution to witnesses purporting to justify the action of Col. Bolles in setting up this elaborate scheme of entrapment, shows singular moral obtuseness, which I do not believe could ever be displayed by men in that position, unless under the pressure and excitement caused by war. Entrapments are always odious, and the testimony evolved from them is seldom accepted, in the

absence of corroboration, as sufficient to deprive any man of liberty or character; but to plan an entrapment such as this was, is, I think, without any

precedent or parallel in the procedure of courts, martial or civil."

Chaplain Feinler is clearly entitled to a rehearing of his case.

The Authority of the Pope in Mixed Questions

The controversy in France over the Pope's condemnation of the *Action Française* has occasioned an excellent article by Père Yves de la Brière, S. J., in *Études*, in which he expounds the Catholic doctrine regarding papal authority, especially in what are called "mixed questions"—partly political and partly religious. He points out how erroneous is the idea that Catholics are obliged to obey the Pope only when he exercises his infallibility. Besides being supreme religious teacher, the Pope is also supreme religious ruler; he has full, immediate and ordinary jurisdiction over every Catholic. When he issues a law or precept, therefore, it is not directly a question of his infallibility, but of his authority. What would happen if the mere possibility of error in the order of a superior gave his subordinates the right to disobey or to decide for themselves when they must obey or not? The remedy would be worse than the evil; the principle of authority would be utterly destroyed. Authority is the safeguard of order and the protection of society against anarchy; but to achieve its purpose it demands that the ruler be presumed to be right in what he orders and that he be loyally obeyed. If this is true of civil society, it is even more true of the religious society founded by Christ and placed by His positive institution under the rule of His vicar. No sane Catholic can suppose that the Pope would order anything sinful, but even supposing that what he orders should appear to some unfortunate, ill-advised, or harmful, nevertheless they are bound to obey—not because infallibility is in question—but because the Pope as ruler of the Church has a right to their obedience.

So far the writer has supposed the Pope to be dealing with purely religious or moral questions. But there

are also what may be called mixed questions—partly religious or moral and partly political or civil. In political or civil matters as such, the Church does not claim any *direct* power. It is only when moral or religious interests are to some extent involved that the Church has the right to intervene. Now this intervention of the Holy See, says Père de la Brière, may be either merely "directive" or formally "preceptive." The power of "giving a direction" is employed by the Holy See when the civil or political affair, whatever it is, is perfectly honest and lawful and does not of itself raise any moral or religious issue, but when the attitude adopted by Catholics will as a matter of fact involve more or less serious consequences for religious interests in their country. In such a case the Pope may, in view of these consequences, recommend the Catholics there to follow one line of conduct rather than another, even in a civil or political matter. For example, Pope Leo XIII recommended the Centre Party in Germany to vote Bismarck's military budget in 1887—in order to facilitate a favorable conclusion of the Kulturkampf—although they had intended to oppose the Chancellor on that point. A pontifical "direction" of this kind, says Père de la Brière, though clearly demanding the most serious and respectful consideration of the Catholics concerned, can hardly be said to engender a strict obligation on their part to obey as part of their religious duty towards the Pope. The reason is that no point has been more clearly explained and insisted on by modern Popes than the distinction between the two spheres of civil and religious authority, but this distinction would be illusory if the mere fact that the taking of a certain line in a purely po-

litical matter entailed, quite accidentally, religious consequences and entitled the Pope to command even there under pain of religious disobedience. There is scarcely any political question of importance which cannot be said to have such consequences. In the instance quoted, the German deputies respectfully declined to follow the Pope's "direction," but though Leo XIII was displeased, there is no reason to suppose that he regarded their refusal as a formal act of disobedience.

Very different is the case of a situation which calls for a formal "precept" from the Holy See. Here too the question may be, in itself, a purely temporal and political affair, but it has also a moral or religious aspect, *e. g.*, some "right" of God or the Church will be violated by one solution rather than another. This is the "mixed question" properly so-called. And here the Pope has the right to intervene, because of the religious or moral aspect of the case, not merely by a recommendation, but by a formal precept, binding upon Catholics under pain of grave disobedience. If a political organization, for example, is seen to be drawing Catholics under influences which are directly opposed to the faith, or is inspired by a false conception of the relations between politics and morals, or, under the plea that Catholics are free to choose their own politics, adopts an offensive attitude towards the religious authorities, then you have a "mixed question," and the Pope can exercise his proper authority. His condemnation of the political association in the case supposed will be, not a "direction," but a formal "precept," in virtue of his indirect power over temporal matters, when these affect faith or morals.

Life is a game of whist. Some play for riches, and diamonds are trumps; some for power, and clubs are trumps; some for love, and hearts are. But the fourth hand is always held by Death, who takes all the tricks with spades.—*Bernard Vaughan, S. J.*

Records of the Spanish Inquisition

To the Editor:—

All that you publish assures me that you are not a believer in unsound apologetic. Hence, in reference to *F. R.*, Vol. XXXIV, No. 11, p. 238 (1 June, 1927: "The Inquisition," by Msgr. Kolbe), I venture to forward the enclosed letter just received.

My interest in the subject arises from the fact that I contributed to *Hastings' Encyclopedia of Religion and Ethics* (Vol. IX, pp. 450 sqq.) an article on the "Holy Office," including a brief survey of the Spanish Inquisition. When I saw Msgr. Kolbe's statement, I confess I was surprised. No "official records" of the Spanish Inquisition in any proper sense have ever to my knowledge been published on that scale. Hence I addressed a question to the librarian of the Inner Temple, with the result enclosed; so please forgive me and believe me, sincerely yours, Herbert Thurston, S. J., 114 Mount Str., Grosvenor Sq., W. 1, London, England.

* * *

The enclosed letter reads as follows:

Library, Inner Temple, E. C.
14 June, 1927.

Dear Sir:

I am in receipt of your letter of the 11th June, with enclosure, and am not aware of any such work as the "Official Records of the Spanish Inquisition" being in this Library; nor is there any reference thereto in the Catalogue or Shelflists, and I doubt very much that such a thing exists outside Spain.

We have a collection of old ecclesiastical works "in the gallery," which are seldom or never referred to, and it may be that in some of these volumes references to something of the kind were found, but apart from that I am afraid there is *no* foundation for the very astonishing statement.

Yours faithfully,
F. J. Snell,
Librarian.

It is easier to inherit a good name than it is to keep it.

Some Recent German Books

Sizilien: Wanderbilder von Josef Weingärtner (Herder & Co.) is a travelogue of a learned German priest and art connoisseur, who recently visited Sicily. He pays special attention to classical and ecclesiastical architecture. The neat little volume is embellished with fifteen plates.

* * *

Sieg! by M. Scharlau (Magda Alberti) continues that eminent convert's account of her return to the Catholic Church, as given in her previous volume, entitled *Kämpfe*. Like so many other converts, Magda Alberti has had to learn that, when one is received into the Church of Christ, one has not reached the end of one's struggles, because human life is a continued struggle to the end. (Herder).

* * *

Der Kritizismus Kant's, by the Rev. B. Jansen, S. J., is a clear and correct outline of the main teaching of Immanuel Kant, and can be recommended to the general reader as a very satisfactory, if somewhat condensed, exposition. The last pages, which deal with the position of Catholic philosophy in the face of modern problems, are rather technical. This is No. XII of the series "Der Katholische Gedanke;" Munich: Oratoriums-Verlag.

* * *

In a small volume, entitled *Römischer Katholizismus und politische Form* (No. XIII of "Der Katholische Gedanke;" Munich: Oratoriums-Verlag), Dr. Carl Schmitt discusses the apparently compromising attitude of the Catholic Church toward opposing philosophies, when they appear in the political forum. He thinks that in the latest conflict between stark Communism and moderate Socialism, the Church, in her ideas at least, inclines to the side of the latter.

* * *

Johann Peter Hebel (1760-1826) is a German poet whom, despite the cordial recommendation of his work by Goethe, his people do not honor as much as he deserves. The main rea-

son probably is that his poems are written in the South German dialect known as Alemannisch. His *Alemannische Gedichte* were translated into High German by Reinick. His popular tales, written in High German, are among the best in the language. That Hebel, though he was a Protestant minister, is highly regarded by Catholics, may be seen from the fact that Herder & Co. of Freiburg have lately issued a selection of his writings (*J. P. Hebel, Gedichte, Geschichten, Briefe*), arranged by Dr. Ph. Witkop, with "Bemerkungen zur alemannischen Mundart" and an "Alemannisches Wörterbuch" by Dr. Adolf Sütterlin. The neat little volume has the additional attraction of reproductions of some of the original drawings made for the *Alemannische Gedichte* by Ludwig Richter.

* * *

Fr. Wilhelm Eberschweiler, S. J., whose life Fr. Walter Sierp, S. J., narrates in the latest volume (*Ein Apostel des inneren Lebens*) of the collection "Jesuiten: Lebensbilder grosser Gottesstreiter," was not a "Gottesstreiter" in the ordinary sense, but a saintly religious, who spent most of his years in training students and novices for the Society of Jesus. His life is marked by a constant and intimate union with God and shows that there are still saints living in the Church. (Fr. Eberschweiler died Dec. 23, 1921, at the advanced age of 84). His fidelity to God and to the rules of his order extended to the smallest detail and is truly edifying. (Herder & Co.)

* * *

Father Joseph Braun, S. J., to whom we are indebted for the excellent *Liturgisches Handlexikon* recently noticed in this magazine, has now, in collaboration with Fathers K. Brust, Aug. Deneffe, H. Dieckmann, Fr. Hurth, Herm. Lange, and H. Lennerz, all professors of theology in the Jesuit College of St. Ignatius at Valkenburg, Holland, prepared an equally thorough and useful reference work on dogmatic theology. It is entitled *Handlexikon der katholischen Dog-*

matik, and covers the entire field of dogmatic theology in short, alphabetically arranged articles, which give all essential information on each topic, together with a brief statement of the *status quaestionis* on controverted subjects, such as the mode of operation of efficacious and sufficient grace, the relation of grace to free-will, etc. The compact little "dictionary" is intended mainly for the use of students of theology, but it will be of use also to many others who wish to inform themselves rapidly and at a glance on some dogmatic topic. There is a helpful "Verzeichnis lateinischer Termini" to facilitate the use of the book by those who are more familiar with the Latin terminology of the science. (Herder & Co.) * * *

Fr. Erich Przywara, S. J., in a booklet entitled *Gott* ("Der Katholische Gedanke," Vol. XVII) investigates the idea of God, with which modern philosophy is replete. There is a sighing among men to-day, as there was among the pre-Christian pagans. Will the answer be the same now as it was at the advent of Christianity? Is God "in us or above us"? Many have been the conceptions of God in the history of thought. They may be looked on as types of "God-in-us." But the well-considered "God-in-us"—is it the way to the "God-above-us"? God is not a mere negation, He is a true personality above us. The paradox of God in the world, the unseen in the seen, the perfect in the imperfect, is most fully realized in Christ, who combines the attributes of God and creature in one Person. The mystery of the far and near is solved through the "Christ-in-me" of St. Paul. In the mystic body of Christ, the Church, all are united in Christ, while still remaining different members. (Munich: Oratoriums-Verlag). * * *

Dom Germain Morin's *Mönchtum und Urkirche*, published as No. III of the excellent series of Catholic booklets known as "Der Katholische Gedanke" (Munich: Oratoriums-Verlag), is a German translation of the French book well known to us in its

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English version, *The Monastic Ideal*. In it the learned author outlines the primitive ideals of monasticism in their intimate relation to the early Christian belief and practice, and shows their value for the present age. The booklet makes splendid spiritual reading for religious, especially for members of the Benedictine Order.

* * *

Three timely booklets (*Christus-Bücher*) have issued from the Mission Press at Steyl: *Jesus die Sehnsucht der Menschheit*, by Dr. Edmund Kalt; *Jesus Christus, der Erlöser*, by Otto Cohausz, S. J., and *Eucharistie u. Menschwerdung*, by Dr. F. Mack. The books are designed to carry out the great Apostolic programme of restoring all things in Christ. They are popular in tone, filled with interesting doctrinal and historical information, and well adapted to foster that deep reverence and personal attachment to Christ, the King, which our present gloriously reigning Pontiff has so much at heart. The incisive and potent force of the Eucharistic Christ for thorough-going social betterment is especially well described in Dr. Mack's opuscle. (Techny, Ill.: Society of the Divine Word).

* * *

Emile Baumann's *Saint Paul*, which created a sensation in France last year, has not yet been translated into English, but a German version makes it accessible to many who have no French. This translation is by Marie Amelie Freim von Godin, and, we are assured by competent critics, does full justice to the original. Baumann's monograph has justly been compared to an epic. His purpose is to describe the life and work of the great Apostle of the Gentiles, not for the professional theologian, nor for the student of com-

parative religion, but for the man in the street. It is agreeable to be able to say that the book is based entirely on authentic sources and is both orthodox and highly interesting. It presents a synthetic picture of St. Paul's character and personality and can be unreservedly recommended. We do not remember ever having read a book that brought the Apostle so near to us and enabled us to understand his life and writings so well as this one. The German translation is published by Kösel and Pustet of Munich.

* * *

Gottgeheimnis der Welt, by the Rev. Erich Przywara, S. J., is the substance of a series of three addresses delivered to Catholic students. It ranges over all phases of modern intellectual endeavor,—the youth movement, the liturgical movement, phenomenology, Patristic and Scholastic thought in their relation to modern philosophy, etc. The whole is very suggestive and interesting as showing what German students are offered in the way of open lectures. (No. VI of "Der Katholische Gedanke;" Munich: Oratoriums-Verlag).

* * *

Das Wesen des katholischen Menschen, by the Rev. P. Lippert, S. J., is a philosophical examination of the ideals of the genuine Catholic. The exposition is well done and the treatment quite original, more so than the very ordinary chapter headings would lead one to suspect. The booklet forms No. IV of the series "Der Katholische Gedanke," published by the Oratoriums-Verlag of Munich.

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Quaracchi, 1877-1927

We are indebted to our esteemed friend, Rev. Fr. Edwin Auweiler, O. F. M., of the Collegium Scriptorum of Quaracchi, for a reprint, in pamphlet form, of his valuable paper, *Quaracchi: 1877-1927*, originally published in No. 2 of the *New Scholasticism*. He sketches the foundation and development of the famous Collegio di San Bonaventura, to which we are indebted for the standard edition of the *Opera Omnia* of St. Bonaventure, a work which has successfully stood the scrutiny of the most exacting modern critics, ten big volumes of the *Analecta Francicana*, forty-six volumes of the *Acta Ordinis Minorum*, nineteen volumes of the *Archivum Franciscanum Historicum*, etc., and which is now busily engaged on a critical edition of the *Summa Theologica* of Alexander of Hales, and on the preliminary labors for a definitive edition of the writings of Ven. John Duns Scotus.

The Quaracchi editors, Fr. Edwin tells us, have come to the firm conviction that all the Scholastics must be re-edited anew from the best manuscript exemplars, before their teaching can be adequately interpreted in the light of modern scientific progress. That Neo-Scholasticism need not fear a comparison of its teachings with those of Kant and other modern philosophers, is graphically set forth as fol-

lows: "Certainly modern philosophy, which so seriously delves into the hazy significance of such monstrosities as 'projiciency,' 'advenience,' 'againness,' and 'gotogotherness,' has little reason to shudder at the 'aliquitas,' 'Soeratitis,' 'haecccitas,' or even the 'praedictio in quale' of the Schoolmen. They, at least, were honestly convinced of their having something to offer to the bewildered human mind; they perfected a precise and universally accepted terminology and, by means of it, they said their say quite understandably to any honest seeker. What our moderns let loose upon a helpless world is all too often mere verbal froth floating in a vacuum; unconvincing because without substance or personal conviction. It is in very truth the 'chimaera bombilians [bombinans?] in vacuo' of that early scoffer at Scholasticism, sly, old Erasmus of Rotterdam."

The F. R., which was founded thirty-three years ago, when the Collegio di San Bonaventura was in its early stages, has followed its development with profound sympathy and admiration, and trusts that its golden jubilee, which this brochure of Fr. Edwin's so fittingly commemorates, will open a new era of scholarly achievement, even more splendid, if that be possible, than the one which is just coming to a close.

Notes and Gleanings

That the *Scholastik* (quarterly; Herder) is continuing to fight in the forefront of the battle line for Christian thought, can be seen at a glance from the topics treated in the three main articles of the latest issue (Vol. II, Heft 2): Aseeticism and Mysticism, Natural Rights, Christ in the Gospel of St. John. The speculative trend of the review is profounder than the reading we are accustomed to in this country. But it is all the more desirable that *Scholastik* should take a firm hold on minds here and gain many readers. Our future depends very much on our acquiring a deeper insight into the principles of Catholic philosophy and theology. Our rapid growth so far has been in length and breadth rather than in depth; without the latter we shall lack the necessary firmness to withstand the storms that Christian civilization must encounter in order to regain its proper vitality and influence.

The report that the British Labor Party supports birth prevention as a measure of social reform, is declared to be untrue by a correspondent of the London *Catholic Times* (No. 3100), who writes: "The Labor Party as such does nothing of the kind. Some members of the Party may, as some members of the Tory and Liberal parties do, but not the Labor Party. As a great number of Catholics are members of the Labor Party, the statement that it advocates birth prevention is a very serious and damaging one. As a member of the Labor Party, and a Catholic, I protest."

Under the title *Myth and Constantine the Great* (Oxford University Press), Vaehel Burch, D. D., publishes a learned study of several of the legends which, passing for history, have attached themselves to the name of the Emperor Constantine. The author traces these legends to their sources and inquires into the motives which led to their composition. The first of these legends is that of Constantine's

baptism; others concern aspects of his connection with Constantinople and his alleged prowess as a builder of churches, as a confuter of Jewish disputants, and as an orator and Christian apologist. The net results of Dr. Burch's researches, which are of an erudition which few who are not specialists can be expected to appreciate thoroughly, is to deprive Constantine of many virtues and qualities with which interested writers have sought to invest him, and to show how much that was attributed to him is the fruit of an elaborate process of conscious myth-making.

A leaflet, "No Flowers, Please!" is now to be seen with Catholic publishers. It suggests that, instead of expensive flowers being sent to the funeral of a dead friend, Masses be offered for the repose of his or her soul. To make the carrying out of this idea practical, a Mass card has been printed, on which the number of Masses to be offered can be written. This is a truly Catholic way of honoring a dead friend and of sympathizing with the relatives. A pageant of flowers at a Requiem Mass gives a pagan impression and takes away from the solemn reality which the liturgy expresses. Surely the thought of the Church should inspire Catholics on these occasions. At Masses for the dead the altar is denuded of flowers. They should not then be laid on the coffin. It is to be hoped that by and by the Mass card will replace the floral sheaf.

Unkindness is the mother of hatred. We wonder at the terrible manifestations of hatred that the whole world seems now to be exhibiting. A generation ago it was not so. Then the world was congratulating itself on the thought that at last civilization had conquered hatred and intolerance. We know now that there is still a long road to travel before we reach that goal. What was it that set us back? The manufactured unkindness of the Great War, which made hatred a merit and put patriotism above all virtues.

It will be a long time before we unlearn the Great War's evil lessons; but we can at least begin by cultivating kindness in ourselves, often thinking of the truth Jesus Christ came to teach: that we must love God with all our hearts and our neighbors as ourselves.

Mr. Montague Summers, a non-Catholic, says in his recent book, *The Geography of Witchcraft* (London: Kegan Paul): "Unhappily it cannot be denied that Satanism is practiced in England at the present day. The Black Mass is said in London and in Brighton—and I doubt not in many other towns, too—under conditions of all but absolute secrecy. The tabernacles of London churches, moreover, have been robbed of Hosts in circumstances which admit of no other explanation."

The writer recently saw a letter written by a priest who had left the Church and married. These cases are not numerous, but there are some. Usually the unfortunate men, despite their education, lead miserable lives, in a battle with poverty. But this man had prospered. Too proud to make amends for the evil he had caused, nevertheless he admitted in his letter that he was unhappy. "Good God!" he said, "all the millions a man can make and all the honors in the world are not worth one hour at the altar!" Made for God, we cannot be happy without Him. Pray for this fallen priest, that his pride may no longer stand in the way of his return to duty.—*Denver Catholic Register*, Vol. XXII, No. 43.

The first congress of the Confédération Internationale des Sociétés d'Auteurs et Compositeurs Dramatiques was recently held in Rome. About 150 authors and dramatists representing eighteen nations gathered to examine the problem of the standardization of copyright laws upon the model of the Berne convention, which is to be revised next October. The congress expressed the opinion that the copyright law should be extended to at least fifty

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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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years after the death of the author, that collaboration should be considered indivisible, and that the law should be applied for fifty years after the death of the last surviving collaborator. Moreover, authors of music and poetry are to be considered together as collaborators, and foreign works should receive the same copyright protection as national works in any country.

Llewelyn Powys, the author of *Black Laughter*, has written an account of his visit to America. The book is entitled, *The Verdict of Bridlegoose* (derived from a character in Rabelais), and there are many things in it that ought to interest sane Americans. For instance, this amusing description of a meeting of the "Daughters of the American Revolution:" "The 250 members who made up his audience all stood up and began to recite, like a set of Sunday School children, a patriotic hymn, and at a given moment thrust out long arms in the direction of the American flag. I was, I must confess it, a trifle taken aback. Here was a gathering of women who were probably the leaders of society in this particular neighborhood, and yet they apparently felt no misgivings at taking part in so provincial a display. When I considered the intellectual aridity, the lack of taste, capable of producing such a ceremony upon such an occasion, I could only gasp. Yet the expression of these female faces, as they pointed at the Stars and Stripes, just as savages might point at the totem of their tribe, has remained always in my memory, to remind me when I grow unduly optimistic, of the unenlightenment which lies like a miasmatic mist in the way of any charming and tolerant civilization."

"There are too many special weeks," said the District of Columbia Board of Education in establishing a policy against letting schools observe any but long honored and cherished holidays. It was found that observance of special weeks was interfering with the school work.

Current Literature

—A useful and timely pamphlet is *Confirmation: God's Forgotten Gifts*, by Katherine Byles, which aims to counteract the neglect of this important Sacrament by the thought that the coming of the Holy Ghost was the great consolation which Christ promised to His grief-stricken disciples when, at the Last Supper, He told them that He was about to leave them. The Confirmation of each individual Catholic is the historic fulfilment of the divine arrangement by which the Paraclete takes the place of the departed Saviour. The pamphlet is a good one to put into the hands of children and adults preparing for the reception of this Sacrament. (New York: The Paulist Press).

—The third English edition of Fr. Fructuosus Hockenmaier's (O. F. M.) useful booklet of instructions and devotions, *Confession Made Easy*, has been adapted to the requirements of the New Code of Canon Law and otherwise carefully revised. The German original has had the enormous sale of 200,000 copies, and there is no reason why the English version should not sell at least as well. (Teehny, Ill.: Mission Press of the Society of the Divine Word).

—*The Ex-Nun*, by Father Will W. Whalen, is the story of a bright Catholic girl, who enters a convent and feels happy there, but in consequence of circumstances entirely beyond her control, is compelled to discard the veil and return to the world, where, though unhappy at first, she soon finds that she has a mission marked out for her, in which she can do more good than she could have done had she remained in the convent. The book is well written and teaches a lesson which the reader will not easily forget. (B. Herder Book Co.)

—*The Catholic Church and the Appeal to Reason* (Calvert Series), by Leo Ward, is an admirably clear and concise statement of the reasonableness of the claims of the Catholic Church.

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The ground is prepared by a discussion of the general implication of reasonableness. This is then applied to the realms of the divine and the human, the natural and the supernatural, which are delineated in their proper inter-relation. Finally the Gospel evidence of the claims of Christ and the Church are unfolded simply and lucidly. The book aims primarily at clearing up ideas in the minds of non-Catholics. Most Catholics, too, can read it with profit. If the ordinary Catholic took this attitude, the practical ease for Catholicism would look much stronger to the child of the world. (Macmillan).

—*Catholics and Divorce*, by the Rev. Herbert Thurston, S. J., is a new, revised and enlarged reprint of a former pamphlet, *Why we Resist Divorce*, which went out of print some years ago. The pamphlet is fully documented. Statistics from Europe and America show the disastrous effects of divorce, and those who wish to have at hand reliable figures on which to base

their arguments, will find this pamphlet useful. (English Catholic Truth Society; St. Louis, Mo.: B. Herder Book Co.)

—*Birth Control: Its Medical and Ethical Aspects*, is a product of joint authorship, being by a doctor and by a priest. It deals with the subject under four main headings: in relation to racial and population problems; the practice as it affects the individual and the family unit; its medical aspects; its moral aspects. It contains also a useful bibliography. (English Catholic Truth Society and B. Herder Book Co.)

—A volume of papers edited by Dr. P. Guilday under the title *Church Historians* deal with Eusebius, Orosius, Bede, Ordericus Vitalis, Las Casas, Baronius, Bollandus, Muratori, Möhler, Lingard, Hergenröther, Janssen, Denifle, and Ludwig von Pastor. These papers were read at the 1925 meeting of the American Catholic Historical Society, and the editor publishes them

with a brief foreword, which must be read in order not to form a wrong opinion of the rather heterogeneous collection. The different essays are of unequal merit, but in their *ensemble* contain much valuable and useful information which the student would have to grub for a long time were he to go to the sources himself. The neatly printed volume is a real enrichment of our English Catholic literature, and a copy of it should be in every library. (P. J. Kenedy & Sons).

—*Plain Talks on Marriage*, by Fr. Fulgence Meyer, O. F. M., is an elaboration of the conference which the author, a well-known Franciscan missionary, is wont to address to married men and women at missions. He speaks very plainly indeed, but in a way that cannot give offence except to those incurably affected by the moral cancer against which he so strongly inveighs. Fr. Fulgence does not try to hide or palliate the fact that numerous Catholics, especially of the more prosperous class, abuse the holy state of matrimony in a most shameful manner. His book will prove helpful especially to priests who wish to combat this terrible evil. (Cincinnati, O.: St. Francis Book Shop).

—Dr. Nicholas Gühr's dogmatic and ascetical commentary on the *Dies Irae: The Sequence of the Mass for the Dead*, has been translated into English by the Rev. Joseph J. Schmit. The work, after a brief introduction, gives the text of the "Dies Irae" in Latin and English and then interprets it stanza by stanza in a manner which both satisfies the scholar and furnishes splendid matter for devotional reading and meditation. The translation is faithful and reads smoothly. The work deserves high recommendation. (B. Herder Book Co.)

—*A Vade Mecum for Nurses and Social Workers*, by the Rev. Edw. F. Garesché, S. J., has appeared in a revised edition, with new material in each division. The book is a compact and convenient manual of reflections, re-

mindings, instructions, devotions, and prayers for Catholic nurses and social workers and has proved of great help to many of them in their vocational and spiritual life. We cordially recommend the second edition, as we recommended the first. (Milwaukee, Wis.: The Bruce Publishing Co.)

—*Sodalities for Nurses*, by Father Edw. F. Garesché, S. J., is a manual for directors and prospective directors of nurses' sodalities, showing the advantages of establishing such sodalities, the manner in which they should be conducted, and their ultimate aim. The book contains many practical suggestions. (Milwaukee, Wis.: The Bruce Publishing Co.)

New Books Received

The Pale Galilean. By Raymond T. Feely, S. J. (Path of Gold Series). 88 pp. 16mo. San Francisco, Cal.: Ecclesiastical Supply Association, 328 Stockton Str. 85 cts.

Brennender Dornbusch. Vorträge zur Lebensgestaltung im Geiste des Evangeliums von Dr. theol. Robert Linhardt. Zweiter (Schluss-) Band. Der Pflügstkreis. 155 pp. 12mo. Herder & Co. \$1.30 net.

Encyclicals of Pius XI. Introduction and Translation by James H. Ryan, of the Faculty of Philosophy of the Catholic University of America. xvi & 248 pp. 12mo. B. Herder Book Co. \$2.25 net.

Die Sedemnt eines bedrängten Volkes. Von der nationalen zur religiösen Unterdrückung in Südtirol. Nach authentischen Dokumenten dargestellt von Athanasius. 104 pp. Svo. Innsbruck: Marianische Vereinsbuchhandlung, Maria Theresienstr. 40. (Wrapper).

The Man Who Saw God, or, The Asceticism and Mysticism of St. Francis of Assisi. By Antony Linneweber, O. F. M. 152 pp. 16mo. Illustrated. San Francisco, Cal.: St. Boniface Friary, 133 Golden Gate Ave. \$1.25.

Carmel: Its History, Spirit, and Saints. Compiled from Approved Sources by the Discalced Carmelites of Boston and Santa Clara. 2nd edition. xiv & 374 pp. Svo. P. J. Kenedy & Sons. \$3.20, postpaid.

Marienerlehrung und religiöse Kultur. Neun kurze Marienpredigten von Dr. Josef Weingärtner, Propst von Innsbruck. Mit einem Titelbild. x & 67 pp. 16mo. Herder & Co. 55 cts. (Wrapper).

Der heilige Dominikus. Von Heribert Christian Scheeben. Mit einem Geleitwort von Angelus Walz O. P. Mit drei Bildern. xiv & 459 pp. Svo. Herder & Co. \$3.75 net.

A SPRINKLE OF SPICE

We, wife and I, were out driving the other day and had occasion to pass a farmer's wagon drawn by a team of mules. Just as we passed the wagon the mules, slightly frightened, turned their heads toward us and bawled out in a rather friendly greeting.

I said to the wife: "Relatives of yours, no doubt?"

She replied: "Yes, by marriage."

In a remote country village a new letter-box had been put up. This caused much comment among the village children who gathered round to discuss what it could be.

"I think it belongs to the doctor or the squire," said Billy Jones.

"Can't yer see it's by the church, so it must be the rector's," remarked another lad.

"Get out!" said another boy, the smartest one of the crowd, "it ain't the rector's—read what it says on it, 'No collection on Sundays.'"

"Old-timer," in the *Central China Post*, referring to a unionistic gathering at Shanghai (Protestant Mission Conference), says: "The most striking event in connection with this conference which dwells in my memory was the taking of its photograph. A huge staging had been constructed of bamboo some fifteen tiers high, and on to this all the members were packed. But just as the photographer was about to press the button, the erection lifted up its hind legs and, tipping forward, emptied its whole load to the grass. Such a spread of the Gospel had never before been seen in Shanghai, and to make the thing still more ridiculous, the first men on their feet struck up: 'Praise God, from whom All Blessings Flow.'"

Dad's favorite expression was "holy smoke"; it served as an ejaculation, or an expletive, and was frequently used. One Sunday Dad took brother Joe, aged five, to church with him. It was Joe's first visit. After Mass there was benediction. Joe watched the ceremony with great interest; he seemed particularly impressed with the censor and the incense arising from it. "Dad," he whispered into his father's ear, "is that the holy smoke machine?"

An elderly couple were visiting the cemetery. The wife wandered ahead of her husband.

On one tombstone she saw the words, "Tempus Fugit" ("Time Flies"), and remembered that the same words were on their old clock at home.

She called to her husband: "Here's the grave of the man who made our clock."

A jackass is a man who says if he could live his life over again he would live just as he has been living.—*Atchison Globe*.

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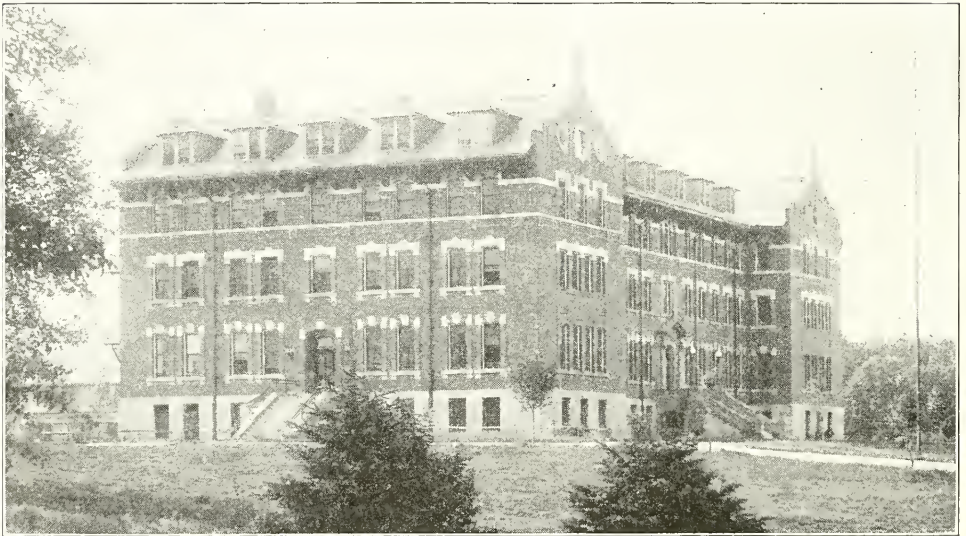
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The Fortnightly Review

VOL. XXXIV, No. 15

ST. LOUIS, MISSOURI

August 1st, 1927

Daniel Dunglass Home, the Spirit Medium, and His "Manifestations"

Daniel Dunglass Home (1833-1886) is perhaps the most notable, and certainly the most romantic, of all human oddities who in the course of the past seventy-five years have claimed the name of "medium." This Scottish youth, of New England nurture, with no education worth speaking of, no occupation and no means, moved freely in the best society in Europe, was patronized by kings and emperors, twice married into the highest of the Russian nobility, was regarded as a portent by men of scientific eminence, and introduced the only note of discord into the married life of the Brownings.

Home's English *séances* fall into four series—the first in 1855, the second in 1860-1, the third (which we may call the Adare series) from 1867 to 1869, and the last in 1870. The third was the most important, being the longest, the richest in remarkable incidents, and the only one of which a complete contemporary record was made of each "manifestation" as it occurred. The Earl of Dunraven (then Viscount Adare, a young man of twenty-four) had become acquainted with Home and took a great liking to him. From November, 1867, to July, 1869, the two men were on very intimate terms, living in the same rooms and traveling together on the Continent. During that period "manifestations" were of almost daily occurrence, and were carefully noted down by Lord Adare for the information of his father, who was keenly interested in Spiritism. The record had to be kept private, with the result that hitherto our knowledge of the incidents has been derived at second hand from those who have been allowed access to

the diary and from the Master of Lindsay (afterwards Earl of Crawford), whose account of the *séances* was composed some years afterwards and is undoubtedly inaccurate in material particulars. Now, however, lapse of time has enabled Lord Dunraven to release his diary, and we have the best evidence there is upon the case of Home. (*Experiences in Spiritualism With D. D. Home*. By the Earl of Dunraven. Glasgow: Robert Maclehose).

A considerable proportion of the diary is made up of Home's "trance" communications from alleged spirits. They look like the usual "prophecy-ings" and "speaking in tongues" that are symptomatic of certain neuropathic states, but they may equally well have been deliberate humbug. Lord Dunraven himself always regarded them as worthless. He was interested in the physical phenomena only, which he is satisfied were genuine, and which he describes in a matter-of-fact way and with a considerable attention to detail. Most of these were the common stock-in-trade of the medium—raps, furniture-moving, and "levitations." There were no "apports" and only traces of "materialization." But in three respects Home was exceptional among mediums, if not unique;—*viz.*, for his elongations, his handling of live coals, and his supposed passage in mid-air from one third-floor window to another. Of the first two it need only be said that, though puzzling, they are not necessarily beyond the range of trickery. To the third, the most celebrated and controversial of all Home's exploits, there is the objection that no one *saw* Home make the perilous passage. Lord Dunraven says that Home

left him and the Master of Lindsay and went into an adjoining room, where they could hear the window being opened. Presently Home appeared at their window and stepped into the room again. Did he really pass from one window to the other? The incident, as the diary reveals, took place about 9 o'clock on a *moonless* December night in the 'sixties, in an *unlighted* third-floor room, that is, in well-nigh complete darkness!

It must be admitted that most of the "manifestations" recorded by Lord Dunraven took place under more satisfactory conditions, and are hard to explain away. It is more likely that the observer should have been deceived than that the things should have happened. No controls were imposed, and the observer was a very young man, whose undoubted conscientiousness could not make good his lack of training in scientific methods. On the other hand, it is relevant to consider Home's character and antecedents. The favorable impression he made on many was by no means universal. In spite of his ostentatious refusal to take payment for *séances*, Home was the only "medium" who ever made "mediumship" a paying proposition. But at the time the Adare *séances* began, this interesting young man happened to be in rather low water. His first wife (a wealthy Russian lady) had died some years before and her family had taken legal steps to prevent Home from getting her property. Presently, however, a well-to-do but ignorant old widow, Mrs. Lyon, fell under his spell and conveyed to him the bulk of her fortune, retaining only a life interest in part of it. However, she very quickly rued her bargain and instituted proceedings against Home, alleging that he had obtained the gift by means of pretended communications from her dead husband. Lord Dunraven's book contains no record of this contemporary matter, though there is a significant gap in the summer of 1868 corresponding with the final stages of the litigation. Home lost his case, but within three years he married a second Rus-

sian heiress—receiving, as he had received before, handsome wedding presents from the Tsar, whereby he was set up for life and relieved from the fatigues of mediumship. At any rate, his "spiritual" powers seem thenceforth to have remained in suspense.

* * *

In delivering judgment in *Lyon v. Home*, Vice-Chancellor Giffard said: "It is not for me to conjecture what may or may not be the effect of a peculiar nervous organization, or how far that effect may be communicated to others, or how far some things may appear to some minds as supernatural realities, which to ordinary minds are not real. But as regards the manifestations and communications referred to in this cause, I have to observe . . . that the system, as presented by the evidence, is mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish, and the superstitious; and on the other to assist the projects of the needy and of the adventurer."

These wise words are the conclusion of the whole matter. Home's phenomena have never been satisfactorily explained, but Science has no time to waste upon the investigation of freaks produced by one whose history suggests him to have been an impudent humbugger.

Dr. E. Krebs in his little treatise *Die Protestanten und Wir*, which constitutes Vol. IV of "Der Katholische Gedanke," discusses the different factors that divide, and also those that are apt to bring together, Catholics and Protestants, especially in Germany. He emphasizes the need not only of praying for our separated brethren, instructing them when an opportunity offers, and giving them a good example, but also of trying to know them better and understand their piety, and upon this basis of a better understanding to establish a deeper love and confidence than has hitherto existed between them and us. (Munich: Oratoriums-Verlag).

The Diplomatic Relations Between the U. S. and the Papal States from 1848 to 1868

By William Franklin Sands, Washington, D. C.

The author of an essay¹ entitled, "The United States at the Court of Pius IX," which appeared in the *Catholic Historical Review* in 1923, says: "The diplomatic relations between the United States and the States of the Church covered a period of twenty years, and with two exceptions the matters arising between the two governments were for the most part episodes that called for no sustained, uniform policy on the part of either."

This essay was a historical sketch of a period not known to most of us today. It is true that there was no continuing diplomatic policy and no occasion for it, but there was very distinctly a policy evident in the series of instructions issued by our Secretaries of State to American diplomatic officers at Rome, from 1848 to 1868; a policy of great importance to us today and well worth reviewing.

Our Secretaries of State, particularly James Buchanan and William H. Seward, lost no opportunity to impress upon the papal government, in the name of "the President and the people of the United States," certain principles of our government, "so that there may be no mistake or misunderstanding on this subject;" the Pope and the Cardinal Secretary of State lost no opportunity to point out their understanding and approval of those principles, and missed no occasion to wish America well in more than the usual polite language of diplomacy. One realizes from consecutive reading of the reports of American ministers during this period, that our government wished the Pope to know American ideas concerning religion, and that the Pope did know, understood, and approved. Though the American minister was accredited to the Pope only as to a temporal ruler, the Pope himself could never forget that he was Pope in the first place, and only in the second place a reigning sovereign. When he discussed affairs of interest

to his government and ours, he discussed them as any other ruler would, of course; but in doing so, he could not speak one way as a ruler and another way as Pope; he would necessarily fit what he said as ruler to what he would have said as Pope. He always and on every occasion gave marked approval to American ways and American ideals, and—what any other ruler could not very well do,—he blessed them.

Both Buchanan and Seward, while they give the ministers at Rome discretion as to the manner and time of presentation, are very insistent that two points shall be made plain to the papal authorities: (1) just what is the attitude of the United States towards religion and (2) just what is the attitude of the United States towards interference with the domestic concerns of other countries.

In connection with the former principle, Buchanan (afterwards President of the U. S.), says in his very first instruction to the first American diplomatic officer sent to Rome: "There is one consideration that you ought always to keep in view in your intercourse with the papal authorities. Most, if not all the governments which have diplomatic representatives at Rome, are connected with the Pope as the head of the Catholic Church. In this respect the government of the United States occupies an entirely different position. *It possesses no power whatever over religion.* All denominations of Christians stand on the same footing in this country, and every man enjoys the inestimable right of worshipping his God according to the dictates of his own conscience. Your efforts, therefore, will be devoted exclusively to the cultivation of the most friendly civil relations with the papal government, and to the extension of the commerce between the two countries. You will carefully avoid even the appearance of interfering in ecclesiastical

questions, whether these relate to the United States or to any other part of the world."

In 1861, when efforts were being made to commit the papal government, or the Pope as head of the Church, to a definite expression on one side or the other in our Civil War, Cardinal Antonelli, Secretary of State at Rome, speaking privately to the American minister said: "The Catholics of the United States, as Catholics, as a Church, will take no part in the matter; it would not be proper for them to do so. As citizens, I have no doubt that they will all feel great concern at your internal dissensions." The Cardinal added: "You are aware that the government of His Holiness concerns itself mainly with spiritual matters, but we are all supporters of law and order everywhere."

Secretary Seward, instructing another minister at Rome in 1862, uses the following language, after four years of continuous and close diplomatic relations with the Pope's government: "This government has not now, it seldom has had, any special transaction, either commercial or political, to engage the attention of a minister at Rome. Indeed, until a very late period, the United States were without any representation at that ancient and interesting capital. The first colonists in this country were chiefly Protestants, who not merely recognized no ecclesiastical authority of the Pope, but were very jealous lest he might exert some ecclesiastical influence here which would be followed by an assumption of political power unfavorable to freedom and self-government on this continent. It was not seen that the political power of the Catholic Church was a purely foreign affair, constituting an important part of the political system of the European continent. The opening of our country as an asylum to men of all religions as well as of all races, and an extension of the trade of the Union, in a short time brought with them large masses of the faithful members of that Church of various birth and derivation, and these masses are continually

augmenting. Our country has not been slow to learn that while religion is with these masses, as it is with others, a matter of conscience, and while the spiritual authority of the head of their Church is a cardinal article of their faith, which must be tolerated on the soundest principles of civil liberty, yet that this faith in no degree necessarily interferes with the equal rights of the citizen, or affects unfavorably his loyalty to the republic. It is believed that ever since the tide of emigration set in upon this continent, the head of the Roman Church and States has freely recognized and favored the development of political freedom on the part of Catholics in this country, while he has never lost an opportunity to express his satisfaction with the growth, prosperity and progress of the American people. . . . Just now Rome is the seat of profound ecclesiastical and political anxieties, which more or less affect all the nations of Europe. The Holy Father claims immunity for the temporal power he exercises as a right, incident to an ecclesiastical authority which is generally respected by the European States. On the other hand, some of those States with large masses in other States assert that his temporal power is without any religious sanction, is unnecessary and pernicious. I have stated the question merely for the purpose of enabling myself to give you the President's views of what will be your duty with regard to it. That duty is to forbear altogether from taking any part in the controversy. The reasons for this forbearance are: (1) That so far as spiritual or ecclesiastical matters enter the question, they are beyond your province, for you are a political representative only; (2) So far as it is a question affecting the Roman States it is a domestic one, and we are a foreign nation. . . ."

There is no doubt that the Vatican understood very clearly, during those twenty years of direct contact with our government, that the attitude towards religion expressed in these instructions is an underlying principle of our government, and did not disapprove that attitude.

An Early Friend of Poland

By Scannell O'Neill

Now that Poland has regained her place in the sun, it may interest readers to hear something concerning a forgotten friend of that nation in the early days of the last century.

This friend, Martha Elizabeth Duncan Walker Cook, was born in Northumberland County, Penn., in 1808, and died at Hoboken, N. J., in 1874. She was the daughter of Jonathan Hoge Walker [1756-1818], an officer in the Continental Army, Presiding Judge of the High Court of Appeals and U. S. District Judge, and of his wife, Lucy, daughter of Stephen Duncan.

Martha held a special place in Judge Walker's affections by reason of her precocious intellectual development. At the age of ten, the only girl in the Latin school, she sat at the feet of Dr. Brown coming her Greek Testament. Her marriage at 18 to Lieutenant William Cook, U. S. A. (Brevet Major-General, U. S. A. during the Civil War) did not hinder her advancement in the study of languages, philosophy, literature, art, and science. To assiduous and thoughtful reading she joined much originality of thought and expression, which made of her a brilliant speaker and writer. Had she sought vulgar popularity, she might, no doubt, have attained it; but she expended her energies in ways more chivalrous than worldly-wise. Thus, for a time, she edited the *Continental Monthly*, a magazine published to air the views of her brother, Robert J. Walker, Secretary of the Treasury and United States Senator, at whose home in Bordentown, N. J., she was brought into close intimacy with Joseph Bonaparte and other of the foreign celebrities then sojourning there.

About the year 1845, the Cooks removed to Princeton, N. J., in order to be near their son, a student in the famous University. Here amid the sombre atmosphere of the old Calvinistic college society, Mrs. Cook's hospitable fireside formed a center of bright and elevating mental exchange, much appre-

ciated by the professors and students. Even after a lapse of over three score years and ten, a survivor of those gatherings still spoke enthusiastically of the upward impulse imparted by minds keenly on the scent for that religious certainty which they were conscious they themselves had not yet attained.

Mrs. Cook had followed her daughter, Lucy, into the Catholic Church, and thereafter devoted all her energies to the cause of Poland and the success of its unfortunate exiles. Her masterly translation of Count Sigismund Krasinski's "The Undivine Comedy" was love's labor almost lost, appearing as it did before the Polish question had begun to interest the American people. But if her literary labors in behalf of Poland were less appreciated than they deserved to be, God, doubtless, has remembered the unwearying sympathy and charity which she lavished upon its exiles. It was to be expected that Mrs. Cook's daughter, Lucy, should find her husband among these exiles. [Lucy Cook Pychowska is known as the translator of Ozanam's "Dante and Catholic Philosophy in the Thirteenth Century."]

Among Mrs. Cook's other works may be mentioned translations from the German and French, notably "The Life of Chopin" (1863), and Görres' "Joan of Arc."

A fascinating article might be written about the various converts from the Walker family. Judge and Lucy Walker were parents of two sons and three daughters, Martha, as we have seen, becoming a Catholic, as did her husband, General Cook, and her children. In the next generation Judge Walker had Catholic descendants in each branch with but one exception. In this second generation, the eldest branch gave to the Church one of the outstanding heroes of the Mexican and Civil Wars, General William S. Walker, C. S. A. Martha's brother, Robert J. Walker, married the great-granddaughter of Benjamin Franklin, and

became the grandfather of Major-General André Walker Brewster, U. S. A., D. S. M., M. H., who entered the Church several years ago. Still another Catholic member of the family died in the service of the British government in South Africa during the World War.

New Ideas in Boy Work

The announcement of "Summer Sessions in Boy Leadership," offered at the University of Notre Dame, Ind., contains many statements to which philosophically and theologically trained Catholics must take exception. These statements are found in the "Foreword," which sets forth "the Catholic idea of boy work" and according to which, no doubt, the future leaders are to be trained. The announcement is, therefore, of importance to all interested in Catholic boy work, or, what is the same, in work with Catholic boys. Among the objectionable statements are the following:

1. There is no Catholic boy problem as such.
2. The boy problem is social and economic, not religious.
3. The loss of the true or a false religion means the same.
4. A boy should face what perhaps the man must face.
5. Catholics may properly ask service from agencies to which they contribute (f. i., from public schools, Hebrew orphan asylums, etc.)
6. It is our duty as citizens to contribute financially or by service to non-Catholic boy organizations.
7. Correct ethical standards are sufficient.
8. Lay leadership can provide the necessary religious element in Catholic boy work.
9. The hierarchy hails this neutral boy work as a new educational apostolate.
10. Pastors must grant approval, show interest and co-operation; the direction (or jurisdiction) rests with properly trained laymen.
11. According to the above principles and ideas, religion and neutral or

non-Catholic recreational work can be co-ordinated.

12. No distinctively Catholic boy work is wanted or promoted. (As sufficiently proved *in praxi*. There is not one Catholic text book mentioned in the course.)

To this may be added some statements repeatedly made at the short Boyology courses given in different cities by Brother Barnabas. They were taken from newspapers and confirmed by men who took these courses:

1. "Outside the time a boy spends at home or in school, he is left completely to himself and to the bad influence of the street," etc.

2. "The home, the Church, and the school can no longer complete the development of the boy. The need is recognized that a fourth agency (boy guidance) is necessary to bring in the fruit of the other three."

3. "Boys never go wrong if you give them a chance to go right," or, "Boys go wrong because they never had a chance to go right."

4. "Changed conditions and environment are responsible for the crime among youth."

5. "Boy guidance devolves very naturally upon laymen, because they are better situated than clergymen."

6. "The clergy must keep far in the background because boys are shy of them."

Some of these statements are objectionable and all of them are wrong. The entire movement is growing dangerous and ought to be corrected by the hierarchy.

At short intervals one hears news that the "movies" are about to be uplifted. Does it ever actually happen? It does not. The movies to-day, if the accounts of those who frequent them are to be believed, are as bad as they have ever been, and in more than one way they grow worse. Has the threat of censorship purged them of their old frank carnality? Perhaps. But in place of it there is only imbecility.—H. L. Mencken.

Lay Participation in the Mass

Holy Mass enables all of us to enter actively into the Sacrifice of Christ; hence, if we are to obtain its benefits in their fullness, we must have an understanding not only of its general significance, but also of the action of the Mass, so as to enter into it with the conscious intention of offering ourselves in union with Christ. Such is the theme of *My Sacrifice and Yours*, by Dom Virgil Michel, O. S. B., a neat pamphlet which forms a welcome addition to the "Popular Liturgical Library." In nine short chapters the Holy Sacrifice is treated from the standpoint of active participation by all the faithful. Combining practice with doctrine, hints are scattered throughout the pamphlet, indicating just how the laity should unite with Christ and His priest in offering the Sacrifice: "While bread and wine are being offered, all should consciously offer themselves with the gifts which represent their persons" (p. 31). At the Consecration, "Christ has identified Himself with our oblation, has entered truly into that [replaced that?] which we designated as meaning ourselves" (p. 39). After the Consecration, we ask God to "accept the full oblation of the Mass, namely, Christ and us with Him" (p. 42). "Communion is the natural and logical consummation of the part the people take in the Sacrifice of the Mass" (p. 51).

Its forceful plea for the active participation of all the faithful in the Sacrifice of the Mass and its practical suggestion to the same effect; its clear explanation of the progressive action and prayer of the Mass; the simplicity of its style and neatness of make-up,—all these are reasons sufficient for recommending this booklet to a prominent place in every Catholic home. It will be a powerful help towards making the Mass a living and life-giving thing, an oft-repeated but ever-new event in the spiritual life of every Catholic. Thus only will the Holy Sacrifice become in all its fullness, "the true means of uniting the members of Christ ever more closely to Him, the divine Foun-

tainhead of their life" (p. 62). (The Liturgical Press, Collegetown, Minn.)

A. E. W.

"The Father of the Church in Tennessee"

This is, as the subtitle explains, an account of the Life, Times, and Character of the Rt. Rev. Richard Pius Miles, O. P., First Bishop of Nashville, by that well-known Dominican historian, the V. Rev. V. F. O'Daniel.

Bishop Miles (1791-1860) was the first American bishop wholly educated west of the Allegheny Mountains, the first chief pastor of Tennessee, one of the first band of young men in Kentucky or the West to study for the priesthood, a member of the first band of novices that entered the Dominican Order in this country, donned the habit, made religious profession, and received the sacred ministry. He taught for twenty years in the first Catholic college in Kentucky, was co-founder of the first Dominican Sisterhood in the U. S., the only American bishop appointed to a diocese without a church, rectory or priest.

Fr. O'Daniel has written a deeply interesting story from authentic sources and thus added another to the series of monographs that must be written before we can expect a solid and comprehensive history of the Catholic Church in the U. S. He has the true historical sense and does not gloss over unpleasant facts and unedifying episodes.

Incidentally he confirms us in the impression of the unreliability of John Gilmary Shea, whose *History* is in need of a thorough revision. Fr. O'Daniel is, we believe, the first writer to call attention to the fact that one of the sources of Shea's bias was his Gallican tendency, which led him habitually to censure the Holy See, even when there was clear evidence of a desire to please the American hierarchy. (Cfr. the footnote 36 on pp. 441 sq.)

The volume is published by the *Dominicana* Press, 487 Michigan Ave., N. E., Washington, D. C.

Boyology, a Solution of the Juvenile Problem?

To the Editor:—

Will you kindly permit an old reader of the F. R. to express his opinion regarding that difficult and vexing problem, which he, theoretically and practically, has made the object of intensive study for many years? To judge from the different articles that have been submitted to the readers of your excellent paper, it appears that, as was to be expected, opinion is very much divided in this important matter. And the discussion through the medium of the F. R. is certainly good and timely, since it will help those who are, or should be, interested in the proper solution of the problem, to determine whether or not it is worth while to apply the principles of Boyology in the praiseworthy attempt to ameliorate a situation which forebodes no good for the future.

We have seen a number of supposed-ly efficacious remedies applied in past years. To name some of them, we have the Y., the Big Brothers, the various Boys' Clubs, the Scouts, etc. All of them have failed, more or less, to realize the expectations of those who sponsored these organizations. And it is to be feared that Boyology will share the fate of the rest. Why?

"The reform of the soul is the soul of all true reform," it has been said quite correctly, and for the reform of the soul a judicious, practical, sympathetic, Christian training is indispensable. Can Boyology provide this, or supplement the deficiency of it, especially if the application of Boyology principles is to be made by laymen? We fear not.

Again, the primary causes of the vexatious juvenile problem are of a moral nature, and because of this, religion is necessary, and the minister of religion is the priest, whose office it is to suggest and apply those remedies, partly material and partly spiritual, which will cure the sick soul and preserve it in good health.

It is difficult to understand (and this is not to be construed as criticism, but

merely a statement of fact) why the assistant priests in our larger city parishes will not make serious efforts to gather and keep together those young souls who, as we all know and admit, are in great need of special care and encouragement. A difficult task, it is true, yet not impossible. The question is simply this: Are our Catholic boys worth the sacrifices demanded of the priest who is big-hearted enough to undertake such noble work, not for his own glory, but for the sake of God, of the Church, and of those poor—for that they are—young souls, who rightfully belong to the Master, and whom the devil seeks to ruin for time and eternity? The work is hard, but every sacrifice made by a zealous priest in behalf of those who are more sinned against than sinning, is a blessed one, indeed. That our Catholic boys *will* respond to intelligent, kind and sympathetic treatment, is an assertion confirmed by years of experience. Why not work then, and sacrifice and fight, if necessary, for the preservation of those upon whom depends the hope of Church and country? Laymen may assist, as far as possible and permissible, but always under the direction of the priest, who must be the soul of the undertaking.

In the blessed years of a happy past, of which nothing but a consoling memory now remains, the writer did not find it hard to secure the practical co-operation of at least a majority of the parents, and if priest and parents work together, success is bound to crown the combined efforts.

A month ago, a zealous pastor of the middle West told the writer that for juvenile society work he could not depend on his assistants. And that, therefore, realizing the absolute necessity of doing something for the boys committed to his care, he had undertaken the establishment of a junior society under his personal direction. Here, then, we have a priest, who knows that the *salus animarum* is *suprema lex*, determined to make every possible sacrifice, rather than see his young people go to temporal and eter-

nal ruin. May God bless and prosper the efforts of this faithful shepherd! If this were done all along the line, there would be no need of courses in Boyology for laymen, who are called upon to do a kind of work that essentially belongs to the priesthood.

This whole Boyology movement is another admission of an unpleasant fact, *viz.*: that things are going from bad to worse, that all previous fads (for such they were, since they did not reach the *causae primariae et efficientes* of the problem) have failed, and that something must be done, and done without delay, to ameliorate a situation which has been permitted to grow into almost hopeless proportions.

(Rev.) A. B.

Immoral Books

"Who does not know that Catholics are forbidden by the general law of the Church to read immoral books—even though they are not on the Index—just as if they were?" asks the Sacred Congregation of the Holy Office in a lengthy *Instructio* (May 3, 1927) to all the bishops.

Probably a great number of Catholics do *not* know this, or, at any rate, have forgotten it. "Immoral books" are those in which the writer either systematically attacks Christian morals (*e. g.*, a novel of which the purpose is obviously to defend something opposed to sound morals, like free love, divorce, etc.) or in which he lays himself out to be nasty, describing things in a way that is calculated to excite the reader's passions or perhaps teaching him things which it would be much better he should not know.

Speaking of modern literature in general, the Holy Office does not hesitate to say that of all the evils of this age, there is none more subversive of faith and morals than those novels, stories, plays and newspapers which cater for the sensual reader.

What we need is more humor and less science.

The Doctor's Oath

Others besides members of the medical profession will be interested in *The Doctor's Oath; An Essay in the History of Medicine*, by W. H. S. Jones (Cambridge University Press). The author makes accessible to the English-speaking public (for the first time, we believe) the famous "Hippocratic oath" with its Christian variants. This oath is "an early record of those noble rules of conduct, loyal obedience to which has raised the art of medicine to the high position it now holds." It probably goes back to the great Hippocrates himself, but the first reference to it now extant occurs in one of Aristophanes' comedies, written in the fifth century B. C. The oath has passed through many variants and many languages and has influenced the art of medicine in every school and at every stage of its history. The formula is one of which any profession might well be proud. In its Christian variant it runs:

"Blessed be God, the Father of Our Lord Jesus Christ, who is blessed for ever and ever: I lie not. I will bring no stain upon the learning of the medical art . . . But I will teach this art to those who require to learn it, without grudging and without indenture. I will use treatment to help the sick, according to my ability and judgment. And in purity and in holiness I will guard my art. Into whatever houses I enter, I will do so to help the sick, keeping myself free from all wrongdoing, intentional or unintentional, tending to death or to injury. . . . Whatsoever in the course of practice I see or hear . . . that ought not to be published abroad, I will not divulge, but consider such things to be holy secrets. Now, if I keep this oath and break it not, may God be my helper in my life and art, and may I be honored among men for all time . . ."

The author discusses the nature of the oath and gives interesting extracts from the Hippocratic precepts. There is an extensive bibliography of original sources and of later commentaries.

Catholics and the Peace Movement

(From the Cleveland *Catholic Universe-Bulletin*, Vol. LIII, No. 52)

A paragraph, in *Social Justice*, by the Reverend Francis Stratmann, chairman of the peace committee of Catholics in Germany, reminds us that it is a sign of human weakness which blinds us to the cold fact that, despite the destructive war gas inventions, the vast majorities in all parties of all countries are not doing anything to prevent future wars. "This," says the Father, "will bring God's punishment. He will simply let Western civilization perish in its poison gas, plus laziness, ignorance, and false human respect."

The people do not want to think. Agitators know that, so they decry all thoughts of peace and shout patriotism up and pacifism down. Perhaps nothing will help but the opening of old wounds. Recounting some of the foolish war propaganda stories of 1917-18 will bring the shame of guilt to our faces. "A True Atrocity Story," relating the case of Fr. Feinler, chaplain, who was hounded into becoming a "pro-German traitor," running serially in the FORTNIGHTLY REVIEW, makes good reading for anyone who has reason to fear a recurrence of hysteria or warphobia.

Happily the Russian-Polish war danger blew over and the British are not saying much since the Russian government has made counter charges of espionage. A similar incident closer home would find us less sane, perhaps, and our Catholics afraid to make a stand for peace or calm deliberation. All our existing societies could well afford to give the preservation of peace and the meeting of a crisis, some thought and discussion at their conventions.

"Perils of Godless Education"

"Perils of Godless Education" is the title of an International Catholic Truth Society pamphlet composed by Father F. J. Remler, C. M., of Kenrick Seminary. The author justly blames the godless system of public school education foisted upon this na-

tion about 100 years ago by a band of Masonic conspirators, for the appalling fact that no less than sixty million Americans, the great majority of them descendants of ancestors who came to this country as Catholics or Protestants, that is, as Christians, no longer profess any religion, and for the alarming depravity that is in evidence everywhere among our young people.

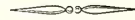
Unfortunately, our lawmakers and educators are blind to the real cause of the evils from which society is suffering and, as a consequence, are unable to apply the only efficacious remedy, *i. e.*, a return to "the only true American school system," in which religion has its proper place. A few are pleading for the introduction of religious teaching in our common schools;

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but to the carrying out of this plan there are many serious obstacles, prominent among them the fact that there exist several hundred forms of religion, of which each claims to be the true Church of Christ and to possess the only efficient remedy for the evils that threaten to engulf present-day civilization.

There is really no satisfactory solution for this serious problem, except a return of the masses to the ancient faith. If the American people persist in rejecting this solution, they are doomed to destruction, and all that the children of God can do is to warn them of the impending danger and pray that the days of tribulation may be shortened.

Fr. Remler takes what many will regard as a gloomy view of the situation; but what convinced Catholic will dare say that he is wrong, either in his principles or in the conclusions he draws from them?

The Papal Crusade Against Immodest Fashions

Pope Pius XI has inaugurated the second phase of his crusade against immodest fashions in dress, by conferring a special benediction on women who, in any part of the world, co-operate actively with the Catholic Church in re-affirming feminine purity. Encouraged by the reports of the happy effects of his denunciation of indecent fashions, the Sovereign Pontiff has decided to encourage this fight more strongly by stimulating the zeal of the women who give an example of Christian modesty. His Holiness is happy to learn of the new movement undertaken against indecent fashions, and hopes that these activities will be persevered in. He gives as an encouragement his Apostolic benediction. In an allocution addressed to young Catholic women and through them to all the women of the world Pope Pius lately declared:

"I bless you for what you have done and for what you are still going to do to conserve purity in the midst of worldliness. Unhappily there is great need that this noble virtue should be

re-affirmed in our days. There is need of healthy, courageous and just spirits ready to enter into this fight in defense of the most beautiful, the dearest and the most vulnerable of the virtues."

Let Catholics take these words to their hearts and keep them in their minds.

A Biography of the "Rembrandt-German"

In *Der Rembrandtdeutsche*, the Rev. Fr. Benedikt Momme Nissen, O. P., tells the strange story of his deceased friend, Julius Langbehn, a most singular character, author of a widely read book entitled *Rembrandt als Erzieher*, published in 1890 with the object of rousing the Germans from crass materialism and getting them to renounce the idols of commercialism and rationalism, which so many of them were worshipping. The author spoke almost as a prophet of old, and all the better elements of the nation realized that here was a man of profound insight, who loved his people and was not afraid to speak the truth.

Though all Germany was soon asking: "Who wrote this remarkable book?" Langbehn's identity remained unknown until direct and circumstantial evidence disclosed it long after his death. Under these circumstances Fr. Benedict, O. P., who, while still a layman, had been Langbehn's friend and companion for years, regarded himself no longer bound by the promise not to reveal the "Rembrandt-German's" identity. He tells the story of his life and work in the remarkable book here under review, from which it appears that Langbehn returned to the Catholic Church in 1900. The fact that the late Bishop Keppler wrote the introduction to this book, acknowledging his own indebtedness to the convert, with whom he had been in touch even before his conversion, and that he (the Bishop) himself wrote one of the most timely brochures of the century (*On True and False Reform*) at the solicitation and inspiration of Langbehn, makes this biography all the more interesting. (Herder & Co.)

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The Need of a Modern Aquinas

The F. R. has more than once echoed the wish of some of our foremost thinkers for a modern Aquinas, who would do for this age what St. Thomas did for his—namely, make a synthesis of all human knowledge from the standpoint of the Catholic faith. Father C. C. Martindale, S. J., in a recent sermon, exhorts his hearers to pray passionately that God may send "a man like [St. Thomas], who in our times, so unlike his own, will tower over the world and gather the volatile thought of man beneath his shadowing wings." At the same time the scholarly Jesuit expresses the opinion that the time for a modern Aquinas has not yet come. He says:

"The world heaps up its knowledge generation by generation, and in each generation the need reaffirms itself of one who, without sacrificing one item of the accumulated treasures of the past, shall multiply into them all that successive toilers have acquired, and order anew the doubled wealth. Even as Aristotle reached forth centuries beyond himself, and made possible and

was transcended by St. Thomas, so must St. Thomas hand forward his imperishable thought and live immortally in those successors that he would have been the foremost to invoke. But so far as I can guess, the time for such a man has not yet come. Impossible, as yet, is it to sift the gold from the dross; impossible to see clear among the mists. Our own years have seen fashion after scientific fashion change; scholars awake, sleep once again, and once again awake from the spell of one hypnotic formula upon another. Perhaps we first should pray for masters in each department: men who impose themselves, one in psychology, another in history, others in the sciences, upon the opinion of the world. That, first and foremost, for the big books should be written before the handbooks are; and may those who can write them not martyr themselves overmuch by concentrating on the needs of the immediate moment. After that, please God, we shall find the universal spirit who can synthetise the whole. But few indeed of us are capable of doing even that."

Notes and Gleanings

A paper has no life unless it is the expression of individual opinion.—G. K. Chesterton.

The Fr. Pustet Company, Inc., has republished its *Excerpta ex Rituali Romano pro Administratione Sacramentorum ad Commodiorem Usum Missionariorum in Septentrionalis Americae Foederatae Provinciis* in a new (the 18th) edition. The booklet is too well known to need either description or recommendation. The new edition is a fine product of Pustet's liturgical printing plant, the best of its kind in the world.

The Catholic Church and Philosophy, by Fr. Vincent McNabb, O. P. (Macmillan), shows how the Church has always fostered philosophy. From the very beginning she applied the two principles of assimilation and rejection to the general heritage of philosophic thought, which is predominantly Greek thought. In her infant days, St. Paul and St. John assimilated Greek ideas in the expression of Christian truths. The conception of the attempted espousal of Greek thought later on with Islam and Jewry borders on the dramatic. Greek thought did not find its true home until it was sifted and assimilated by the great Schoolmen of the thirteenth century, foremost among them St. Thomas Aquinas, whose broad synthesis with its power of assimilation is excellently outlined by the author. The modern rejection of Greek thought and its revival under the inspiration of the Catholic Church is also touched upon. Everywhere allusion is made to the modern mind and its ideals, now acknowledged by many scholars to have been greatly overrated.

In reply to the question of a college professor, whether Moses was not really a composite figure made up of various Hebrew legends, Dr. Wm. T. Ellis, who has but recently returned from a long sojourn in the Holy Land, says in one

of his "International Sunday School Lessons" contributed to the daily press: "I had been dwelling so long in the land where Moses lived and where the terrain and the customs and the people still testify unanswerably to the reality of the Moses portrait and the Moses story, that I had lost sight of the fact that there is any question about the historicity of Israel's great leader. As one, who has delved amidst the uncovered life of the Mosaic era in Egypt; who has climbed the Mountain of the Law, and threaded the desert ways of Sinai where Moses trod, and has found the very rock that he smote to bring water to the complaining Israelites, and has traversed his trans-Jordan route, and stood upon his Mount Nebo, I have not the slightest shadow of a question about the flesh-and-bloodness of Moses, and the complete genuineness of the Bible's history of his life."

There is no surer way of inviting a hatful of brickbats than by disturbing that unanimity of thought which spreads quickly over the pages of many Catholic publications whenever questions are discussed wherein one side of the debate has an aspect that lends itself favorably to steam-roller propaganda.—*Southern Messenger*, XXXVI, 22.

Dr. Benediet Kraft, professor in the seminary of Eichstätt, Germany, has compiled a useful pamphlet, *Die Zeichen für die wichtigeren Handschriften des griechischen Neuen Testaments*, which has been added as an appendix to Sickenberger's *Einleitung in das Neue Testament*. The lack of uniformity in the designation of the Greek manuscript codices of the New Testament has caused a veritable chaos. Some scholars follow the complicated system of Dr. von Soden, while others adhere to the older system of Wettstein and Tischendorf, and still others have adopted the compromise plan of Dr. Gregory (1909). With the help of Kraft's compilation it is easy to identify at a glance any sign in a critical apparatus to the Biblical text. The

addition of the date of the manuscripts and their present place of preservation adds considerably to the value of the list. Von Soden's division into "Egyptian," "Palestinian," and "Koine" text is taken as a basis, unfortunately without any explanatory notes. To be able to use Dr. Kraft's list intelligently, the average student will have to consult an up-to-date Introduction to the New Testament. (Herder & Co.).

We are indebted to the Society for the Propagation of the Faith for a copy of a Little Atlas of the Catholic Missions, published by the Istituto Italiano d'Arti Grafiche, of Bergamo. It gives a brief and presumably reliable survey, with figures and colored maps, of all the Catholic missions throughout the world, including the Negro and Indian missions of the U. S. and Canada. The little atlas is very useful for reference purposes and also as a means to awaken interest in the missions among the faithful. We note from the introduction that the Pontifical Society for the Propagation of the Faith does not limit its aid to pagan missions, but at the present time also assists certain wretched dioceses in the Balkans and the missions of Scandinavia.

The first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, or hesitation in speaking his opinion. But really great men have a curious under-sense of powerlessness, feeling that the greatness is not in, but through them; that they could not do or be anything else than God made them.—John Ruskin.

Quite a number of our Catholic papers now use syndicated editorials. Even the N. C. W. C. furnishes a page of such once a month. This is not a favorable sign. A paper without an editor and its own editorial page is in a poor way.—*Cath. Citizen*, LVII, 30.

One freedom here in America is still unimpaired—namely, the freedom to make an ass of oneself!—*Unity*.

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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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THE ECHO

564 Dodge St. Buffalo, N. Y.

Current Literature

—The second volume of Dr. M. Cooper's *Religion Outlines* is intended for colleges and is a worthy continuation and development of the first. It is an advanced course in what used to be called the evidences of religion, adapted to present-day needs, based on such approved treatises as the Pohle-Preuss Series of Dogmatic Text-Books, and supplied with numerous bibliographical references. The work is in every way an improvement over previous text-books, and such little defects as it has will no doubt be corrected in the light of further experience. We like particularly the clarity of the author's style and the directness with which he drives home the fundamental truths of the Christian religion to youthful minds. (Washington, D. C.: The Catholic Education Press).

—*Dad's Musings*, by the Rev. P. J. Donovan, are the thoughts of a household philosopher who is so full of homely sense, kind humor, and wholesome sentiment that he has not inappropriately been described as "a gentler Dooley without Dooley's cynicism." The book will help to fill an occasional idle hour and can be recommended especially because of the wholesomeness of the family life that forms its background. (Chicago: J. H. Meier, 64 W. Randolph Str.)

—The Rev. Leo C. Sterek gives us a welcome translation of Father J. V. Bainvel's (S. J.) little treatise, *Faith and the Act of Faith*, which presents an intricate problem in a popular way. The author gives a theological theory of the faith which is based on Cardinal Billot's distinction between faith of science and faith of authority. The fact that this theory has adversaries among theologians does not detract from the value of the present treatise. (B. Herder Book Co.)

—*The Priest and His Mission* is an adaptation, by the Rev. D. I. Lanslots, O. S. B., of a series of learned articles published by the late Cardinal Genari in his monthly *Monitore Eccle-*

siastico, from 1908 to 1916. They deal with vocation to the priesthood, the mission of the priest, and the qualities demanded of him for the proper discharge of his duties. They also explain the preparation required for that exalted office, and consequently are useful not only for priests and seminarists, but also for parents and others who may have to direct young men to the priesthood. (Fr. Pustet Co., Inc.)

—*Sister René of the Congregation of Miséricorde of Séz*, whose life is recounted in a booklet which Miss E. Seton has translated from the French, was born in 1830 and died at the ripe old age of 98 years, in 1922. She was a true Sister of Charity in every nerve and fibre of her heart, and her life story is highly edifying. However, it would appeal more to the Anglo-Saxon mentality if couched in less extravagant terms. Why cannot these "Frenchy" books be toned down in process of adaptation? It would make them so much more readable and greatly strengthen their appeal. (Benziger Bros.)

—A somewhat novel, but well sustained theme is presented in an interesting booklet published by Rev. John G. Haas. It is that the Holy Eucharist was instituted by Christ not only as a means of grace for the life of the soul, but also to give health to the body. We say this is a novel theme, not in the sense that it has never been proposed, but in the sense that it is as a rule not thought of by those who receive Holy Communion. The author establishes his thesis by numerous prayers from the Missal. The booklet will no doubt be a new means of arous-

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ing greater love for our Lord in the Holy Eucharist. It deserves careful reading. We agree with Archbishop Kenealy of Simla, India, who says in his introductory letter: "It [the book] is inspiring, and I wish it a wide circulation." (Rev. John G. Haas, 110 Shonnard Place, Yonkers, N. Y.).

—*The Catholic Church and its Relations with Science*, by Sir Bertram C. A. Windle, a number of the "Calvert Series" edited by Hilaire Belloc, practically contains the same materials as the author's larger book, *The Church and Science*, though arranged along different lines. It incidentally disproves the widely spread misconception that the Catholic Church is a sort of extreme form of what is sometimes called "Fundamentalism." The book bears the imprimatur of Cardinal Hayes. (Macmillan).

—*At Mass*, by Father V. Kienberger, O. P., is intended to furnish a much needed popular explanation of the Holy Sacrifice for school children and

the laity in general. The altar, sacred vessels, vestments, etc., are dealt with in simple style and the prayers of the Mass are given with explanatory notes. This brochure has excellent characteristics, principal among them its clearness. Its value for the spiritual life would be increased if the idea of the Mass as the Sacrifice of Christ *and of His Church* received more attention. In other words, greater emphasis should be placed on the *social* character of the Mass, on the very real, though of course subordinate, part the people should take in offering the Sacrifice in union with Christ and His official representative. The Mass is not a mere prayer-service, but pre-eminently an *actio*, a public, sacrificial action, in which all should take part. For this reason we dislike the use of the expression "to hear Mass" (pp. 75, 77, etc.). People who attend Holy Mass should not only "hear" it, but participate in the offering of it. We would wish also that the frequent reference to the priest "saying" Mass were eliminated. Why can we not accustom our-

selves to the use of "celebrate" or "offer," instead of employing the inexpressive verb "say"? A misleading statement on page 9 is: "In Rome and in South America, in India and in Alaska . . . the same rites prevail." There are nineteen rites in which Holy Mass is celebrated in the Catholic Church, and much misunderstanding could be forestalled by telling our people so. Despite these defects, the pamphlet will serve a good purpose in explaining to the laity many little understood objects in and about the sanctuary and the prayers of the Mass. (Richard Mayer and Associates, Chicago).—A. E. W.

—The Rev. Anton Heinen, one of the leaders of the "Volksverein für das katholische Deutschland," a model organization of its kind, exercises a tremendous influence in Catholic Germany, but his books are scarcely known outside of that country. One of them, *Jungbauer, erwache!* was recently sent to us for review. Dr. Heinen's style and manner remind one of Alban Stolz. One needs to be thoroughly acquainted with present-day conditions in Germany to be able to appreciate his writings, but even when one lacks that fundamental requisite, one can understand and value his appeals to the post-war generation of German farmers and artisans in favor of a return to the good old traditions and customs of the past. Those interested in the work and writings of Dr. Heinen will find an instructive article on the subject, with a complete bibliography of his books, in Herder's *Literarischer Handweiser* for 1925-1926, 10. Heft, cols. 733-742. The volume under review is published by the Volksvereins-Verlag of M. Gladbach.

—Dr. F. Birkner's well known booklet, *Der diluviale Mensch in Europa*, has lately appeared in its third edition. It is an excellent introduction to the field of prehistory or, rather, to its first and most important portion, the paleolithic age. First the material culture of the man of the Ice Age is dealt with; the development of his imple-

ments is shown by many well done illustrations. Then Dr. Birkner describes the spiritual characteristics of this man: his art products give us a high idea of his mentality. Two cave paintings are reproduced in natural colors. Many observations render it highly probable that paleolithic man believed in immortality. The last chapter treats of the characteristics of the body of the Neandertal man and his successor, the Cro-Magnon man. Professor Birkner has himself done a considerable amount of research work in the paleolithic culture of Bavaria. His manner of writing is popular and he avoids technicalities as much as possible. Hypotheses regarding the evolution of man are omitted: the bare facts are stated. As to the absolute age of mankind, Birkner agrees with the opinion now prevailing, that the man of the Magdalenian culture lived about 12,000 years ago (Magdalenian was the last cultural stage of the paleolithic, in which man's artistic achievements were at their highest). (Verlagsanstalt Tyrolia).—S. R.

New Books Received

- Philothea: Anleitung zum religiösen Leben.* Von Franz von Sales. Uebersetzt und herausgegeben von Otto Karrer. 318 pp. 32mo. Munich: Verlag "Ars Sacra," Josef Müller. M. 4.
- Reinheit und Jungfräulichkeit.* Von Dietrich von Hildebrand. (Der Katholische Gedanke, Bd. XX). viii & 202 pp. 6x7 in. Munich: Oratoriums-Verlag. M. 5.50.
- Des hl. Johannes vom Kreuz Aufstieg zum Berge Karmel.* (Sämtliche Werke des hl. Joh. v. Kreuz, Band I). Nach der neuesten kritischen Ausgabe aus dem Spanischen übersetzt von P. Ambrosius a S. Theresia, Ord. Carm. Disc. xxiii & 425 pp. Svo. Munich: Theatiner Verlag. M. 9.50.
- Mr. Belloc Objects to "The Outline of History" by H. G. Wells.* vii & 55 pp. 16mo. London: Watts & Co.; San Francisco, Calif.: Ecclesiastical Supply Association. 75 cts.
- Mr. Belloc Still Objects to Mr. Wells' "History."* By Hilaire Belloc. Plymouth, England: The Mayflower Press; San Francisco, Calif.: Ecclesiastical Supply Association. 35 cts. (Wrapper).
- A Companion to Mr. Wells' "Outline of History."* By Hilaire Belloc. 119 pp. 8x11 in. Plymouth: The Mayflower Press; San Francisco, Calif.: Ecclesiastical Supply Association. \$3.50, postpaid.

A SPRINKLE OF SPICE

Stranger: Have you a good hair tonic you can recommend?

Druggist: Here is something spoken of quite favorably by those who have drunk it.—*Washington Post.*

When they shoot that rocket to the moon, we have a few broadcasters or reduce their wave length to reach no farther than the tops of backyard fences?

Visiting Doctor: How is it, Sambo, that you and your large family keep so healthy?

Sambo: Well, suh, Ah, tell you: we've done bought one of dose sanitary drinkin' cups, an' we all drink outen it.

Wouldn't it be lovely if cats on the back fence would stop broadcasting or reduce their wave length to reach no farther than the tops of backyard fences?

Once upon a time—before the memory of most of us—a languid young apostle of the élite visited our shores from England. In conversation with one of our girls at a public gathering he questioned her use of the word "nice," and said to her, "Do you not think 'nice' is a nawsty word?" And she retorted. "Do you think 'nawsty' is a nice word?"

"What," asks an advertisement for one of those Correct English courses, "is one essential requirement for the man who would appear at ease in public and mingle without embarrassment in polite society?" Our guess is that it's a pair of pants.

The dean of an Episcopalian seminary, who recently resigned, says that those who try to follow the advice offered in these days have little time for anything else. He confesses to a mild resentment at the many proposals, and quotes a verse by an unknown poet as affording him some relief:

"I'm thankful that the sun and moon are both hung up so high

That no presuming hand can reach and drag them from the sky.

If they were not, I have no doubt that some reforming ass

Would recommend to take them down and light the world with gas."

A colored parson once asked the members of his congregation to read the twenty-ninth chapter of Matthew. The following Sunday he asked who had read it, and when quite a number held up their hands, he said: "You're just the kind of people I want to talk to. You're all liars, for there are only twenty-eight chapters in Matthew."

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BELLARMINUS, *Controversiae*. 4 vols. (Ingolstadt, 1593).

CARDINAL CAJETAN, *Opera*. (Lugduni, 1571). *Zeitschrift für kath. Theologie*. Bound, 37 vols.

The Month. Bound.

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The Fortnightly Review

VOL. XXXIV, No. 16

ST. LOUIS, MISSOURI

August 15th, 1927

Poems by Automatism—The Case of Patience Worth

Since the beginning of the Spiritistic movement in the middle of the last century hundreds of books have been published which profess to embody the utterances of discarnate communicators, taken down through automatic writing or the ouija board. With the possible exception of some recent specimens credited to the spirit of Oscar Wilde, the whole of this material is dreary beyond belief, even where it is not conspicuously trivial or foolish. No wonder, then, that when in 1916 a volume appeared called *Patience Worth, a Psychic Mystery*, containing poems of remarkable power which purported to have been communicated here in St. Louis through the ouija-board in a dialect more than two centuries old, the majority of critics received the book with scepticism. The names of C. S. Yost and W. M. Reedy, two editors who vouched for the good faith of the automatist, Mrs. John Curran, conveyed nothing to most readers. The merit of the verse was undeniable; the prose utterances were often racy; but much of the language was bizarre and not easily intelligible. It could be identified with no known dialect ever spoken in England, Scotland or America. Indeed it seemed to borrow a little from all dialects and to invent features of its own. After that, two other books were printed emanating from the same source, one a historical novel of the time of Christ which ran to some 600 pages, the other, *Hope Trueblood*, a romance of long-ago country life. Both found appreciative reviewers, and Miss Patience Worth, the psychic mystery being forgotten, received encouragement in many quarters as "a new writer" of great promise.

Lately a serious study of the prob-

lems involved in this authorship has been made by Dr. W. Franklin Prince, well known to psychologists by his investigation of the Doris Fischer case of multiple personality. His work is entitled *The Case of Patience Worth* and it has been published by the Society for Psychic Research at Boston, Mass. Dr. Prince concludes that no fake or imposture has been attempted. He was present on several occasions when the script was produced, often with astonishing rapidity. He cross-examined Mrs. Curran, her relatives and friends. He ascertained that she had never exhibited any studious or literary tastes, that she is a healthy, breezy, matter-of-fact American woman, with the normal interests and no more than the ordinary education of those who, like herself, have been brought up to earn their living as clerks or shop girls. The closest scrutiny has revealed nothing in her mind or in her surroundings which corresponds with the extraordinary intuitions into human character and motive, the intense sympathy with Nature in all its moods, the quaint aphorisms and the surprising historical instinct which are manifest in Patience Worth. The Curran family circle was free from any tincture of interest in archaeology or poetry or philology. Nevertheless, through Mrs. Curran's automatism in 1913, when she was thirty-one, there was suddenly revealed the very striking personality of Patience Worth, reticent in the extreme about her past history, but vaguely allowing it to be supposed that she had lived in Dorsetshire in the seventeenth century. No doubt one has to discount the enthusiasms of Dr. Prince and her other admirers. The vigor, copiousness, variety and originality of what Pa-

tience calls her "put" (output) do not impress us as so completely beyond the range of normal human achievement as seems to be here suggested. But there can hardly be a question that, whether we seek an explanation in the subconscious mind of Mrs. Curran or in the intervention of some discarnate intelligence from outside, Patience Worth offers a problem worthy of serious study.

Dr. Prince is satisfied that the normal mind of Mrs. Curran could not have produced the bulk of the literature printed under the name of Patience Worth. But we should like fuller assurance than he provides that the script, particularly the novel *Hope Trueblood*, has not been extensively edited. The contention of some of her admirers that the novels are free from anachronisms certainly cannot be maintained. In the first chapter of *Hope Trueblood* (it seems to be eighteenth century) one of the characters wears a "magenta" waistcoat, and a little farther on a girl is described as a "rotter."

Is Dr. Prince justified in his main conclusion that "Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through, but not originating in, the subconsciousness of Mrs. Curran must be acknowledged"?

The late Mr. William Marion Reedy, who sponsored Patience Worth and first printed her stuff in his *Mirror*, could probably have cast more light on the subject than Dr. Prince; many suspected him of being the real author of the Patience Worth writings; but he died a few years ago without lifting the veil.

Origin of the Third Orders

Apropos of scapulars, Father Herbert Thurston, S. J., has an interesting note in the June *Month* on the origin of third orders. We quote:

"With regard to the whole question of the origin of lay confraternities and third orders, much obscurity and con-

fusion prevail, while even the most approved authorities are frequently in conflict. Reliable documentary evidence is very scarce, and where we do happen to possess a set of early constitutions which can be securely dated (as, for example, the Capestrano rule for the Franciscan third order in 1228) the information afforded is generally meagre. It can, however, be safely affirmed that lay confraternities of a purely religious character (as opposed to trade guilds) can be traced back to the eleventh century or even earlier, and that most of these seem to have grown up in the neighborhood of some great abbey and with a certain dependence upon the spiritual ministrations of the monks who lived there. Further, the Benedictine family in nearly all its branches recognized a class of lay 'Oblates' who were bound to the monastery by an even closer relation. These oblates shared in some measure in its privileges, often participated in its functions, and were buried in its religious habit. It was natural enough, then, that when in the thirteenth century the mendicant Orders began to play so conspicuous a part in the life of the Church, the spectacle of their energetic zeal should give rise to the development of similar accretions. Some of these took the form of what were, strictly speaking, 'third orders,' not indeed bound by vows, for their members were often married people who lived in their own homes and were occupied in the support of their families, but admitted to a participation in many of the spiritual privileges of the religious, sharing in the merit of their good works, and looking forward in particular to being vested in the habit, at least in the hour of death. Other organizations were mere confraternities which attached themselves to the churches of the friars, accepted their direction, and were probably much influenced by the special aims and spirit distinctive of the particular Order concerned. Unfortunately we know extremely little about the details of the working of these organizations in their early stages."

Fool's Gold vs. Sterling Coin

By the Rev. John McGuire, S. J.

A marked feature of our time is the growing disregard for things supernatural. Lofty ideals regarding religion, education, society, have given place to material concepts; our objectives center on the animal part of man, and our best efforts are directed to the comforts, amusements, unrestrained pleasures of this perishable shrine of clay.

Our schools were once Christian, and they exerted a salutary influence on the rising generations; then God, natural law, individual responsibility, a future life had a place in all human affairs. For eighty odd years the public school, by neglecting spiritual training, has been fostering unrighteousness, and at present there are in its halls leagues of militant atheists, bent on destroying whatever remains of religion and morality. A society chartered for the promotion of atheism in America is hardly two years old, and it has already spread to twenty universities, some high schools, and is soon, we are told, to be established in the grade schools.

In order to substitute atheism for Christianity, all the enemy's resources must be employed; he must deal his cards with a deft hand, and be able to "seem a saint when most he plays the devil." The robber of faith and morals will find little difficulty in moulding youth in schools like ours where—as shown by a recent questionnaire—seventy-five per cent of the scientists are atheists. Not so with adults. They are like aged trees that cling to the soil in which they grew. A show of respect must be had for innate cravings, for beliefs consecrated by the ages, as such things die hard, if at all. Better than open denial of God and divine religion, is to deify humanity, the State, good citizenship, etc., and persuade man that devotion to these is the sole object of his existence. Disabuse him of hope beyond the grace, remove all dogmatic and moral restraint that he may enjoy a large

share of earth's pleasures ere his "little life is rounded with a sleep." Small wonder that the deified State grows in power and importance, while the individual is fast becoming an unrecognized unit in the mass of humanity. With atheism rapidly spreading in our schools, and younglings despising lofty ideals and everything sacred, the slogan of "good citizenship" rings louder. Truly, the gods—of our own making—are driving us mad before they destroy us as a nation.

Whatever political influence Protestantism may have, as a spiritual force it is moribund, if not dead, and impotent to offer any practical resistance to the present onrush of moral disorder. The two great forces lined up for deadly strife are atheism and Catholicity. The leaders are Christ and Satan; the one has on His banner, humility, poverty and suffering; the other war flag displays pride, riches, unrestrained pleasures.

When the Master declared a great truth touching the Holy Eucharist, it seemed to some of His followers a hard saying, and they walked no more with Him. Their lack of faith grieved the Saviour, but it effected no compromise of the truth expressed, for he repeated it in a more decided manner. Christ willingly endured ignominy, suffering and death, rather than compromise His divine teaching. The Church welcomes trials and tribulations, she adjusts her discipline to times and circumstances, but in dogmatic and moral principles she will not allow the slightest change. The sacred deposit entrusted to her by Christ she guards intact, despite bitter persecutions and the defection of whole nations from her fold.

To what extent Catholic affairs may be adjusted to present conditions, requires grave consideration; to trust the prudenece of the flesh in such matters, were to follow a blind guide. There is danger of one concession urging another more serious, and, like Pilate, we might at last crucify Christ by heresy

or scandal to weak brethren. This spirit of concession and adjustment is all too prevalent among Catholics, and it is more worthy of censure than of commendation.

By patronizing secular schools, Catholics, it is said, show a liberal mind, and such training makes for better citizenship and greater success in later life. But this liberality spells disobedience to the Church, since it contravenes her Canon Law, and it is, besides, dangerous to faith and morals. Good citizenship rests on religion and morality, and these are founded on God. A school system that has always rejected moral and religious training, and is now, as a result, fostering in its halls militant atheism, is hostile to good citizenship and to civil government. How an education that ignores man's duty to God, his neighbor and himself, that considers him only a human brute hastening to eternal nothingness, can conduce to honorable success in the affairs of life, is beyond our limited range of mental vision. Our public-school method of education essays to make patriots by absolving men from all moral restraint and indulging them in pleasures harmful alike to mind and body. The very nature of our public-school training and its actual results, are against the formation of good citizens; they stimulate to crime and vice.

Some Catholics show their broad views by membership in the Y. M. C. A. They are not drawn there by the moral and religious features of the "Y", but by its recreational facilities, and while sharing the latter they may be seriously affected by the former, for this institution is Protestant to the core, and it is ever wakeful to capitalize its sectarian influence. Any notable commendation or distinction given it by Catholics is widely circulated in its literature. A Catholic priest asked a high official of the "Y" whether the institution was Christian. He answered that it certainly was. Questioned about its views regarding Christ's divinity, he shied the question by saying that he was not versed in theology.

Faith and morals not resting on a divine foundation, are mere conventionalities swayed by time, circumstances and the winds of passion. A veneer of natural virtue is our present moral code, and such a weak rein will not hold in check the wild emotions of the human heart, nor bring them back to rational control once they have overleaped their bounds. We know by faith that our final destiny is supernatural, and that supernatural means are necessary to attain it. Reason requires a due proportion between the end and the means; it shows also that there can be no proportion between the natural and the supernatural, since they are essentially different orders of things. Both divine faith and unaided human reason condemn mere natural virtue as an inadequate means to man's eternal salvation.

Christ chose suffering for the great work of our redemption and sanctification. The cross is His standard, the sign of His victory over hell, the history in brief of His life, teaching, and cruel death. The world shuns the cross, and rates as fools all who embrace it for supernatural motives. Satan knows that if the principle of the cross triumphs, his kingdom on earth is lost; he knows, too, how disagreeable the cross is to all who look not to a future life. Hence, he lures to his service by sensual gratification, by pride, by religion and morality shorn of the supernatural, by sham virtue, etc. Satan's kingdom, like all that is evil, rests on feet of clay, and a stone released from the mountain of God would make of it a hopeless wreck. God acts by secondary causes, and He wishes that our weakness, strengthened by divine grace, should fight to complete victory the diabolical spirit of the times, for we are anointed soldiers of our leader, Christ.

The Church continues the Saviour's work on earth, she has the holiness, wisdom and power of her founder. When Christianity was young, the Church vanquished paganism in the zenith of its power; she has during the ages civilized, evangelized and polished

the nations, she has filled the world with schools and scholars, trained in every land millions of worthy citizens, strengthened and protected civil governments. There is slight need of borrowing wisdom from modern paganism as to how she shall educate her children, furnish them with recreational facilities or train them to good citizenship.

At the dawn of the Christian era the Church took her youths to the arena—not to the baths—and showed them what they would have to endure for the Master's sake. To-day the cross tops her schools, it hangs on the walls of her class-rooms, its principles are instilled into the student to stimulate him on the narrow way once traversed by the suffering Redeemer.

To coddle youth is to spoil it. This is happening to the rising generation by absolving it from all restraint and granting it every indulgence; the evil effects of it all show morally, mentally and physically. We eagerly grasp the fool's gold of false education, sham virtue, sensual gratification, and reject with contempt the sterling coin of their contraries. Reason dictates that the lower part of man should subserve his better nature, that the master should rule and the servant obey. We prate about the nobility of reason and condemn it by our conduct; we ignore the true God and deify human passions; we destroy lofty ideals, feed on the husks of swine, wallow in moral filth, and all the while chatter, like apes, about the advance of science, the uplift of the race. The poor excuse of the immoral pagan, who confessed that he knew and approved better things, cannot be urged in favor of our corrupt generation.

A pagan philosopher condensed his system of ethics into two words: Suffer and abstain. The God-man reduced His whole teaching to one short formula: Take up your cross daily and follow Me. This double rebuke of the times, coupled with reason and common sense, should give us pause in our mad rush for low pleasures, and urge objectives worthy of rational beings.

The Iconography of the Saints

The Rev. Dr. Karl Künstle, of the University of Freiburg i. B., has completely rewritten the *Ikonographie der christlichen Kunst* of Heinrich Detzel, which has long been out of print and, under the title, *Ikonographie der Heiligen*, has given us the first volume of a full and up-to-date reference work on Christian iconography, which Herder (Freiburg) has printed in a sumptuous volume of 600 pages, large octavo, with 284 plates. A second volume, to be issued later, will contain the scientific principles of Christian iconography with a discussion of its auxiliary didactic motives and an iconography of the Old and New Testaments.

The present volume offers that rare combination of true science with refined art, and its perusal is, therefore, not only instructive, but an esthetic pleasure as well.

The author deserves particular credit for paying attention to the problems raised by the new science of comparative religion. Thus he shows that the deductions of a certain German scholar regarding the pagan origin of the legend of St. Christopher (which he traced to Hercules carrying the boy Eros) are refuted by the simple fact that the representation of the saint carrying the Christ Child across a stream is not part of the primitive legend, but originated in the imagination of a German poet of the twelfth century. The lesson drawn from this incident by Dr. Künstle is (p. vi): "Für religionsgeschichtliche Forschungen genügt also die Kenntnis der paganen Kulte und der antiken Mythologie allein nicht. Wer Zusammenhänge und Beziehungen, die aus der Antike in die christlich gestaltete Welt sich auswirkten, aufdecken will, sollte auch ein klein wenig in christlichen Dingen Bescheid wissen." (B. Herder Book Co.)

What is a specialist? A man who knows more and more about less and less.

General Collecting Agencies vs. Individual Appeal in Mission Work

By an Indian Missionary in South Dakota

[This article is written by a missionary who has labored for eleven years among the Sioux in South Dakota; it is printed at the request of a group of missionaries who recently gathered to discuss some of their problems.—Ed.]

Missionaries labor against great odds. They are way out on the frontier, away from civilization, away from their friends, and away from publicity. Their conditions, difficulties, and problems are practically unknown to the people at large. They realize that the expansion of the Church depends greatly on them. The missionary, as it were, drives back the wild game and clears the forest for the parishes of the future. He is brought into contact with every element of human life and faces problems that are not known in ordinary parishes. Everyone who has visited the missions and has intelligently studied these things, will say that the task of the missionary is not an enviable one.

The missionary has a right to all the encouragement he can get. He needs it. Many a time a kindly word or a bit of encouragement keeps away the "last straw" which would crush his spirits. Missionaries are but human, and human nature, when it faces severe trials and labors, is inclined to back down. Thank Heaven that Holy Church has produced leaders and others among her children who realize this fact. These bishops, priests, and laymen have saved the missionary many a time. On the other hand there are men who have failed to realize the meaning of the word "mission," who have no time and no helping hand for the missionary. There are even enterprises which were begun with the very purpose of helping the missions, yet seem to have been sidetracked, in one way or another, from this purpose. Supposing an agency is established, for instance, for collecting funds for missions. But suppose as time goes on this collecting agency allows the idea to creep in that it ought to be the *sole* collecting agency for the missions, and that *all* contributions should be sent in through it as the only recognized and approved medium. From that day on that collecting

agency would begin to undo itself and would tend to the extinction, rather than to the extension, of the Church in the mission field. For people are so constituted that they will give where and as they please; which is right, for charity is by its very nature free. You cannot over-systematize charity. The result would simply be taxation, and we all know that we have enough taxation.

There has been a growing tendency among some of our Church collecting agencies in the United States to acquire a monopoly in collecting for the missions. Much has been said about this tendency, and the last word has not yet been spoken. Thus far in this matter the missionary has scarcely been consulted. Men are apt to become too theoretical and lose sight of cold facts, as they are and will be. Could any collecting agency provide the missionary with all he needed, that would be ideal. But experienced men in the Church, and the missionary above all, know that the thing will not work out. The missionary knows that more than half of the money supplied to the missions of this country comes from individual appeals rather than from the appeals sent out by general collecting agencies. And many missionaries realize fully that their entire hope for the continuation and development of their work lies not with the general collecting agencies, but with their own individual appeal. In other words, were a general collecting agency to take over the entire task of gathering funds for the missions, more than half of the missions of our country would have to shut down. We must not begin a good work by destroying a greater one that is already established. The general collecting agency is a good thing, but so also is the individual appeal. Both are prompted by the same motive and the authority behind both is the same.

Success flushes, and the success of a collecting agency in gathering funds for the missions may flush to such an extent that its leaders may soon begin to think that they alone should be the collecting medium for all works of charity. When this idea takes possession, destruction commences; the process of extension wanes, and extinction begins. There should be perfect harmony between the general collecting agencies and those who appeal to the faithful individually. Our people should neither be hampered in giving directly to a cause which they know to be worthy, nor should they be hindered in sending their contributions through the medium of a collecting agency, if they so prefer. It is possible for a collecting agency to lose sight of the very purpose for which its work was organized,—the very end for which the blessing of success was given it. We seem to have a concrete instance of this in a little pamphlet sent out by a certain collecting agency. A paragraph in this pamphlet, hastily and (we charitably suppose) thoughtlessly written, will without doubt damage the mission work, nay, act as a boomerang to undo the good work intended by its authors. We shall give our readers every word of this article, sentence after sentence, and shall analyze it from the viewpoint of a missionary who knows the problem.

“Every now and then you receive a letter through the mails asking for a donation for this or that purpose!”

“Every now and then;”—Yes, it does happen, frequently. The missionaries on the frontier are multiplying. Holy Church is constantly sending out new recruits, young men who can see an opportunity and are determined to battle for it. Things move fast nowadays, so much so that a neglected opportunity may soon become a positive obstacle. Upon carefully surveying their work, the first thing these missionaries do is to write to a general collecting agency appealing for help. The reply is either a small donation, which falls utterly short of the missionary’s needs, or a letter telling

the missionary that no funds are on hand, and he must wait indefinitely. Yes, the collecting agency will tell the missionary that he “cannot collect one-twentieth of the money needed.” We have in mind examples where the missionaries waited, and they are still waiting, though their hair has turned from gray to white, their opportunities have disappeared, and their harvest, after long years, has not yet ripened. We also know missionaries who did *not* wait, but proceeded to fight their own battle. These men have succeeded; they have sent out letters of appeal and were aided by the clergy and laity. Their harvests have ripened, and Heaven has already garnered a goodly portion of the crop. Is it fitting that any collecting society direct an article of protest and condemnation against these men?

“Most of them [appeals from missionaries] are from religious sources.”

It so happens that Holy Mother Church has seen fit to establish certain societies, called religious, whose members by their training, vows, and mode of living are pre-eminently equipped to take over certain tasks or certain fields of labor. Among these is the mission field; for nearly all the missions have been assigned by the Holy See to the religious. Now we all know that the missions as a rule are not self-supporting. They are the homeless waif of Mother Church. Need we wonder, then, that most of these appeals are from “religious sources”?

“Suppose all the priests and sisters who are in want throughout the country could send out these begging letters to all Catholic people whose names and addresses they could obtain.”

Why suppose a thing that is merely theoretical? We might as well worry ourselves by supposing what would happen if every priest in the United States were to insist on going to labor in some foreign country. The worry, labors and difficulties of getting funds by letters of appeal, are so great that very few priests will undertake the task. Many good priests and even good missionaries have declared that

they would never tackle such a job, even though their needs were urgent and results would more than justify the appeal. Moreover, why do we have bishops? It is the bishop's place to decide what missions are so needy, or where the opportunities are so good that an appeal to the public is warranted. It is unreasonable to suppose that any priest would send out a letter of appeal without the approval of his bishop. And are we not right in supposing that the bishop knows more about the needs of his missions than does the head of some charity organization, who has never even visited the mission in question? And is it right to use the names of our Sisters in this connection? What more devoted, unselfish, generous, and loyal workers has the Church than these? Who will begrudge them the money a few of them collect and use to carry on a work which is necessary and which no one else is willing to undertake?

"Would it not be a scandal which the Church would have to suppress as quickly as possible?"

To this our answer is: It would be more than a scandal,—it would be an eye-opener to those in power. They would realize how great are the needs of the missions; and we are inclined to believe that our people would be urged to give more generously than ever, through the collecting organizations as well as in response to individual appeals. Yes, were all those in need to broadcast their need, the revelation would indeed be a scandal. People would look at one another in horror and would repeat the exclamation that the missionary so often hears: "Is it possible that such conditions exist?" The truth of the matter is that the needs of the missions are not properly advertised. Informing the Catholic public of the state of the missions is a task too great for the collecting agencies we already have. The private appeal comes to their aid, and opens the eyes of the people to specific cases of need and to particular opportunities of doing good. The people are willing to give when they know of definite

cases where help is needed. It is human nature to be generous to a particular cause with which one comes into personal contact whereas the bare mention of generalities falls flat. What would have become of the flood sufferers in Louisiana if their distress had been published only after six months or a year in some monthly magazine? Apply this rule to the missions, their needs and opportunities! An efficient appeal must be prompt and specific.

"The —— Society does not help any individual priest who begs through the mails, not so much because the need advanced is not a worthy one, but simply because the work of the —— Society is helping those priests who are quietly and zealously doing their missionary work without being so bold as to appeal to the Catholic people."

If the Society in question chooses not to help an individual priest who begs through the mails, that is entirely its own affair. But, on the other hand, the said individual has a right not to be hampered in his efforts by uncalled-for criticism. It should be remembered here that they both have the proper authority. The individual priest who collects through the mails for his mission has the permission of the bishop, and the bishop has his authority from the Holy See. If the Society with which we are dealing chooses to help those priests who are "quietly and zealously doing their work," well and good. More power to them! But on the other hand it is uncalled for to style as "bold" those priests who have found that their only alternative was to go ahead with their work by individual effort and individual appeal. There is a certain kind of boldness that is praiseworthy. St. Paul was bold when he stood in the streets and preached the Gospel to the populace of Athens. St. Francis of Assisi boldly went from house to house, begging help for God's poor. To-day we have the little Sisters of the Poor. Who would dare to call them bold? Some complain of them being a nuisance; but think what their work means to the unfortunate children of Mother

Church! It must always be remembered that even among the clergy, human nature is varied. Some are inclined to pursue their work in one way, while others prefer to follow another path. Some succeed by "doing their work quietly," whereas others are compelled to adopt "bolder" methods. "There are diverse spirits," says Holy Writ.

"Our Catholic people are fast being educated into the knowledge that the individual priest who appeals for himself usually receives more than he needs for his actual wants, whereas the priest who does not avail himself of such methods receives no help whatsoever except from properly organized and authorized institutions such as the ——— Society."

The word "educate" here is not happily chosen. Education means the training of the mind in the truth. But who will agree that the individual priest who appeals for himself, usually receives more than he needs for his actual wants? We take it for granted that the individual priest is not appealing for himself, but for the cause he is laboring for; and who will agree that these individual priests receive more than would supply their actual needs, unless we take the word "want" or "need" in the sense of the barest necessities of life. (At our last meeting of missionaries here in South Dakota it was casually noticed that every one of them was wearing second-hand clothes, a second-hand overcoat, and even second-hand shoes. While this is not an indication of "actual need," yet it is proof enough that these men do not "usually receive more than they need." And these are missionaries who depend entirely on their private appeal.) The Church, too, in her work knows the meaning of "opportunity," and even in her mission fields provides for more than actual needs. The missionary has a right to see his work develop and grow. It is for the bishop to decide when a mission has passed the stage of want or of opportunity. It is then that the bishop will tell Father so and so to stop sending out his letters of appeal, if he has

not already done so. In this connection, too, no one will deny that bishops and priests are not "educated." A neighboring Indian missionary lately sent me a letter in which he says: "I just figured out the percentage of the reverend clergy on my benefactors' list, and found that 25.5% of my benefactors are priests, and among those 15.5% are bishops and monsignors." Looks, after all, as though many leaders in the Church still see the need of the private appeal.

We have given our readers the entire paragraph which we wished to discuss with them. Before we end, however, let me tell a little story,—it is a true one. About three years ago, the writer of this article called at the office of the ——— Society in a certain city. He was questioned concerning his work; and objections were made to him that by sending out private appeals he was interfering with the work of the ——— Society. But when conditions were explained, the atmosphere changed. Before leaving, the missionary placed this question squarely to the head of the Society: "What would you do if you were out there in Dakota and had my job? Would you wait until the ——— Society had grown so strong that they could build a school for your Indians? Would you grow old and go down into your grave and leave it to the next generation to build that school? Or would you get busy and try in your own way, by private appeals, to get the money you had to have for your school?" The answer was: "Father, I guess I'd do just what you are doing."

The Keeley Institute for the cure of inebriates at Dwight, Ill., is again advertising on a large scale. A page ad. appeared in the Chicago Tribune, June 8th. The manager asserts that the number of patients dropped off considerably in 1920, but since 1921 it has increased very materially, so that in 1925 the Institute had nearly as many cases as in 1915. In 1926 it had more cases than in any year since 1917.

The Hierarchy and the N. C. W. C.

There is a basis for the hope that the bishops at their annual meeting in Washington next month will proclaim the distinction between the hierarchy of the United States and the National Catholic Welfare Conference. The *Catholic Standard and Times*, official paper of Cardinal Dougherty's archdiocese, recently pointed out the need for such a differentiation. Fresh occasion for this differentiation has been given by the publication of an article in the *Chicago Tribune* (July 18, 1927), in the course of which the N. C. W. C. was described as an organization spending many thousands of dollars annually in propaganda. The Rev. John J. Burke, C. S. P., general secretary of the N. C. W. C., said the *Tribune* writer, called the Conference "the only organized effort to combat such legislation as that legalizing birth control," etc.

It appears highly important that the hierarchy be saved from the consequences of the false impression that the activities and absurd claims of certain officials of the N. C. W. C. are authorized or sanctioned by the Church. A public statement making clear the distinction between the hierarchy and the N. C. W. C. would seem to be both a necessary and a salutary repetition of the differentiation which the Sacred Consistorial Congregation has already solemnly decreed.

Great and lasting harm to Catholic interests has been wrought by the impertinences and stupidities of the Washington officials of the N. C. W. C. They have imperilled various Catholic causes, and none more than that of Catholic education. The F. R. has returned from time to time to the subject of the misuse and abuse of the positions and power which these officials have held for half a dozen years. It has been shown in these pages how they supported and exploited questionable and pernicious measures like the Sheppard-Towner Maternity Bill, the Federal Child Labor Amendment, and the Phipps Federal Education Bill—all in the face of objection from bishops who saw the danger of such federal inter-

SACERDOS:

Si non vis perturbari pecuniâ tuâ;

Si vis securus esse ab usura accipienda in vita;

Si vis procurare alimonium pro persona tibi grata;

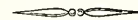
Si vis cooperare ad salvandas animas paganorum;

Scribas hodie, indicans aetatem tuam, ad

Rev. P. Provincial Procurator,
Techny, Ill.

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ference in the affairs of Catholic homes and Catholic schools, and in open violation of diocesan autonomy.

The so called National Council of Catholic Men, a "department" of the N. C. W. C., was permitted, if not directed, by Father Burke to spread propaganda for the notorious Phipps Bill, after the enactment of a similar scheme to put the schools of the country under bureaucratic control had been urged by Charles F. Dolle and William F. Montavon in speeches before a joint committee of Congress. "*Catholics do not oppose federal research in the field of education and federal supervision of education by the United States Bureau of Education,*" was Mr. Dolle's public assertion when, as a matter of fact, a vast body of Catholics were and are trying hard to keep education from the federal bureaucrats at Washington.

There is little cause for wonder, then, that secular papers are collocating the N. C. W. C. with the different Protestant propaganda agencies which are meddling in politics and legislation at Washington and elsewhere, and that the Catholic Church is blamed for the blunders of such men as Fr. Burke, Mr. Montavon, and Mr. Dolle. The outcome can only be detrimental to the Catholic cause.

This N. C. W. C. has all along been a divisive influence within the Catholic household. Is it to become also a challenge to those outside the Church?

Summer-School Courses for Sisters

To the Editor:—

At the close of every school-year there is a growing exodus of Sisters and nuns. From cities and villages, towns and country, they hurry to the centres of learning. Summer-school courses for hospital workers, welfare workers, the latest in pedagogy and philosophy,—offer our religious communities every opportunity to obtain credits and degrees. Conventions, too, are opened to them to fill out the gaps. Everything is done to get them into touch with the rapidly moving world. Of course, educational methods, up to

date results of experiments in laboratory and field-work will qualify them for a better exercise of their vocation. "Efficiency" is the cry even in Catholic schools and institutions.

With "efficiency" secularization is coming apace and spirituality suffers. We are led to imitate. Competition is keen. But will the gain equal the loss in the end? Is not much of what we are doing in an educational way ephemeral? Had we not better solidify than expand unduly?

Our anxiety to get into line confirms the impression that we were actually behind. Progress and advance are not always proof of an upward movement in education. Stability is not stagnation in building up our schools. Restraint in the forward rush would at this time give us a much-needed breathing spell. Let us pause a while and take thought. Maybe we could then intensify our activities. The financial budget of the various communities could be brought into proportion. The summer-school attendance of so many Sisters is without a doubt an additional expense.

The contingency of a perversion of the religious life is, let us hope, sufficiently safeguarded against. With retreats and extension-school studies, vacation is only for the pupil, not for the teacher, who should return to her task at the re-opening of school not only with increased knowledge and an academic degree, but refreshed and recreated. It is in behalf of Catholic school and teacher and of the institutional activity of our religious communities that this notice, to consider whether the game is worth the candle, is given.

Jefferson City, Mo. Joseph Selinger

As we stand by the seashore and watch the huge waves come in, we retreat, thinking we shall be overwhelmed; soon, however, they flow back. So with the waves of trouble in the world: they threaten us, but a firm resistance makes them break at our feet.

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The New Paganism

There is nothing in the world that is older than vice. The most luxurious and pleasure-loving communities that the world has ever seen were those to which the Apostles of Christ first directed their steps when they went out to teach all nations. These communities had not all the contrivances and inventions that we have now; but upon the question of morality or immorality, they had all the vices the world has now, and had them in a highly developed system. Nudity, lascivious dances, degrading conversation—one might suppose, to hear some people talk, that these things are a mere assertion of individual liberty against unnecessary restrictions. The old pagans knew better; they knew that these things, nudity, sensuality in dancing and in attitudes, dirty talk, rotten pictures,—were the natural and suitable accompaniments of the lust they practiced openly and shamelessly. They did not humbug themselves, nor try to.

Lust is the strongest of human passions. It does not take possession of its victim always by a frontal attack;

it makes an insidious approach. One method of approach is: the relaxing of precautionary measures; the allowance of lesser intimacies having a general tendency towards passion; the giving up of supervision of the young by older persons; the reading of unclean books; the patronizing of public performances, in action or in picture, of scenes of sensuality and degradation. Human nature has a strong tendency towards lust. And yet you hear people talk as though their young folk were sin-proof. Degradation of human beings is subtle, but sure, unless we keep up the guards. Those who love danger shall perish in it. We have God's own word for that. —*The Ca ket*, No. 17.

If candidates to the priesthood are ever to reach the goal of their aspirations, they must first grow into men, not only in age, but in strength and character.

If the price of worldly fame is spiritual deterioration, it is a risky price to pay.

Notes and Gleanings

A valuable treatise on mysticism, true and false, is *Mystik und Pietismus*, by Dr. Kurt Reinhardt, which forms volume IX of "Der Katholische Gedanke." The author shows that the mysticism which assumes an inimical attitude to life and civilization is not the mysticism of the Catholic Church, which is firmly opposed to Manichean dualism, exaggerated idealism, and to that contempt of the world and of nature which arises when asceticism is cultivated as an end in itself instead of as a means to an end. The first chapter of the book, on the mystic and magical elements of religion, is particularly instructive. There is a well selected bibliography, but, we regret to say, no index. (Munich: Oratoriums-Verlag).

Prohibition and the candidacy of Governor Smith are politics, not part of the deposit of faith. We hold no brief for prohibition, nor do we yield to anyone in our admiration for the great Governor of New York. Nevertheless we see no good reason why a man can't be a prohibitionist or favor the candidacy of Mr. McAdoo or Senator Walsh at the expense of Governor Smith without his being abused by bumptious editors. All such free preferences are matters of private opinion, in which it is an impertinence to presume to dictate. A little more urbanity and breadth of view would be a distinct gain for Catholic journalism. Moreover, there is a notable advantage in having Catholics on all sides of social, political, and economic questions. To have Catholics all in any one of these camps would range all the others against the Church.—*The Witness*, Dubuque, Ia.

Among the articles in No. 62 of *Studies* is a fresh and informing account of the Belgian League of Peasants (Boerenbond), which has brought a new prosperity to the farmers of Flanders and Brabant. It is essentially a Catholic society, and was founded by a parish priest who (like the famous

Abbot Mendel of Brüm) had carried out botanical experiments in his cloister garden. As an object lesson in co-operative agricultural work, the detailed account which Father J. P. McCarthy here gives of the multifarious activities of the society (which now has over 100,000 members) should be widely read by farmers and social reformers.

Mr. William Randolph Hearst has been elected president of some national society for the suppression of crime. That places Mr. Hearst in a terrible dilemma. If his society succeeds in its object, his newspapers will have no more news to print.—*Queen's Work*.

In *The Credibility of Herodotus' Account of Egypt in the Light of the Egyptian Monuments* (Oxford: Blackwell) Prof. Wilhelm Spiegelberg gives an Egyptologist's estimate of Herodotus. Herodotus went to Egypt about 450 B. C., at a time when the country was in decadence and living in the past. He had plenty of Greeks to guide him on his way, but naturally was dependent on interpreters, since he could read nothing for himself. Many of the tales he narrates are typical dragoman's stories, and if Herodotus was misled, it was hardly his fault; the stories he picked up were the popular stories, and not historical records. Nevertheless, Herodotus had a good memory and set down faithfully what he was told. After the reign of Psammetichus, however, truth begins to predominate over fiction, and Herodotus "is still the most prolific source for this later period of Egyptian history." The verdict on the whole is distinctly favorable to him; the view that he derived his accounts from books or invented them is ridiculous; he drew from the fountain of living speech, and that is why he writes so admirably.

Dr. Adolph Harnack, the great Protestant scholar, says in his latest work (quotation from the *Examiner*, Vol. 78, No. 24): "When I began my theological studies fifty-seven years ago, one was not considered a serious biblical critic

if one held more than four of St. Paul's Epistles to be authentic. There has been a change since then. In addition to the Epistles to the Corinthians, the Galatians, and the Romans, the authenticity of the First Epistle to the Thessalonians and of the Epistles to the Colossians, Philippians, and Philemon is now almost generally admitted [*i. e.* even by non-Catholic scholars]. There is still discussion about the Second Epistle to the Thessalonians and that to the Ephesians. I recognise the difficulties they offer. Nevertheless, in my opinion, those difficulties are not insuperable, and the arguments from internal criticism turn the balance here also in favor of authenticity."

The British House of Lords has another Catholic member in the Earl of Iddleigh, who is a recent convert; and it is interesting to learn that one of the factors in his conversion was his experience of Catholic missionaries and missions in India.

The order in which stand our respective duties towards God, our family, our country, and our community is regulated by the benefits each of these confers on us. In each case something is "due" from us, because something else has already been received. Now it is evident that every benefit comes in the first place from the Author of all being. It is under God that the secondary contributors to our being and happiness have done their work. Hence there can be no question but that our duty to God always takes first place. And it is our duty to God which adds divine sanction to all lesser duties and makes them in the strictest sense obligatory. As was said by an Australian bishop: "I am a Catholic first and a patriot second; but just because I am a Catholic I must be a hundred-percent patriot." The conclusion is no less evident that, whenever there is apparent conflict between patriotism and religion, then one or the other has been misunderstood. But when the Pope speaks, we can be quite sure that *he* is not mistaken.

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Current Literature

—A golden book for troubled souls is *The Blind Obedience of a Humble Penitent: The Best Cure for Scruples*, by Sylvester Jenks (Bishop-elect for the Northern Vicariate of England in 1713). A sturdy vigor, bracing freshness, and touches of sly humor make this little treatise delightful reading. Thus, referring to the completeness of the account of our sins in Confession he says: "Neither is it in the power of any Council to command a man to have a good memory: but, such as it is, a good one or a bad one, we are commanded to be diligent in calling it to an account. This done, we neither are the better if we remember all, nor worse, if we forget the greatest part." (Benziger Bros.)—J. A. P.

—*The Unknown Force* which alone, in the opinion of Father Robert Kane, S. J., can cure our social ills and bring about permanent world peace, is the charity of Christ. The appeal of this eloquent booklet, written by a blind priest who has been sixty years a Jesuit, is: "Do not allow the deep warm sympathy within your heart to grow chill and sour in stagnant uselessness, but let it flow freely forth to be blessed by the blessing which it gains from the blessing which it gives." This extract from the Foreword will at the same time give the reader an idea of the author's style. The different chapters of the book, though readable in themselves, are not well connected, with a consequent loss of unity to the argument. (Sands & Co. and B. Herder Book Co.)

—*Mother Love*, by the Rev. Pius Franziskus, O. M. Cap., is truly what the subtitle describes it to be, namely, "a manual for Christian mothers." For it contains not only a complete collection of prayers and devotions for their particular use, but also elaborate instructions on the Christian training of children. The book seems to have been designed primarily for the members of the Archconfraternity of Christian Mothers, concerning which it gives welcome information; but it is adapted

to the use of all women who bear the proud title of Christian mothers, and can be recommended to all, though we fear it will be too "old-fashioned" for many of the present generation. They need it all the more. (Fredrick Pustet Co., Inc.)

—Father Otto Karrer has made a new German translation of the *Introduction à la Vie Devote* of St. Francis de Sales (*Franz v. Sales Philothea*), adapting that devotional classic to modern taste and needs by omitting many examples from natural history and from the lives of the saints which to a present-day reader must seem amusing rather than edifying. The new translation is printed in bold-faced old-style Gothic type, in prayer-book format, and illustrated by a number of beautiful plates. (Munich: Verlag "Ars Sacra," Josef Müller).

—We are indebted to the Ecclesiastical Supply Association of San Francisco for copies of Hilaire Belloc's criticism of H. G. Wells' *Outline of History*, of Wells' reply and Belloc's rejoinder. The former is a good-sized volume, entitled *A Companion to H. G. Wells' 'Outline of History.'* The other two are pamphlets, entitled, respectively, *Mr. Belloc Objects* and *Mr. Belloc Still Objects*. Mr. Belloc speaks for all who object to a survey of world history which denies a creative God, a Saviour, a divinely founded Church, the Eucharist, the immortality of the soul, in a word all the supernatural realities and truths which are everything to the believing Christian. We ought to be thankful to him for his trenchant and triumphant objection to bad science and false philosophy, and do what we can to place these books alongside of the Wellsian *Outline* in every library.

—A timely and useful publication is Dr. James H. Ryan's *Encyclicals of Pius XI*. If Gov. Al Smith would study these pontifical pronouncements, he would hardly repeat his assertion that American Catholics need pay no attention to papal encyclicals. The collection comprises the letters of His Holiness on the Peace of Christ, on the

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third centenary of the death of St. Francis de Sales, on the sixth centenary of the canonization of St. Thomas Aquinas, on the 300th anniversary of the death of St. Josaphat, on the French diocesan associations, on the new feast of Christ the King, on the Catholic missions, on the seventh centenary of the death of St. Francis of Assisi, and on the persecution of the Catholic Church in Mexico. The translation has been made from the Latin text and compared with the semi-official Italian versions published by the *Osservatore Romano*. (Herder).

—The importance of this problem in human experience is well explained in the first paragraph of the "Translator's Preface" to *Suffering: Its Meaning and Value. Adapted for English Readers from the French of Père Laurent de Smet, S. J., by Sister Mary Reginald Capes, O. S. D.* He says: "The problem of human suffering is one that cannot but interest and exercise the mind of every thoughtful person, to whatever religious denomination he or

she may belong. To many it is a scandal and a rock of offense; to all a sorrowful mystery." In four well-reasoned chapters the author accounts for the unequal distribution amongst men of good and evil fortune, and shows that sufferings turn our souls to God, and unite us more closely with Him. (B. Herder Book Co.).

—A heart deeply in love with the great cause it portrays speaks from the pages of the mission volume, *With the Heralds of the Cross*, by Abbot Norbert Weber, O. S. B., translated by T. J. Kennedy (Mission Press S. V. D., Techy, Ill.) Especially such interesting chapters as "Mission Scenes," rich in incident and inspiration, well repay reading. The inexpensive volume is attractively gotten up.

—A useful reprint is *Infallibility*, by Fr. Vincent McNabb, O. P. (Sheed & Ward and B. Herder Book Co.), a little book that has long been out of print. It is a lecture read before a body of Anglo-Catholics in 1905 and

now republished to assist the "world-wide movements for reunion," to which a misunderstanding of the doctrine of infallibility is "one of the main stumbling-blocks."

—*Brennender Dornbusch: Zweiter (Schluss-) Band—Pfingstkreis*, completes the splendid collection of sermons by Dr. Robert Linhardt of Munich. We have praised them highly before and repeat our recommendation of them on this occasion. The author is thoroughly modern and shows how the principles of the Gospel can and should be applied to present-day problems. (Herder).

—Among the useful books lately issuing from St. Nazianz, Wis., is Father Winfrid Herbst's, S. D. S., *Chats and Stories about the Bl. Sacrament*. It seems to have been written specially for the young. It contains much that should benefit the reader, though we fear that the latter, unless he be very precocious, will stumble and flounder in many a passage for want of grasping the meaning of words and phrases, such as "absoluteness," "unquestionableness," "effectively to will the consummation of his sacrifice," etc. (Society of the Divine Savior, St. Nazianz, Wis.)

New Books Received

Why Have We Been Neglecting Our Teaching Brothers? By the Rev. Felix M. Kirsch, O. M. Cap. 14 pp. Svo. Reprint from the Ecclesiastical Review.

Flanders' Claim for Autonomy. Memorandum published by the Katholiek Vlaamsch Hoog-Studentenverbond, Leuven. (In four languages: Flemish, English, German, and French). Louvain: Association de la Jeunesse Catholique Universitaire.

The Eucharistic Emmanuel. Sermons for Forty Hours' Devotion by the Rev. Peter Geiermann, C. SS. R. v & 151 pp. 12mo. B. Herder Book Co. \$1.50 net.

St. Therese, Patroness of Vocations. I. Talks to Boys Concerning the Religious Priesthood. By Rev. Columba Downey, O. Carm. 45 pp. 16mo. Chicago: Carmelite Press.

New Pamphlets Published by the English Catholic Truth Society, 72 Victoria Str., London, S. W.: *The Little Office of Our Lady*, in Latin and English with Notes by Rev. C. C. Martindale, S. J. In two parts.—*Built to Music*, by David Bearne, S. J.—*Eyes to the Blind*, by David Bearne, S. J.—*The Catholic Doctrine of the Atonement*, by Rev. Philip E. Hallett.—*Ecligion*

of To-Day: What is Wrong With It? by Rev. G. J. MacGillivray.—*A Day in the Life of Our Lord*, by Rev. Francis Clarke. (These pamphlets may be purchased through the B. Herder Book Co., St. Louis, Mo.)

The Defense of the Catholic Church. Combined with a Study of the Life of Christ Based on the Gospels. A Textbook for Colleges and Universities by Francis X. Doyle, S. J. xiv & 511 pp. 12mo. Benziger Bros. \$2.75 net.

Victims of Love. The Spiritual Life as It Can be Lived in the World. By a Member of the "Associazione delle Vittime per la Santa Chiesa." With a Foreword by Benedict Williamson. xvii & 96 pp. 12mo. B. Herder Book Co. \$1.25 net.

The Epistle of Christ. Short Sermons for the Sundays of the Year on Texts Taken from the Epistles. By the Rev. Michael Andrew Chapman. vii & 264 pp. 12mo. B. Herder Book Co. \$1.75 net.

The Monumenta Germaniae Historica: Its Inheritance in Source-Valuation and Criticism. A Dissertation . . . by Wm. Thomas Miller Gamble. vi & 202 pp. Svo. Washington, D. C.: The Catholic University of America.

Irish Medieval Monasteries on the Continent. A Dissertation . . . by Joseph P. Fuhrmann, O. S. B. xiii & 121 pp. Svo. Washington, D. C.: The Catholic University of America.

The Franciscan Missions in Texas (1690-1793). A Dissertation . . . by Thomas P. O'Rourke, C. S. B. (The Catholic University of America Studies in American Church History. Vol. V). viii & 107 pp. Svo. Washington, D. C.: The Catholic University of America.

Whom Do You Say—? A Study in the Doctrine of the Incarnation. By J. P. Arendzen. 308 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.

Principles of Theosophy. By Théodore Maynage. Translated by Suzanne Duché and Yvonne Cooper. 250 pp. 12mo. Sheed & Ward and B. Herder Book Co. \$2.75 net.

Our Way and Our Life. An Abridged Edition of "Christ in His Mysteries," by the Late Rt. Rev. Dom Columba Marmion, O. S. B. Edited by a Nun of Tyburn Convent. vii & 135 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.

The Love Story of the Little Flower. By Henry C. Day, S. J. With an Original Frontispiece by James MacPherson. viii & 72 pp. Sands & Co. and B. Herder Book Co. 90 cts.

Meditations and Readings for Every Day of the Year. Selected from the Spiritual Writings of St. Alphonsus. Edited by John B. Coyle, C. SS. R. Volume II, Part II. xvi & 255 pp. 16mo. The Talbot Press, Ltd., and B. Herder Book Co. \$2 net.

The Priest's Promptuary of Points for Preaching. By Rev. J. M. Hallam. 90 pp. 16mo. Sheed & Ward and B. Herder Book Co. 90 cts. net.

A SPRINKLE OF SPICE

"Mah bredren," shouted Parson Potluck, "yo' want t' be ready to jump when yo' heahs Gabriel blow dat horn."

"Fo' goodness sake!" murmured Brother Simpson, "am he a-comin' in a autymöebel?"

Once in a while the talented authors of the "Ask Me Another" questions ask something really hard; one of them inquired the other day who was the Democratic candidate for the presidency in 1924.

A few minutes after an alarm of fire was given in a hotel, one of the guests joined the group that were watching the fire and chaffed them on their apparent excitement. "There was nothing to be excited about," he said. "I took my time about dressing, lighted a cigaret, didn't like the knot in my necktie, so I tied it over again—that's how cool I was."

"Fine," one of his friends remarked, "but why didn't you put on your trousers?"

A little colored girl, a newcomer in Sunday school, gave her name to the teacher as "Fertilizer Johnson."

Later the teacher asked the child's mother if that was right.

"Yes, ma'am, dat's her name," said the fond parent. "You see she was named for me and her father. Her father's name am Ferdinand, and my name is 'Liza. So we named her Fertilizer."

Teacher: "The sentence, 'My father had money,' is in the past tense. Now, Mary, what tense would you be speaking in if you said 'My father has money?'"

Mary: "Pretense."

"There is no such word as fale," wrote a young fellow on the school blackboard.

"Why don't you correct him?" asked a visitor of the teacher.

"His statement is absolutely correct."

"Who is there," cried the impassioned orator, "who will lift a voice against the truth of my statement?"

Just then a donkey on the outskirts of the crowd gave vent to one of the piercing "hee-haws" of the tribe. The laugh was on the orator for the moment; but, assuming an air of triumph, he lifted his voice above the din to say:

"I know nobody but a jackass would try it."

Pat: Where were you last month?

Mike: At the seashore.

Pat: Did you get sunburned?

Mike: Oh no! But I got skinned just the same.

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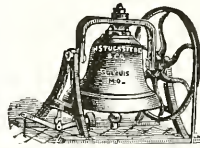
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Si vis securus esse ab usura acci-
pienda in vita;

Si vis procurare alimonium pro
persona tibi grata;

Si vis cooperare ad salvandas ani-
mas paganorum;

Scribas hodie, indicans aetatem
tuam, ad

Rev. P. Provincial Procurator,

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THE ECHO

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The Fortnightly Review

VOL. XXXIV, No. 17

ST. LOUIS, MISSOURI

September 1, 1927

The Worst Evil of Our Day

By Benedict Elder, Louisville, Ky.

Ask each of a dozen persons separately, what is the worst evil of our day, and each probably will make different answer. Bring the persons together and again put the question, and the answers probably will be several. Discuss the several answers, pro and con, and it will be surprising if there is unanimity at the end.

One of the group may say that divorce is the worst evil: does not divorce desecrate the sacrament of marriage, destroy the home and family, orphan innocent children, breed all manner of infidelity, undermine the very foundation of Christian society? Another may say that impurity is the worst evil: is not impurity the evil that brought down destruction upon the Cities of the Plains? Is it not impurity that has lately arrested the attention of the Pope and moved him to call a crusade against modern extremes of fashion in dress and literature? Indeed, is not impurity one of the main causes of divorce? Another may say that the inordinate desire for comfort, ease, and pleasure is the worst evil: is it not pleasure-lust that dictates the fashions that breed the impurities that cause the divorcees that bring so many wrongs in their train?

Thus one by one each of the salient evils of society probably would be designated by this person or that as the worst, according to the observation or experience and the mental reaction of the individual.

But is there not, among the numerous evils which we know, one that is certainly *the worst*? Not necessarily the worst for this person or that; there are many who live and die without ever being assailed by certain evils;

when we get down to cases, only conscience and God are to judge; the moralist, the philosopher, the apologist if one pleases, deals with principles and their application to the social life as a whole, and that is the viewpoint from which the question here is asked: *is there not among the numerous evils that surround us, one that is certainly the worst?*

Let us turn the question around: Is there not among the numerous benefits and blessings that life offers, one that is the greatest good? All will answer, *yes*, for there is no human being but who constantly seeks to attain the greatest good. It follows, therefore, that there is an evil that is certainly the worst; it is the negation of the greatest good.

If one should say that marriage is the greatest good, then one should say that divorce is the worst evil; if, that purity is the greatest good, then impurity is the worst evil; if, that sacrifice is the greatest good, then pleasure-lust is the worst evil; and so on, through the catalogue of things good and evil. But we know that none of those is the greatest good; therefore none of these is the worst evil.

What is the greatest good? GOD! And the worst evil? *The negation of God*. Put in another way, the greatest good is Heaven or the full enjoyment of God; the worst evil, hell or the utter privation of God.

In this life, we do not think of the greatest good in terms of enjoyment, but in terms of attainment; hence, belief in God and denial of God, respectively, are for us here the greatest good and the worst evil. Belief in God, consistently persevered in unto

the end, will bring us Heaven and the enjoyment of Him in life eternal; denial of Him, persisted in until death, will result in negation of God in everlasting hell.

Divorce is evil because marriage is good; impurity is evil because purity is good, pleasure-lust is evil because sacrifice is good; and there are many other evils, as there are many kinds of good. Evil consists in the negation of good; it has no existence of itself. So, modern society, in that it has more numerous kinds of good than perhaps ever before existed, likewise has more numerous evils than perhaps were ever before known, since for every kind of good there is a corresponding negation, which is evil.

But the evil that outstrips all others, both in its malice and in its fruits, the evil for which there is no compensation and out of which the very Eternal cannot bring happy consequences, is the conscious and deliberate denial of God, which, for the first time in history, has in our day taken on an organized, scientific, professional aspect.

But why this A-B-C outline of good and evil? Because, in spite of the active, organized, professional, militant effort being put forth in our midst to promote and spread denial of God, if one should *ask each of a dozen persons separately what is the worst evil of our day, each probably would make different answer*. When we begin to lose sight of the first principles of good and evil, it is time to go back to the primer. It is idle to decry divorce, impurity, lust, gambling, drinking, lying, stealing, abortion, suicide, murder, unless we keep fresh in our consciousness the fundamental distinction between good and evil, which in the last analysis rests upon belief in God. Without belief in God we would not have hospitals for the sick, homes for the orphan, institutes for the blind, a place for the aged poor, a refuge for those unhappy creatures whom society has sentenced to be stoned. Without belief in God we should still be throwing delicate or afflicted babies into a ditch, as did the Spartans and the Cretans, and still

be teaching that some persons are born to be masters and some are born to be slaves, as the greatest of pagan philosophers taught. The whole structure of our social life, which we look upon and consider good, is animated and sustained by belief in God. The stability of the family, the sanctity of the home, the fidelity of husband and wife, the relation of father and child—all of the sweet and consoling affections of life—the sacredness of oaths, the binding force of contracts, respect for property, obedience to law, love for order and justice—all of the solid and enduring values in society, rest on belief in God as their last prop, were constructed on that belief as their first foundation and without that belief cannot be sustained by all the arts and devices of human invention from one generation to the next.

What, then, is the worst evil of our day? The denial of God. This is the worst evil of any day or age, the one utter evil, which in eternity will be the negation that spells hell. But what is the worst evil of our day? Unbelief in God as it is being actively promoted in our midst, under the cover of education, in the guise of science, among the youth of the nation, who are neither warned against nor protected from its deadly effect.

“Atheism in the Public Schools” was the title of a recent article in the FORTNIGHTLY REVIEW (Vol. XXXIV, No. 14) that set forth strikingly some of the aspects in which this evil is being propagated. The article deals with the activities of a society whose very name is meant to be a challenge to belief in God. This society, the American Association for the Advancement of Atheism, though organized less than two years ago, has already established itself in more than twenty universities of our country; is well equipped, thoroughly organized, and seems amply provided with funds; has at least two regular publications devoted to its interests, and claims that a majority of the members of teaching faculties in our State universities are in sympathy with its aims to deprive the youth of

the nation of belief in God and save them from "the folly of religion," from "that cesspool of Asiatic superstition called the Holy Bible," from "Catholic superstition and Christian bunk."

This "4 A's" society, as it calls itself for short, has not gone into the schools by chance or as a last resort, but deliberately, to perfect its avowed programme that "Christian morality shall be abolished." It has taken a leaf out of the book of the Church and is determined to reach the minds of the children in order to destroy the faith they hold. "Most children's minds," says its spokesman, "are closed on the subject of religion by the time they get to the high school, but by working hard, we hope to open up their skulls and let out Catholic superstition and Christian bunk, and insert logic and truth."

How do Christians generally and Catholics in particular regard this active and energetic *Advancement of Atheism* among the youth in our principal seats of learning, whence, in the name of education and under the color of scientific progress, it radiates throughout the nation's intellectual life? *Ask each of a dozen persons separately what is the worst evil of our day, and each will make different answer.*

The American Association for the Advancement of Atheism was formed only two years ago, when, in October, 1925, it applied for a charter in the State of New York as an incorporated society "to promote the spread of atheism in the United States"; but for several years prior to that date the forces back of the movement were steadily at work, with two prominent centers, in Chicago and in New York, constantly equipping and sending out lecturers, authors, journalists, educators, animated with the purpose, if indeed they were not charged with the mission, of using their talents and their learning to discredit religion and undermine belief in God. Under various high-sounding titles, calculated to suggest an odor of good, they introduced, first anti-Catholic, then anti-Christian, then anti-religious, and finally atheistic

teaching into newspapers, magazines, lyceums, chautauquas, normal schools, and at last, with consummate subtlety, into the text-books used in public schools, particularly the high schools and colleges, where the subjects taught lend themselves with so much ease to the purpose of the propagandist.

Thus the evil grew and spread almost unobserved for a number of years. Catholics did not notice it because Catholic institutions were not affected by it, were scarcely aware of it; Pope Pius X had effectually disposed of the thing, so far as the Church was concerned, by his Encyclical on Modernism, which he aptly described as the "compendium of all the heresies." Protestants, on the other hand, were divided in their views; while some of them dimly visioned the ultimate consequence of the Higher Criticism, the Neo-Rationalism, the Self-Determinism, the Super-Humanism, the Realism, Materialism, Monism, etc., of the Modernist school, others were completely fooled by its pompous claims, and the two groups became so interested in opposing each other that they lost sight of the evil which threatened both.

Then Professor James H. Leuba of Bryn Mawr published the amazing results of his questionnaire to one thousand leading scientists and educators in America, respecting their belief in God and immortality, which showed more than two-thirds of the members questioned to be unbelievers.

(To be continued)

THE ASSUMPTION

By Charles J. Quirk, S. J.

Her who was Shrine of Life,
No death shall hold in fee:
After Day's sadness, strife,
Shrined in Heaven is she.

"THERE ARE NO MARGINS"

By Charles J. Quirk, S. J.

There are no margins to my world,
No end, horizons: for my land
Lies far beyond, where sails are furled
Forever on a tranquil strand.

Fr. Burke's Unsatisfactory Reply to the Chicago Tribune

But for the record which certain executives of the National Catholic Welfare Conference have left in the archives of Congress and elsewhere, the reply of the Rev. John J. Burke to the *Chicago Tribune* would be received with greater confidence by Catholics.

The *Tribune's* article on the N. C. W. C. appeared on July 18, 1927. In the FORTNIGHTLY REVIEW for August 15, we referred to this article and to the harm which ensues from a mistaken belief that the American hierarchy is in any wise or to any degree responsible for the blunders of certain spokesmen of the N. C. W. C.

Father Burke's reply to the *Tribune* occupies a column of space in the paper's issue of August 6, 1927. In the course of his letter Father Burke denies that the N. C. W. C. is a "propaganda mill," as the *Tribune* had described it, and declares that: "By far the greater and most important work of the Conference has to do exclusively with the promotion of the religious welfare of the great body of Catholics in the United States." This is not so satisfying, of course, because the presumption has been that *all* of the Conference's work, important and unimportant, had to "do with the religious welfare of the great body of Catholics in the United States."

As an illustration of the N. C. W. C.'s activities, Father Burke instances its "bureau of education." It is unfortunate for Father Burke's cause that by the mention of this "bureau" he recalls the role taken by the N. C. W. C. in recent crises affecting Catholic education. "The N. C. W. C. bureau of education, for instance," Father Burke wrote to the *Tribune*, "is a research and advisory body devoted to the task of assisting the Catholic people of the United States in maintaining the highest standards of efficiency in the great system of schools supported and conducted by Catholics in our country. * * * The N. C. W. C. bureau of education, through special surveys; by gathering, tabulating, and

publishing statistics; by technical bulletins on special school problems; by direct contact with educational institutions, serves the development and growth of this great school system."

Was the N. C. W. C.'s espousal and exploitation of the Phipps plan of bureaucratizing education part of its effort to maintain "the highest standards of efficiency in the great system of schools supported and conducted by Catholics in our country"? Did Mr. Charles F. Dolle of the so-called National Council of Catholic Men (a "department" of the N. C. W. C.) serve the "development and growth of this great school system" when he assured a Congressional committee that "Catholics do not oppose * * * federal supervision of education by the United States Bureau of Education"?

If the N. C. W. C. "bureau" of education is an "advisory body" of the competence that Father Burke portrays, why were not its officials selected to represent Catholic education at the Congressional hearing on the Curtis-Reed Bill in February, 1926? And why has this "bureau" never given the Catholic people the benefit of its "advisory" opinion of the Phipps Bill? Who advised Mr. Dolle to circulate propaganda for the Phipps Bill? Was it this "bureau"?

Father Burke's complaint against the *Tribune* for characterizing the N. C. W. C. as a propaganda organization loses a good deal of its validity when the facts of its activities in behalf of the Phipps Bill are presented.

—In *The Pale Galilean*, Raymond T. Feely, S. J., concludes his series on the Blessed Virgin, using her life as a background upon which to project practical spiritual lessons. The author has an original and refreshing way of treating old subjects and of putting them before us in a striking manner. The little book is brimful of interesting stories and applications for the man in the street and for his everyday life. (Ecclesiastical Supply Association, San Francisco, Cal.)

Is There Much Difference?

By the Rev. John McGuire, S. J.

A correct knowledge of man's destiny, and of the meaning of his stay on earth, will urge the proper training of his mind. If, instead of an immortal being created for supreme happiness in a future life, he is regarded only as a mass of sentient clay, to perish forever after a brief season, small wonder that lofty ideals are neglected in his education, and that he is trained along purely material lines.

The school in Christian times has always been considered a powerful factor for good or evil. It furnishes plastic youth with principles, objectives, guiding lines; it is, according to circumstances, a spur or a check for the passions. The powers of light and darkness have long contended for control of the school, and they have counted their success or failure accordingly. The public schools of this country were once Christian, now they are by law devoid of all religious character and may not teach morality as resting upon religion. What induced our statesmen to adopt a system of education contrary to the sentiments and expressed wishes of our forbears, we have no means of knowing. Certain it is that the cause of this radical change—whatever it may be—should deeply interest every citizen of the realm. Anyway, we have had this system for upwards of eighty years, and its startling consequences now give pause to the whole country.

About twenty years ago, Harold Bolce, a trained investigator, attended lectures and interviewed professors in not less than a dozen secular universities—Harvard, Yale, Princeton, Columbia, California, etc.—and his findings convicted all of these institutions of teaching principles contrary to Christianity and the natural law. ("Blasting at the Rock of Ages," p. 668). When Bishop McQuaid, in 1909, challenged several college presidents to gainsay Bolce's indictment, not one of them dared to deny the charges alleged. What obtained in education a score of years back, is like ancient history in

these fast times, and it were of more interest to know the kind of moral products these mills of wisdom are grinding out at present.

Another expert, Homer Croy, in articles featured in the May, June, and July (1927) issues of the *World's Work*, depicts the rapid spread of atheism in our secular seats of learning. He shows that within the last two years, societies for the propagation of atheism have been established in twenty universities—Chicago and Wisconsin among them—and in some high schools. Further, that great efforts are being made to introduce these atheistic leagues into grade schools throughout the country. A questionnaire lately sent to all scientists of secular colleges, he tells us, shows that seventy-five per cent of them are atheists. The present trend of teaching in secular schools is to deny the existence of God, the divinity of Christ, and free will, and to assert that man is not responsible for his rational acts. It is not surprising that the leaders in the present movement to "atheize" America—Smith and Hopwood—are looking to the scientists for their greatest support.

There is no reasonable doubt that our academic halls reek with false teaching about God, the natural law, individual and civic morality, and the life beyond the grave. Despite this fact, established by experts and scholars of various creeds, many Catholic parents, without a valid reason or without ecclesiastical permission (Code of Canon Law, can. 1374) send their sons and daughters to secular colleges, and they will fly in the face of anyone who questions their right to do so, or the moral safety of their children in such surroundings. Many such parents are confirmed in their choice of a secular college if there happens to be a Catholic chaplain connected with the institution. The Church, they imagine, has no interest in education beyond imparting religion, and as this is done by the priest in charge, why should

not their children come off as sound in faith and morals as if they had attended a Catholic school? A wrong supposition postulates a like conclusion. It is false to say that the Church has no interest in the teaching of profane sciences; on the contrary, she has the deepest interest, as there is hardly a science taught that can not in some way be made a vehicle for spreading error.

It is also false to suppose that a chaplain's services can render public school training a satisfactory substitute for Catholic education. A bit of religion injected here and there—this is about all the chaplain can do—may be termed religion in education, but not a religious education. The former the Church reluctantly permits, the latter she sanctions and demands. With radically wrong views of education prevalent among many of the faithful, no wonder that some ignore or fail to understand the difference between sound and unsound youthful training, and that they attribute unworthy motives to those who point out the spiritual danger of secular schools. Infidel professors flaunt pernicious doctrines in lecture rooms, in the public prints, in published works, and if anointed soldiers of Christ try to defend the Church and the faithful against their poisoned shafts, a certain brand of Catholics regard them as wanting in politeness, brutal in logic, too aggressive, too antagonistic.

Some Catholic colleges employ Protestant and even infidel professors, and admit to their courses students of all creeds. Professors of this class and the jarring creeds of the students make not, it is objected, for Catholic training, but rather against it. In such cases—and they are common enough—religious training, we are told, amounts to no more than it would in secularized education. Though these objections contain only half truths—if that much—they are worthy of consideration. Two main dangers beset Catholics in a secular university, *viz.*, the unsound principles sponsored by the professors, and contact with a large student body of every belief and moral make-up. In

the opinion of a priest who spent several years in a state university the academic freedom—rather criminal license—exercised as a right by the professors, is less harmful to Catholic interests, than is the unchristian, unmoral status of the students. He would never have believed, this priest told the writer, that morality could sink as low as he found it among the youths gathered there from every walk and condition of life. The two evils mentioned are a constant menace to Catholic faith and morals, despite the chaplain's influence, the best efforts of a Newman Club, and all other makeshifts.

Religion and morality are propagated in a positive and in a negative way in Catholic schools. Though the professor may have sectarian views, or no religion at all, he is not allowed to teach anything at variance with the Church or the natural law; nor is a student on the campus permitted to speak or act contrary to Christian morality. A few years ago a non-Catholic professor in Marquette University (Milwaukee) strayed from sound principles. The president informed him that his teaching was out of line with the Catholic Church and the natural law, and it could not be tolerated in Marquette. The professor took umbrage at the admonition, and said that by right of his academic freedom he would teach what he pleased, Church and ethics to the contrary notwithstanding. He was promptly expelled, and the secular press praised Marquette's president for his sturdy defense of sound principles. What the head of Marquette did on that occasion, would, in similar circumstances, be repeated to-day by every Catholic college president in the country.

Such action is in refreshing contrast with the attitude of secular presidents who daily sanction or permit false and ruinous teaching in their institutions. It is hardly necessary to say that there is a distinct line of cleavage between the religious training of a Catholic college which employs some non-Catholic teachers and admits students of all creeds, and a purely secular school.

But why not staff all Catholic seats of learning exclusively with Catholic professors? Yes, why not? To train a corps of eminent teachers is beyond the present financial resources of our struggling colleges. Did wealthy Catholics show the zeal for higher education that rich Protestants were manifesting in this regard, there would be no dearth of able Catholic professors, no lack of buildings or facilities for research work in the various fields of science. The rank and file of the faithful are poor, and they are already burdened with the support of our grade and high schools. The long purse will have to champion higher education, if our Catholic universities are to escape their present handicap and command due respect in the scientific world. The apathy of rich Catholics in educational matters is lamentable, for it clogs the advance of higher learning, so necessary in these times to refute on their own ground the enemies of faith and morals.

“Non-sectarian,” when applied to Catholic education, is an ill-chosen term, for it is apt to convey a wrong meaning. If a Catholic college is sometimes called non-sectarian, this term does not imply that it is indifferent to religion, or that it fails to promote, as best it can, faith and morals in all its departments. To be remiss in this respect would render it unworthy of its name, since the Church is not less insistent on the cultivation of religion and holiness in higher seats of learning than in the lower schools. Non-sectarian in the present case means that no religious test is required for matriculation, and that non-Catholic students, while afforded the benefits of a sound education, will not be molested in their religious beliefs.

Not only in a negative way does Catholic education further the student's spiritual interests, for it is not enough to ward off moral danger, the soul must be cultivated, nourished, strengthened, so that it may be victorious in the great battle of life. Hence, the course of ethics which points out man's duty to God, to his neighbor, and

to himself; which makes clear that all mankind must observe the natural law, that this important principle is the basis of all human legislation, and every civil enactment not resting on it is illicit and without force. This course of moral philosophy will, regardless of creeds, furnish the students with sound principles and safe guiding lines in their various vocations. Spirituality is promoted in the student body by the annual retreat, by explanations of moral and dogmatic truths, by exhortations to pious reading, to membership in religious societies, etc., etc. The pressing need of more priests and nuns enters into the plans of Catholic educators and stimulates them to foster vocations. Their zeal in this regard is evidenced by the large numbers of worthy candidates that go yearly to the seminary and the novitiate. Many Protestants abjure their heresy in Catholic schools and become bright ornaments and staunch defenders of the Church they once despised.

In contrast with all this, secularized education, in a positive and negative way, is driving God from His creation, it is destroying divine religion and supernatural virtue, and in consequence it makes easy, if not inevitable, the vice and crime which so shamefully abound in our country. These two systems of youthful training are opposite camps, as unlike in nature, methods, and effects as good and evil, light and darkness. The one is a priceless boon to the individual and to civil society, the other, a boundless misfortune to both. If this difference does not bulk large enough for the mental vision of certain Catholics—indifferent to the spirit, custom, and rulings of the Church in educational matters—they are surely in need of the petition once offered on the wayside to Jericho—“Lord, that I may see!”

Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection.—Oliver Wendell Holmes.

Catholic Foundations in Secular Universities

We are indebted to the Rev. Gabriel A. Zema, S. J., for an English translation of a valuable series of articles on *Catholic Foundations in Secular Universities*, contributed by the Rev. Mario Barbera, S. J., assistant editor of the *Civiltà Cattolica*, to the *Osservatore Romano* (issues of Jan. 8, 11, 12, 1927). The articles have been gathered together into a pamphlet of 23 octavo pages and subheaded as follows: I. Godless Schools; II. Moral Decay and Religious Anarchy; III. Entirely Catholic School is Necessary; IV. The Glory of American Catholicity; V. The Loss of Countless Young Men and Women; VI. Dangers and Illusions of the Illinois Foundation; VII. All Catholic Youth without Exception in Catholic Schools,—which titles give a sufficient indication of the argument.

Our readers are familiar with the controversy regarding the so-called Catholic Foundation at the State University of Illinois, which this REVIEW, in harmony with Archbishop Curley of Baltimore and other bishops, has denounced as a Utopian scheme, embodying grave danger to the cause of Catholic education in the United States. Fr. Barbera points out clearly the philosophical fallacies underlying this movement, sponsored by Father O'Brien, who confounds the chaplaincy, whose purpose is to save the souls of Catholics already attending secular institutions of higher learning in defiance of the law of the Church, with the so-called Catholic Foundation, which, like the Methodist, Congregationalist, Baptist, and Presbyterian Foundations, is intended to form a moral unit with the respective universities, whose courses thus attract more Catholic students to institutions which Catholics are strictly forbidden to attend.

Father Barbera justly concludes that if Father O'Brien's theory of education is correct, not only the Catholic universities, but also the Catholic parochial schools are doomed. "If courses in religion, pursued by Catholics at the University of Illinois for three semesters out of eight in the four years' course, make the State University Cath-

olic, instruction in catechism, added to the curriculum of the public school will make it Catholic. The Church thinks otherwise, not looking upon religion as a branch to be taught, but as something that influences the teaching of all branches; hence she wishes her children to attend Catholic schools from the grade school to the university inclusive."

The danger from this plan, and from the attendance of Catholic students at secular colleges and universities, is so great that Archbishop Curley declared in a public address last March that already a portion of the clergy had become contaminated with the poison of secularism.

We regret that the pamphlet under review gives no indication of the publisher or where copies may be had. It is an important contribution to a burning controversy and ought to be circulated widely, to counteract the danger arising from the Foundation movement and to remind our people of the urgent recommendation of the Fathers of the Third Plenary Council of Baltimore, that "by united effort they hasten the coming of that happy condition of affairs in which Catholic academies, colleges, and universities shall be so many and so excellent that all Catholic young people without exception may receive all their education in Catholic schools." Catholic education, as we were but lately reminded by the Catholic Educational Association (resolutions of the Louisville convention, 1926), "does not mean merely a course of religious instruction, but a complete system of education in all branches of learning according to the unchangeable principles of philosophy, theology, and Catholic pedagogy. Religious instruction, therefore, in colleges and universities that are not Catholic, can in no way supply or substitute for the education of our Catholic schools; and the attendance [of Catholics] at non-Catholic schools cannot in any way be approved of, even if it has to be tolerated under certain definite circumstances and under conditions prescribed by the Holy See and by the Ordinary."

Fascist Tyranny in South Tyrol

By the Rev. John Rothensteiner, St. Louis, Mo.

"The Mortal Anguish of an Oppressed People" (*Die Seelennot eines bedrängten Volkes*) is the expressive title of a booklet of 100 pages which describes in well authenticated form the national and religious oppression inflicted by the Fascist rulers of Italy on the inhabitants of South Tyrol. There are about thirty-five pages of text; the rest, some two-thirds of the publication, is crowded with documents to substantiate the statements made in the text. The argument cannot, therefore, be stigmatized as propaganda. The facts in the case speak for themselves in the very words of the tyrannizing officials of the Fascist regime.

We know of no other country in which the people and the civil institutions are so closely interwoven with the Catholic faith as they are in Tyrol. In the fifth and following centuries the northern portion of this country was settled by German tribes, for the most part Bavarians, whilst the southern part came into the possession of the Lombards, another, slightly Latinized, German tribe. The earlier inhabitants, the Raetii, were absorbed by the invaders.

A country that has been German for fifteen hundred years certainly possesses a strict right to its nationality and language against all comers. But Italy had cast a hungry eye on the southern portion of Tyrol, with its magnificent mountain scenery, its fruitful valleys, and its rich vineyards. The ancient cities of Trent, Bozen, Brixen, Bruneck, and Meran (to use the old German names that are now ostracized) roused the cupidity of the Italians, and then the dream of empire seemed to require the possession of the Brenner Pass as the gateway into the heart of Germany. Italy betrayed her allies, Germany and Austria, and, joining France, England, and Russia, received the traitor's reward in the shape of a few slices of Austrian territory, among them all South Tyrol up to the Brenner Pass.

To secure the possession of this beautiful and valuable land the Italian (would-be) Napoleon deemed it necessary and, consequently, right and just to denationalize the inhabitants as speedily as possible and to render them loyal servants of the Italian government. A number of edicts were issued under the Fascist sign of the bundle of rods and the executioner's axe, curtailing the ancient liberties of the people, suppressing the German press, putting all the native priests of German nationality under police surveillance, introducing Italian into the schools in place of German as the language of instruction, suppressing the German kindergartens, nay even private instruction given at home. Severe penalties were in every case enacted for the violation of these despotic decrees. Even banishment to foreign countries, or to the island of Lipari, an Italian penal colony, were resorted to as a punishment for promoting home instruction in the German language. On Nov. 17, 1923, the subprefect of Bolzano ordered that all catechetical instruction must be given in Italian. This decree was issued for the purpose of subverting the position of the larger part of the native clergy, who were not masters of the Italian tongue. The decree was revoked on Dec. 17, 1923, after the Bishop of Brixen had sent a strong protest to the government. But in January of the following year it was decreed that the permission given to teach religion to the children in German was for the lower grades only, and that from the fourth class on, all religious instruction must be given in Italian.

The German clergy of the Diocese of Trent, on Sept. 11, 1926, sent a petition for redress to the Holy Father and, on Sept. 30, gave out a strong protest against the violation of the natural and inalienable right of the people to have the truths of religion taught in their mother tongue. In consequence of their refusal to abide by the unjust prohibition, a number

of these priest-catechists were forbidden to teach religion in any language. Then the use of German catechisms and bibles was prohibited and the practice of reciting German prayers in the schools was penalized (Dec. 31, 1926). At the same time a special prayer "For the Duce" (Mussolini) was prescribed. All German catechetical instruction, whether in church, at home, or in any other place, was prohibited under severe penalties. On page 82 of this brochure are mentioned the names of thirty-six priests who have been made victims of these unjust and senseless decrees. Some of them suffered incarceration for giving catechetical instructions in German in the privacy of their residences.

As a final sample of the tyranny of the Mussolini government in South Tyrol we will give the prohibition of German announcements of coming events as usually pinned to the church door:

"Jan. 1, 1926. I have the honor to notify you that it is not permitted to display any announcement in the German language in any public place. The Commissioner of the Prefecture, De Varda."

All this, and much more, is happening day by day among a people that is as honest and truth-loving, and, I may add, as law-abiding as any in the world,—a people that was not conquered, but traded away to Italy by that pair of Arcadians, Lloyd George and Woodrow Wilson. The Italian in South Tyrol is what we would call a carpet-bagger.

The booklet from which we have extracted these facts deserves to be studied by all lovers of truth and liberty, and the facts themselves ought to be submitted to the public everywhere, more especially to our Senators and Representatives and other men in public office, so that public opinion on the question of South Tyrol may crystallize before the inevitable reaction sets in in Italy. And churchmen here and abroad might learn to their own advantage how dangerous it is to keep silence concerning the excesses com-

mitted by Fascism in Tyrol, in view of Mussolini's occasional favors to the Church and disfavor to the Freemasons. As a writer in the *Catholic World* recently said: "If ever the Virgilian maxim, '*Timeo Danaos et dona ferentes*,' was appropriate, it is now, when the Church seems to be receiving favors from an enemy of liberty."

A Masonic Journal on the Smith Letter

The Marshall-Smith correspondence, as was to be expected, has furnished the Masons with a genuine surprise, though whether that surprise was "pleasant" may be doubted in spite of the contrary assertion of a contributor to the *Masonic Builder* (St. Louis, Mo., Vol. XIII, No. 8, p. 243), who says:

"The valiant Governor of New York, the most popular Catholic layman in the United States, has, after consulting a highly esteemed priest, *virtually repudiated the papal doctrine of the superiority of the Church over the State*. He has done so amid the applause of almost the entire nation, *the Catholics emphatically included*.

"Mr. Marshall has induced the Governor to make that 'declaration of independence,' as the *Literary Digest* has characterized his summary of political principles. There is a ray of hope that the American Catholics may still further emancipate themselves from the Italian autocracy in the Vatican."

The F. R. is of the minority which has *not* approved Gov. Smith's letter.

—In *The Memoir of a Mother* we have the life story of one whose life was given up to the service of God in the marriage state. Such a book will carry a message of high and self-sacrificing zeal to all Christian mothers. In this age of hurry and jazz, when so many married women are forgetful of their duties, these pages will be a gentle guide and an inspired teacher. It would also make a dainty and practical gift for Mother's Day. (San Francisco: Gilmartin Co.)

Catholic Publicity-Seekers

The Brooklyn *Tablet* warns against claiming people of note as Catholics, without close investigation as to their character and antecedents. The article reads as follows:

"Several of our contemporaries are printing a story that thirteen of the sixteen major league baseball managers are Catholics. The usual helpful and broad conclusions are drawn. It might be better, however, if before we claim this person or that as a Catholic, we ascertained what kind of a Catholic the individual is. There are Catholics and Catholics. Some never go to church or observe any Christian rule of life, although when either arrested or dying they profess to belong to the Church. In the list of Catholic baseball managers we note one man who only goes to church when sporting men are being buried. His wife, on numerous occasions, has requested a priest we know to pray that the gentleman may keep sober and reform. Another Catholic manager has been put off the field several times for using profane language. Others on the list probably have no better records. . . . Moreover, we doubt if any good purpose is served in claiming many of these individuals. Later the same is apt to be regretted. When Mary Pickford became a Catholic, many waxed eloquent; when she walked out the back door, there was a great silence. When Jack Dempsey was given the third degree by the K. of C., many of us spread the news; when shortly after he gave his wife the third degree and substituted a film star, there was the usual silence. When we make a claim let us be sure it is worth while and then let us be sure the people referred to are really Catholics."

The Omaha *True Voice* thinks that the point is well taken. It is a dangerous experiment, comments that paper (Vol. XXVI, No. 32), "to canonize a living Catholic. We remember a remark once made by an Archbishop. He said: 'No one is safe until he is three days buried.' A real Catholic does not want it published to the world that he is a saint, and wherever you

find Catholic publicity-seekers, there is danger of a nigger in the woodpile. The Saints of God made every effort to remain hidden from the world. A 'big' prayer-book usually means 'little' religion."

An Italian Catholic Journal on Fr. McGuire's "Signs of the Times"

To the Editor:—

The *Fede e Ragione*, of Fiesole, Italy, in its June 26-27 issue, commented on an article, "The Signs of the Times," by the Rev. John McGuire, S. J., printed in the May 15th number of your REVIEW. I enclose a translation of the comment, trusting you may see fit to give it space in your columns:

"That valiant publication, the FORTNIGHTLY REVIEW, of St. Louis, featured in its May 15th issue an important article, 'The Signs of the Times,' by the Rev. John McGuire, S. J. The writer charges the Federal government with encroaching on state and individual rights. He says that a large per cent of the nation no longer believe in a personal God, that lofty ideals have given place to purely material objectives, that the statute books groan under the weight of ten thousand laws, while the merest technicalities—not to mention reasons more unworthy—are sufficient to stay their execution. Secular seats of learning reek with teaching against God, Christianity, and the natural law. A loose rein is given to the human passions, and moral disorders increase with alarming rapidity. Father McGuire deplores the fact that many thousands of Catholic youths are attending secular colleges, where their faith and morals are in constant danger. The Chicago *Herald-Examiner*, Jan. 12, 1927, printed an extract from the *Osservatore Romano*, which stated that the Holy Father regarded the nine hundred Catholic students at the State University of Illinois, as 'lost sheep'."

Fr. M. Cinfoletti,
Pastor Holy Guardian Angels Church,
Chicago, Ill.

Too low they build who build beneath the stars.—Young.

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About Poets

To the Editor:—

Poets are born—we agree,
Both you and I.
God grant that we might see
The reason why.

These lines are not genuine poetry. Just shredded prose, despite the fact that I must hurt my feelings by owning up to their authorship. But the petition they utter is genuinely felt. Yes, why are poets born? Perhaps it were less offensive to limit the range of my inquiry to: Why are some poets born? When I am told by one that he saw

“Stars dancing an intricate minuet
Over the edges of heaven,”

I really despair of receiving an answer to my inquiry. Am I too prosaic? Very well. That's that, and I have harmed nobody, and the earth will keep spinning without a splash.

But to revert to the dizzy question: Why are poets born? I don't know. But I do know why some should not be born. I am not going to catalogue my proscribed list. But I will mention one poet, because some of his “stuff” is a spiritual menace to our crazily poetic age. It is Clement Wood. A sample of one of his dangerous offerings I find

in the last verse of his “Two Queens—Mary and Jezebel.” It reads:

“The red queen was trampled to death.
And laughed her way to hell.
The White Queen's Son was laughed like
a cur,
And slain—and dumb men tell
How He and His Mother walk in air
By God's white miracle . . .
But if I'd my way, I'd choose to be
Not Mary but Jezebel.”

The author of these hateful lines,—Clement Wood, is a professional critic of literature and unfortunately a popular poet in the South. A friend of mine, who seems to share equal popularity with Clement Wood, writes me that “it is a pity that to arrive at the topmost notch according to critics you have to be pagan.” I do not agree with him. One must not be pagan to be a great poet. My friend himself has arrived at the topmost notch despite the fact that Clement Wood in appraising his work told him to his face: “Moreland, you are too d—moral; some of your poems are positively poisonous to the mind in their moral restraint. You know there is no sin now, so the thinkers say.”

Fr. Jerome, O. S. B., St. Leo, Fla.

Boyology: Can Lay Apostles Save the Situation?

To the Editor:—

During the present discussion of "Boyology," which is certainly timely, a few paragraphs from *Innerlichkeit*, a German work that has met with a favorable reception, especially in clerical circles, may shed some light on the subject. We read on pages 58 sq.:

"We wished to establish a house of patronage for young men. After visiting the Catholic societies of Paris and several other French towns, we went to Marseilles to study the Young Men's societies conducted there by the saintly father Allemand and the Venerable Canon Timon-David. We gratefully remember with what emotion our young hearts received the words of the latter: 'I am certainly no enemy of music, the theatre, the movie, athletic exercises, games, etc. Rather in the beginning I considered them indispensable; but they are only crutches which one uses for want of something better. As I go on, my purpose and means become more and more supernatural, for I begin to see more clearly that a work which is built up on earthly motives must perish, and that, to be blessed by Providence, a work must aim at a closer union between God and the soul through the spiritual life. We have laid aside our musical instruments, the theatre we do not use any more, and yet our society is more prosperous than ever. Why? Because I and my priests see things more clearly than in the beginning, and because our faith in the efficacy of the grace of Christ has grown apace. Believe me, if you set yourself the highest goal, you will be surprised at the results. To explain: Do not make it your aim to give your young people merely a choice of harmless distractions, in order to keep them from forbidden pleasures or dangerous associations, or to provide them with an external form of Christianity which is satisfied with a mechanical assistance at Mass and a rare and infrequent reception of the Sacraments. 'Launch out into the deep'. Make every effort to gain a small number of young peo-

ple who are fully determined to live as good Christians, *viz.*, such as will say their morning prayer daily, assist at Mass if possible, make a short spiritual reading, communicate frequently and with good results. Try by all means to impart to these select few a great love for Jesus Christ, the spirit of prayer, self-denial, watchfulness, in a word, the spirit of solid virtue. Strive with no less energy to develop in their souls a hunger for the Holy Eucharist. Then show them how to influence their companions. Thus you will form true, devoted, zealous, manly apostles, without narrow piety, full of tact, who will never, under the pretext of zeal, commit the sad mistake of spying on others. And in two years come and tell whether you still need the sounding brass and the illusions of the theatre.'

" 'I understand,' I replied; 'this little flock must be the leaven. But what will the future society do for the others, who cannot be raised to this high ideal,—the great multitude of every age, and even the married men?'

" 'Confirm them in the faith through a series of well-prepared conferences, which will occupy several winter evenings. Thus you will produce Christians, well prepared not only to give their comrades in office and shop fitting answers, but also to withstand the insidious attacks of books and newspapers. . . . They must then be led on to piety, but it must be solid, warm, convinced and reasonable piety.'

" 'You try to build up everything then, on the spiritual life?' 'A thousand times, yes, and, believe my experience of many years, what I have said of societies for young people, can be applied to every Apostolic work'."

If this is really the programme and ideal of boy-work, who will be the qualified leaders to take it in hand? Could it be taken upon the implied assumption, which is voiced here and there, that the Church has failed in the past and that, therefore, lay apostles alone can now save the situation?!

F. R. E.

Notes and Gleanings

At a public debate on Mexico a Methodist lady, referring to the reduction of the number of ministers of all creeds, asked Dr. Herring, a leading Protestant minister, if that would mean that there could be only one Methodist preacher for each seven thousand Methodists? "Madam," Dr. Herring replied, "it would be impossible to round up seven thousand Methodists in Mexico."

We transcribe one passage from the preface of Mr. Howard Carter to Vol. II, just published, of *The Tomb of Tut-ankh-Amen* (Cassell), because some usually sane people have accepted the fictions in question. Mr. Carter says:—"It has been stated that there are actual physical dangers hidden in Tut-ankh-Amen's tomb—mysterious forces, called into being by some malefic power to take vengeance on whomsoever should dare to pass its portals. There was perhaps no place in the world freer from risks than the tomb. When it was opened, scientific research proved it to be sterile. Whatever foreign germs there may be within it to-day have been introduced from without: yet mischievous people have attributed many deaths, illnesses and disasters to alleged mysterious and noxious influences."

Rt. Rev. Abbot Charles Mohr, O. S. B., D. D., and St. Leo Abbey, St. Leo, Florida, over which he presides, will celebrate their silver jubilee in November. Abbot Charles is one of the few remaining Benedictine pioneers of America, an outstanding man among religious leaders, a prince *inter pares*. Because of advancing age, he made an attempt to resign last year, but the Holy Father told him in a personal interview that he was entirely too young and hale to give up his work, and that he wished him to continue to bear the burden he had borne so long and successfully. St. Leo Abbey has recently erected a new dormitory for the college connected with it, and as Flor-

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- Garesché, Edw. F. (S. J.). *Sodalities for Nurses*. Milwaukee, 1926. \$1.
- Reinhardt, K. *Mystik und Pietismus*. Munich, 1925. \$1.
- Siebertz, P. *Wunder im Weltall. Ein Buch aus Natur und Werk*. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). *Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Ju billümsausgabe*. Steyl, 1922. \$1.
- The Eucharistic Renaissance*. By Thos. M. Schwertner, O. P. New York, 1926. \$1.25
- Sermons for Sundays*. By Owen A. Hill, S. J. St. Louis, 1926. \$1.50.
- Pioneers and Patriots of America*. By Rev. Ph. J. Furlong. N. Y., 1926. \$1.
- The True Life. A Little Book on Grace*. By the Rev. F. Ruemmer. Tr. by Isabel Garahan. St. Louis, 1926. \$1.
- Joyce, P. W. *An Illustrated History of Ireland. New Edition*. Dublin, 1921. \$1.50.
- Mère Henriette (Foundress of the Convent of the S. Heart of Jesus and Mary—Piepus) and her Work*. Tr. from the French. London, 1925. \$1.
- McGuire, C. E. *Italy's International Economic Position*. N. Y., 1926. \$1.
- O'Daniel, V. F. *The Father of the Church in Tennessee, or the Life, Times and Character of the Rt. Rev. Richard Pin Miles, O. P., First Bishop of Nashville*. Washington, 1926. Illustrated. \$2.50.
- Frassinetti, Jos., *Jesus Christ, the Model of the Priest*. Tr. by J. L. Patterson. London, 1926. 75 cts.
- Hurst, Geo. L. *An Outline History of Christian Literature*. N. Y., 1926. \$2.50.
- Buzy, D. *Life of Sister Mary of Jesus Crucified, Carmelite Lay Sister who died in the odor of sanctity in the Bethlehem Convent, 1878*. London, 1926. \$1.50.
- Byrne, J. C. *Christmas Chimes. Meditations and Sermons for Advent and Christmas*. St. Paul, 1926. 2nd ed. 50 cts.
- Dinnis, Enid. *The Three Roses*. London 1926. \$1.50.
- Laplace, L. *Immolation. Life of Mother Mary of Jesus (Marie Deluil-Martiny)*. Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Rituale Romanum. . . ad Norman Codicis Accommodatum*. Ed. Taurinensis iuxta Typicam. Turin, 1926. \$2.50.
- Rituale Parvum. Omnia continens quae sacerdoti inserviunt in Sacram. administratione, infirmorum cura eorumque interitu. Cum praecipuis benedictionibus*. Turin, 1926. \$1.25. (Vest-pocket format).

THE FORTNIGHTLY REVIEW

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St. Louis, Mo.

ida, despite its drawbacks, is sure to develop into one of the greatest States of the Union, the field for Benedictine activity there is unlimited. May the genial Abbot of St. Leo live long and may his work prosper!

Rev. M. Helfen, director of the Catholic Dramatic Movement, Sleepy Eye, Minn., has sent us a very interesting letter about his latest efforts to elevate the Catholic stage. In April the Central Office of the movement was changed from Brooten, Minn., to Sleepy Eye, Minn. Mr. Martin J. Heymans, author of the well known Comedy-Drama "Gilded Youth" and other plays published by the Movement, is now manager of the Office in Sleepy Eye, while Father Helfen is touring the country, giving lectures on dramatic work in Catholic parishes, societies, and schools. Affiliation with the Catholic Dramatic Guild, the organization of the movement, enables dramatic clubs to stage all their plays, including latest publications, without any royalty charges. A very practical help is the only Catholic dramatic magazine, *Practical Stage Work*, which is sent free to affiliated clubs. We would advise any one who is interested in this movement to write for further information to the Catholic Dramatic Movement, Sleepy Eye, Minn.

The England depicted in the second volume of Hilaire Belloc's *History* (1066-1348) was fortunate, not only because it shared in the social unity of which the Holy See was the symbol and head, the great rejuvenation of religion which began in the 11th century, and the energetic life, intellectual and artistic, which accompanied it; but also because it was free from the various heretical movements which during the period afflicted the Continental Churches. But we are shown also very clearly the reverse of the picture. The universal acceptance of papal authority unduly involved the Holy See in secular affairs, with the ultimate result of the destruction of the Catholic unity that had endured unbroken till

the 16th century. The villeins, still *adscripti glebæ*, though numbering nearly two-thirds of the population, were socially dumb and negligible; and the explanation of much that otherwise would be unintelligible is given when Mr. Belloc declares roundly that even in that age of unchallenged and unquestioning faith, the bulk of the population were not assiduously devout, or frequenters of the Sacraments or even of the weekly Mass.

The editors of the *Ecclesiastical Review* have been well advised in reprinting separately from the pages of that excellent magazine Father Felix M. Kirsch's (O. M. Cap.) paper, "Why Have We Been Neglecting our Teaching Brotherhoods?"—in which attention is called to the urgent need of more vocations for these brotherhoods, which perform work no one else can do so well and so effectively. The bibliography on vocations alone makes this paper worthy of being widely circulated.

Among recent contributions to the subject of vocations we may mention Father Columba Downey's *Talks to Boys Concerning the Religious Priesthood*, published as part one of a series bearing the title, "St. Therese, Patroness of Vocations." Fr. Downey is a Carmelite and his pamphlet is published by the Carmelite Press of Chicago.

"The first Roman Catholic priest in the diplomatic service of the United States," is the distinction played up by the press on the death of a priest in Cincinnati. Here was one called by Almighty God to the altar, where he served many years. Then he was summoned by President Harding to a diplomatic post, which he held a few months, reluctantly of course, for who called to the service of God would readily take up any other service? Yet the press (including some members of the Catholic press) makes more of this man's few months of diplomatic service than of his many years in the priesthood.—*Louisville Record*, Vol. XLIX, No. 31).

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Current Literature

—*Lovest Thou Me?* is a booklet of spiritual affections from a 17th century spiritual writer. Rev. Thomas O'Keeffe is the translator. The piety inculcated is of the sound and practical variety and should be helpful to souls who feel the need of training their affections. The booklet will serve well for the devotion of the Holy Hour. (Pustet).

—Two interesting pamphlets have recently been published in the "Journalism Series" of the *University of Missouri Bulletin*. One (No. 45) is by Eugene W. Sharp and deals with the submarine cable and the wireless as news carriers, while the other, *The Newspaper and Crime*, by Virginia Lee Cole (No. 44), analyzes the crime news situation, presents arguments for and against crime publicity, and offers certain conclusions and suggestions, which are not very satisfactory from the Catholic point of view because they ignore the moral and religious aspects of the problem.

—*Fifty Years in Conflict and Triumph* is a sesquicentennial record of Catholic progress and demonstrates the powers of resurgence which only the Catholic Church possesses. The book contains a message from Cardinal Hayes, a Retrospect of the half-century by Father John J. Wynne, S. J., all

delivered at a celebration held in his honor on the occasion of his golden jubilee as a Jesuit. The volume is beautifully printed on high grade Warren paper, and well bound in velum cloth, and contains a fine portrait of the jubilarian. (Press of Loughlin Bros., New York.)

—Canon V. A. Huard, of Quebec, an old friend of the F. R. almost since its establishment, has enriched the literature of French Canada by a new scientific text-book, *Manuel Théorique et Pratique d'Entomologie*, in which he briefly describes the anatomy and physiology of the different families of insects which occur in the Province of Quebec. He says in the preface that it would probably require a treatise of 3,000 pages to describe all the species. His purpose was merely to furnish an elementary text-book, and in this, as far as we are able to judge, he has succeeded admirably. (Quebec, 2, rue de Richelieu).

—The *Representative Catholic Essays* which George Carver and Ellen M. Geyer have gathered together and published under this title are by Cardinals Newman and Manning, Bishop J. L. Spalding, Alice Meynell, G. K. Chesterton, Hilaire Belloc, Coventry Patmore, Francis Thompson, and a few other less known authors. One cannot help wondering on what basis the selec-

tion was made. A remark by Fr. J. M. Gillis, C. S. P., in his foreword leads one to suspect that the main purpose of the publication is apologetical, though what apologetical value there be, for example, in M. F. Egan's definition of literature and Joyce Kilmer's "In Memoriam: John Bunney," is hard to see. The beautifully printed volume may be recommended as supplementary reading for literature classes. (Macmillan).

—*S. Aurelii Augustini . . . de Catechizandis Rubibus Liber Unus, Translated, with an Introduction and Commentary*, by the Rev. J. P. Christopher, is a doctoral dissertation, forming Vol. VIII of "The Catholic University of America Patristic Studies." Aside from a charming translation and an extensive commentary, this "thesis" offers a classified bibliography of nine pages, a series of "Additional Notes," a brief appendix on "African Latinity," and a set of four indexes. St. Augustine's treatise *De Catechizandis Rubibus* is strikingly up-to-date and practical. Fr. Christopher in his dissertation has assembled a mass of information not easily available elsewhere,—information that will appeal not merely to the catechist and the homilist, but also to the teacher and the student of Latin language and literature. Limitations of space make it impossible to append here a rather lengthy list of critical observations gathered in reading this thesis. If desired, I shall be glad to forward it to the author. In so extensive a treatise it would prove serviceable to provide a separate index of abbreviations with their equivalents. A separate index, too, to the varied and copious rhetorical figures would enhance the value of this fine study, which, I hope, will be accorded the appreciation it merits.—(Rev.) H. J. Heck, Josephinum Seminary, Columbus, O.

—The Rev. Thomas Mahon, of Summerhill College, Sligo, Ireland, in his booklet, *The Church and Divorce* (B. Herder Book Co.) gives a careful analysis of the teaching of the New Test-

ament on the indissolubility of Christian marriage and a brief sketch of the development of that teaching to the Council of Trent. The treatise is of special interest at the present time, when divorce is becoming such a danger to Christian civilization. The booklet is elegantly printed, and we have noted but one misprint ("equivocating," on page 29).

—Father Paul Galtier, S. J., whose dogmatic and historical treatise *De Paenitentia* is a classic, has published another, purely dogmatic treatise, *De Incarnatione et Redemptione*, which is a valuable contribution to the textbook literature of theology. The old truths are here restated with special reference to the objections and theories of Modernism. What impresses the student most, perhaps, is the critical thoroughness with which the author prepares a solid basis for the speculative features of his later theses regarding the nature and consequences of the Hypostatic Union and the final cause of the Incarnation. (Paris: Gabriel Beauchesne).

New Books Received

- The Story of the Faith in Ireland. Part Two: The Invasion.* By Rev. James Kelly, Editor "New Zealand Tablet." 54 pp. 8vo. Dunedin, N. Z.: New Zealand Tablet Print. (Wrapper).
- Homiletic Thoughts and Counsels.* By the Rt. Rev. P. William von Keppler, D. D., Late Bishop of Rottenburg. Translated by the Rev. Hamilton MacDonald, M. A. vii & 128 pp. 12mo. B. Herder Book Co. \$1.25.
- Von alltäglichen Dingen.* Ein Büchlein der Bildung und der Lebensweisheit für den werktätigen Mann. Von Anton Heinen. 356 pp. 16mo. M. Gladbach: Volksvereinsverlag. RM. 3.00

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"Oh, just write with a lead pencil," was his reply.

"How do you know it was a stork and not an angel that brought your little brother?"

"Well, I heard daddy complaining about the size of the bill, and angels don't have bills!"

The Bishop of Gibraltar is the dignitary of the Church of England who is officially in charge of Southern Europe (which means the embassy churches, the English church at Rome, Nice, Malta, and so forth). He was one day received at the Vatican. "I believe," said His Holiness with a twinkle in his eye, "that I am in your lordship's diocese."

A man petitioned the court one day to be relieved from jury duty.


"Judge," he said, "I can't serve on the jury to-day. I owe a man \$10, and he's sailing for Europe this afternoon, to be gone three years. I just got to reach him before the boat sails and pay him back his \$10."

"You are excused," said the judge, coldly. "I don't want anybody on the jury who can lie like that."

"When Columbus discovered America, how did he know it was America?"

Because the look-out man said: "I see dry land, sir."

A couple of Irishmen met in a tavern, and after a little moistening of the clay, sat down to dinner. As it happened, there was a dish of horse-radish along with the other good things on the table. Pat, thinking it was something to be eaten with a spoon, put a large spoonful into his mouth, when the tears immediately filled his eyes, and rolled down his cheeks. His companion saw it and said: "Pat, what is the matter?" "I was thinking of my poor father that was hanged in auld Ireland," answered Patrick. Jimmy soon filled his mouth with horse-radish, and the tears gushed from his eyes also, when Pat said: "What's the matter, Jimmy?" "Ah!" said Jimmy, "I was just thinking what a pity it is that you were not hanged with your father."



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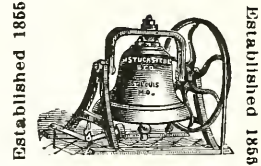
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The Fortnightly Review

VOL. XXXIV, No. 18

ST. LOUIS, MISSOURI

September 15, 1927

The Catholic Background of the "Monumenta Germaniae Historica"

By Prof. P. G. Gleis, Ph. D., of The Catholic University of America

It is a pleasure to be reminded now and then of the achievements of Catholic historical scholarship of past centuries. The names of Baronius, Papebroch, Mabillon, Muratori, Bouquet, and others stand out gloriously in the history of historiography and are familiar to all.

There exist many books on the philosophy of history and historiography in general, but few or none limit their consideration to a study of the gradual development of source criticism and the share Catholic scholars have had in the progress of historical science. A compilation in the English language of just such a history of source valuation and historical criticism, from the early Middle Ages to the beginning of the 19th century, with special emphasis on Germany and the inheritance of valuation, method, and scientific aspects of research which made possible a specific historical enterprise, the *Monumenta Germaniae Historica*, has just been published by a Catholic scholar, Mr. Wm. Thomas Miller Gamble.*

We congratulate Dr. P. Guilday of the Catholic University for having been

instrumental in suggesting this monograph. The standard German works on historiography are very often unjust to Catholic scholarship of past centuries. A critical examination of their views was just the thing necessary in the interest of truth and science. Bias against things Catholic and ignorance of the Catholic viewpoint has too often blinded the judgment of German Protestant scholars. It is doubtful, however, if Gamble's work measures up to the difficult task of convincing German Protestants of the soundness of his thesis. I am afraid that Gamble *appears* biased himself.

The book is not intended to be a complete history of source criticism, but to point out the indebtedness of modern German (largely Protestant) historical scholarship to a long Catholic "tradition" of respect for historical values and ancient heritage and the more immediate non-German individual antecedents of the *Monumenta*—an indebtedness frankly acknowledged by Stein, Pertz, Böhmer, Ficker, Sickel, the early organizers of the collection, but not so generally recognized by modern historians. In addition the book attempts to indicate the "geistige Hintergrund," the mentality behind historical criticism, to show how past movements in the direction of historical science are to be estimated in relation to religious and speculative controversies, political and social issues, and the state of material civilization which produced them, and to trace the casual and contributory connections between these conditions and historiographical development.

There is little that is absolutely new

* *The Monumenta Germaniae Historica: Its Inheritance in Source-Valuation And Criticism*. Doctoral Dissertation. Catholic University of America, Washington, D. C., 1927. Of the M. G. H., begun by G. H. Pertz, in 1826, about 180 volumes have so far appeared, in five divisions—*Scriptores*, *Leges*, *Diplomata*, *Epistolae*, and *Antiquitates*, which have in the main been adhered to. This work has the distinction of being the first comprehensive national collection of sources undertaken co-operatively with full advantage of all facilities for modern research. It stands unsurpassed in its field, even when similar national enterprises, such as the *Rolls Series* for England and the *Documents Inédits* for France, are taken into account. (Gamble, Foreword, p. 3).

in this book—at least to a Catholic, especially a German Catholic. Universities all over Europe each semester provide for courses in “*Quellenkunde im Rahmen der geistigen und literarischen Zeitströmungen*,” including the history of criticism. An outline of Max Jansen’s university courses, “*Geschichtsauffassung im Wandel der Zeit*,” may be found in the *Historisches Jahrbuch* for 1906. M. Jansen also published a German historiography (to accompany Braun’s philosophy of history in A. Meister’s *Grundriss*, not mentioned by Gamble.) The material has also been treated in the standard works on historiography, method, and diplomatic by Wattenbach, Wegele, Flint, Fueter, Bresslau, Lasch, Rosenmund, Ritter, Ellinger, Bernheim, Tröltzsch, Teggart,—all mentioned and used by Gamble, who omits, however, O. Lorenz, M. Jansen, Vildhant, Ebert, Feder, Guillard, Joachimsen, O. Th. Schulz (*Vom Werden der Geschichtswissenschaft*), M. Schulz (*Die Lehre von der historischen Methode bei den Geschichtschreibern des Mittelalters*), Kuno Francke, and others, although the field is too immense to be exhausted. But a non-Catholic student of historical scholarship will find more than enough in Gamble’s book to make him stop, look, and listen. The fact that Gamble’s work is largely apologetic, instead of detracting from its value, rather makes it more noteworthy, in so far as the author has been laboring for many years under influences hostile to the views and results arrived at in this book. He is a former Episcopalian minister, a convert to the Catholic Church, who thoroughly knows the history of philosophy, church, and dogma (though he inclines to exaggerate here and there.)

The salient observations of the book are the following: Medieval historical scholarship is a continuation of the historiographical and critical efforts of the Patristic era. The moral and spiritual criticism of Patristic writers (Augustine, Jerome, Eusebius, etc.) furnished occasion for at least a rudimentary, yet unquestionable criticism of

facts and sources for medieval historians (Jordanes, Gregory of Tours, Hincmar of Rheims.) Unfavorable social conditions in the early Middle Ages sufficiently account for the occasional crying abuses of documentary falsification and condonation of untruth. Improvement of social intercourse and increase in facilities of knowledge, however, is followed by an increasing aspiration for impartiality and veracity in medieval historians. The significance of this phenomenon is lost when it is regarded as accidental and exceptional. Medieval historical criticism (Bruno of Querfurt, Othlo of St. Emmeran, Ekkehard of Aura, Sigebert of Gembloux, Otto of Freising, Adam of Bremen, Heriger of Lobbes) was not at all sporadic and exceptional when contrasted with the general cultural and religious progress of the times, but a natural and legitimate outgrowth from the constantly improving standards.

There was no tendency to evade or to escape from the limitations placed upon experiment, inquiry or criticism through the power exercised over thought by church authority. Advance in criticism was stimulated by those very limitations and assisted by the dogmatic standards of the Church. The dogma that there is a Providence and a rational order in nature sanctioned and made imperative the application to historical evidence of the laws of probability, common sense, and universal experience. We observe the clear outlines of a progressive critical development. The tradition of medieval scholarship, that is the conscious preservation of ancient values liable to be lost, was made possible only by the standards of doctrine held by the Church. To hold ground of critical advance is just as much a service to progress as to gain fresh ground. It was the medieval tradition of cherishing and preserving historical sources generally that was the only possible basis upon which the Humanists (Aeneas Silvius, Trithemius, Celtis, Peutinger, Cuspinianus, Aventinus, Nicholas of Cusa, John of Torquemada,

Valla, Reuchlin, Hutten, Peter de Vinea, Flacius, Melancthon) and modern scholars were able to build all their advances and achievements. The history of the antecedents of the *Monumenta* is the history of that tradition and its development.

The Church furnished the criteria of truth and criticism. There have been and still are opposite notions of what is basic in criticism. The first step in historical criticism is not doubt, but confidence in the capacity of the mind for knowledge. Underlying medieval historiography was the idea of progress and the idea that all human life is pervaded and controlled by divine law and purpose. The Church from the beginning was able to serve the fundamental needs of criticism by furnishing criteria of confidence, faith, law, and relatively stable conditions of civilization.

The prevailing notion that the history of scholarship properly begins with Humanism is wrong; also the notion that critical thought disappeared with the literature of antiquity and did not reappear until the Renaissance and the Reformation. There was in the Middle Ages a historical interest in documents, a sense of veracity, and a very real development of historical criticism. Of the progress that resulted from the Renaissance and the Reformation periods, disinterested judgment, love for the truth, and impartial scholarship cannot be reckoned as a part. Criticism suffered handicaps in that period from which even now it can scarcely be said to have recovered. Humanism did not make a complete break with medieval civilization, however; it abandoned the historiographical tradition on its universal side; it repudiated Scholastic modes of thought; it emphasized nationalism; but it could not throw over board the medieval tradition of source valuation and regard for ancient, even pagan treasures. The way in which documents were used by the Protestant Reformers to attack the Church, had the effect of arresting and distorting the natural development of impartial criticism by commandeering

source-study in the interest of polemics. But the documentary collections of this period cannot justly be dissociated from the general tradition of medieval scholarship. The Reformers read the documents, however, not in the light of their own evidence value, but in the heat of rancor, suspicion, and partisan aims. A new destructive tradition was thus grafted upon the old constructive one.

Thus later thinkers were deprived of the advantage of forming canons for critical judgment. Under the influence of violent partisanship, Bacon and Descartes attempted to find a new starting-point for inquiry: the *tabula rasa* of a mind cleansed of all assumptions. This led to the historical skepticism of Pierre Bayle and some of his French contemporaries (Pyrrhonism). It is true, the inductive experimental method discovered by Bacon laid the foundation for the exact sciences generally, but this new confidence could not compensate for a profound sense of metaphysical uncertainty about the validity of judgments, all of which was ultimately connected with the attack upon the institution which represented judgment of authority through application of doctrine to actual conditions. Standards of criticism in which doubt and suspicion, not axiomatic criteria, were regarded as basic, were established. At about the same time Calvinism threatened complete social and institutional revolution. A little later "Enlightenment" and its superficial philosophy resulted in indifference to documentary sources of history and undervaluation of the past and its chartered rights, and later served the statecraft of Joseph II and Frederick the Great.

Meanwhile governmental forces in France rallied to the defense of Catholic civilization and the monarchy. The Bourbons (especially Louis XIV) became the saviors of old temporal and spiritual estates, rejecting Calvinism and Huguenottism, consolidating feudalism and absolute monarchy. The new era began with an attack upon the time in which documents were used as

weapons and missiles. France betook herself to the task of reconstructing, defending and studying the civilized institutions of the Catholic period. French savants arrived at a reinterpretation of the Augustinian doctrine of Providence and Progress, although leaning to Pelagian modifications. Out of the "Querelles des Anciens et des Modernes" emerged the idea of "progress" in its modern sense of evolution, arose the idea of "Kulturgeschichte" (Montesquieu, Vico, Turgot, Diderot). There developed a new sense of appreciation of the cultural atmosphere of the remote past. History was no longer a mere record of past events. "Romantic" imagination touched with its creative power the minds of scholars, who wished to live past periods over again. A conception of organic development in which all historical phenomena are to be conceived as interconnected in casual and vital relations, dominated the historical writers of the "Aufklärung" era (Iselin, Wegelin, Schlözer) and the historical ideas of the nineteenth century. It was a symptom of growing historical sensitization. Criticism, before passing its judgments, had first to penetrate into the spirit of the time (Niebuhr, Böhmer, Ranke, Pertz). It is in this atmosphere that Leibnitz, Pufendorf, Conring, the Bollandists and the Maurists, Papebroch and Mabillon, find new methods of source publication, insisting on integrity of sources, merciless criticism, careful comparison, study of materials, size, style, language, seals, handwriting, etc.

Ultimately, therefore, it was a return in France to the old sound criteria of Augustinian criticism against the destructiveness of Pyrrhonism, that resulted in the immortal achievements of Mabillon and the *Recueil des Historiens des Gaules et de la France* (1734-1789). In the Italian Vico (1740) appears that organic evolutionary conception which underlay the historical views of the German "Aufklärung" and of the nineteenth century. It is, however, the great names of Muratori and Mabillon, Montfaucon, Bouquet,

and their Maurist collaborators which at once occurred to Stein, Böhmer, and Pertz when they looked to the past for inspiration at the beginning of their great enterprise of the *Monumenta Germaniae Historica*. Leibnitz, Conring, Fréret, Baluse, DuCange, Rosweyde, Henschen, Bolland, Papebroch, Bouquet, Martène, Tassin, Mabillon, Muratori—these names give us the background of achievement in source-study and source collection without which the German scholarship of Gatterer, Schönemann, Eeccard, Semler, Schlözer, Krause and von Müller in the 18th century, and Stein, Savigny, Pertz, Schlosser, Ficker, Böhmer, Siekel, Mühlbacher, Brunner, Eichhorn, Dahmann, Waitz, etc., in the 19th century could not have gone ahead. They harked back to the Maurists and Muratori. The Maurists were frequently alluded to as models of the *Monumenta*. Böhmer described Pertz as a prospective "Mabillon, Muratori, and Bouquet." The beginnings of modern criticism have, therefore, a historical relation to the critical work of earlier Catholic chroniclers and scholars. German Protestant scholars were aware of this fact and could not disregard it with the dense and contemptuous ignorance that is still shown among English Protestant people. Modern historical science is a "medieval" inheritance, forever indebted to the constructive potentialities of the Catholic Church.

* * *

This approximately is the thesis of Mr. Gamble. It is partly controversial, but in essence it is undoubtedly correct. The dissertation under review is not always easy reading. Dr. Gamble's sentences are labored like so many of the German books he has consulted. He did not go beyond modern,—secondary though reliable—standard works, which supplied—as he thinks,—abundant and sufficient evidence for his purpose. He does not betray or pretend to a knowledge of the original sources. Here and there reference to originals would have still more corroborated his views (compare Nithard, Flodoard of Rheims,

Ratherius of Verona, Vita of Benno of Osnabrück, Burkhard Zink, Joachim of Fiore, Jakob Wimpfeling, Twinger of Königshofen, Gobelinus Person). Moriz Ritter, in his *Entwicklung der Geschichtswissenschaft* (1919), is more thorough and masters the originals. Gamble does, furthermore, not really go into the less immediate German antecedents of the *Monumenta* (Schardius, Pistorius, Reuber, Goldast, Urstisius, Freher, Wolfhart, Meibohm, Schannat, Mencke). It should be remembered that the aim of the *M.G.H.* is not merely to preserve values of history, as medieval tradition did, but also to make available to scholars the historical materials of value and publish reliable critical editions in convenient form for study and research purposes.

The book has no index, spells Pufendorf with a double "f," Hutten with an "Umlaut," Freising with "ie". The author does not always cite the latest editions (De Wulf, Wattenbach, Wegele), quotes the antiquated Raumer instead of H. Paul, Heine instead of Ricarda Huch or Nadler and Walzel. Over and over again occur the phrases: "says Wattenbach," "Flint says," "in the opinion of Wegele," "Bresslau thinks," "if Lasch is correct," "following de Wulf's suggestion," "Rosenmund seems to infer," "says Ellinger," "Robinson credits him with," "Flint judges that," etc. Gamble could have proved his contentions better if he had convinced himself out of his own study of the sources instead of correcting other scholars' observations by *a priori*, though correct, opinion. Page 63 (top) has an incomplete or corrupt sentence. Of value might have been: H. Günter: "*Der mittelalterliche Mensch*," *Hist. Jahrbuch*, 1924; an article on "The Ethical Value of Source References in Medieval Literature," in Paul-Braune-Beiträge, Vol. 46, (1922), pp. 101 ff.

This only by the way. Essentially Gamble is correct in his contention. Respect for veracity in the Middle Ages generally was so great that some poets and prose writers actually invented

sources to which to refer as basis of the truth of their statements. Gamble's book represents a Catholic scholar's outlook on historiography and on the background of the general history of Europe and culture, is fundamentally sound and should be welcome to all serious students of history. The Catholic historical associations of America and Catholic high schools and colleges will want this book for their libraries.

A Dominican Mystic

The Abbé Jeune, S. S., has recently published a Life of the Ven. Agnes of Langeac, under the title *Une Mystique Dominicaine* (Paris: Tequi). Agnes of Langeac was born in 1602 of a working-class family in Auvergne. She became a lay sister at the Dominican convent of Pugeac, later was raised to the rank of choir sister, and at last to that of prioress. Her cause was introduced at Rome in 1702, and Pius VII in 1808 granted the decree as to the heroicity of her virtues. Since then no progress has been made in her beatification. This rather marked hesitation on the part of the Roman Congregation will perhaps be reflected in the mind of the reader of her life. There can be no doubt that the Venerable Agnes was endowed with both virtue and courage in no small degree; but are there sufficient external supernatural signs to guarantee the authenticity of the extraordinary visions of our Lord, His Blessed Mother, and the Saints with which she believed herself to be continually favored? If her alleged visions were real, then Mother Agnes must be among the favored of the Saints. However, as *Catholic Book Notes* points out, it is difficult for us, in this somewhat disillusioned age, to avoid a suspicion that "multiplication of secondary personalities" might be suggested as a psychological explanation in some cases, and surely the incident recorded on page 47 of Abbé Jeune's book, where our Lord is represented as tempting the holy nun to break a rule of the convent, must be regarded as a delusion.

Clerical and Lay Editors

By P. H. Callahan of Louisville

One of those bright sayings that are often repeated in interested circles is to the effect that if St. Paul were living in these times he would be a newspaper editor. Like most such expressions that one, while it strikes a happy vein, means very little. It may be used to drive home a truth or to prop up a fallacy, to encourage some cub to strike out with Apostolic zeal at corruption and sham, or to excuse some cleric for following an avocation not suggested by Holy Orders.

Evidently the hierarchy of Slovakia and Carpatho-Russia never heard of the St. Paul-as-an-editor fancy, or were not impressed by it, as they recently issued a pastoral letter which, according to Dr. Frederick Funder, of Vienna, strictly forbids priests in their dioceses to edit newspapers, even Catholic papers, or to be permanent writers for them. Dr. Funder's article was published widely in our Catholic press as an item of news; but the present writer has failed to observe any editorial comment respecting its obvious implications.

That was perhaps to be expected. A priest editor would be hard put to find comment on such a hierarchical decree that would not confront him like a Frankenstein, and a lay editor naturally would refrain from comment on a situation that could not fail to embarrass those of his colleagues that wear the cloth. Being a layman and not an editor, and having no official status or connection that might embarrass anyone, this writer wishes to express commendation of the action of the Balkan hierarchy in forbidding priests to edit newspapers or be permanent writers for them, and to venture the suggestion that a similar prohibition might be salutary and profitable if extended to other countries, including even, if not especially, our own country.

In the first place, priests are not called to be editors and are not needed as editors; hence, in principle, for a

priest to become an editor is to desert his calling, neglect his training, and give himself to a service that a layman can do as well. It is not for a layman to speak of the desecration of the priesthood suggested in such a case, but a business man can only see it as a waste when a priest devotes himself to work that a layman is able to do just as well. The layman cannot administer the Sacraments; he cannot take charge of a parish or a mission; he cannot go into the world and preach the gospel; but he *can* edit a paper. Bishops in many dioceses are deploring the lack of priests; the people in many places are in need of priests; there are no priests to spare for work a layman can do, as long as that condition exists anywhere. As a matter of practical efficiency, where a priest occupies himself with the work of a layman he might as well not be a priest.

In the next place, priests as a rule make rather unsatisfactory editors, not only because they were not trained for that sort of work, but because their hearts cannot be in it, since they *have given up all* for the priesthood, which is their great treasure, and where their heart is. Thus by training and inclination priests are a misfit in the newspaper world, and their presence there is awkward, to say the least.

Furthermore, just as our priest-educators are regarded by the people at large, Catholics and non-Catholics alike, as first and always priests, and do not therefore impress the public with their educative work, as professional educators, even though inferior, can do, so our priest-editors are regarded as first and always priests and cannot begin to influence the public mind to the same extent that professional editors, even of lesser attainments, are able to do.

Finally,—and while this is the least threatening aspect of the matter in our country at the present time, it may prove the most dangerous of all, should it ever develop proportions here,—

where priests become newspaper editors, laymen must be hewers of wood and drawers of water. That is the way it works out in the end, notwithstanding the first signs of the working are deeply veiled. The qualifications and duties of an editor are distinctly apart from the calling, the training, and the Sacrament of the priesthood. Therefore, if they may become editors, priests may take up any other honorable occupation, notwithstanding the fact that they continue to insist that the priesthood is a sacred calling,—which is the very thing the writer is insisting upon.

With priests as newspaper editors, priests as executives in colleges and schools, priests as directors of organizations of men and women, priests in active control of the financial operations of institutions devoted to Catholic welfare, what position in connection with Catholic activities is left open to educated or talented laymen?

Is it a satisfactory answer to say that the same field is open as well to laymen, when we are taught from childhood to hold, and do religiously hold, the priesthood in reverent esteem? Is it possible to have fair competition or real rivalry between priests and laymen in the same field? Is it possible to put priests and laymen on an equal footing without bringing the priesthood down from its high estate?

Moreover, when priests go in for one occupation outside their sacred calling they may go into many; the same reason will hold as to many which is alleged as to this one, namely, that they can do good. And slowly, but as surely as the law of gravity operates in the distant stars, the priesthood will be drawn into politics. Next comes "clericalism," the bane of Catholic countries. All because priests in greater or less numbers take up as normal occupations work that educated laymen can do, thereby forcing laymen of ambition or talent to remain hewers of wood or go into unsympathetic if not hostile fields of activity.

The writer no doubt will be copiously admonished that the activities of

priests is strictly a matter for their bishops to control, and that is quite true, but the fact remains that while there is need of more priests in many places in our country, there are many priests almost wholly occupied in labors that educated laymen could do as well, if not in a number of instances, better.

Nor do we see any signs of diminishment in the number of priests devoting themselves to occupations not included in the preparation for Holy Orders, although the fact that we are turning out more and more educated laymen and women would seem to suggest the release of more and more of the priests so engaged, in order to enable them to take up their sacred calling in some of the many places where they are so sorely needed.

That is the reason the writer was so favorably impressed with the action of the bishops of the Balkan dioceses forbidding priests to be editors of papers or permanent writers for them.

Bolshevism as an economic system is already dead, we are told; as a political system—the dictatorship of the proletariat—it is bound to share the more or less speedy fate of all dictatorships; but its anti-religious and anti-moral teachings will not so easily be disposed of, for they find in every country today an ever-growing public which has lost hold of all sound religious and moral principles and is favorably disposed for each and every "doctrine subversive of order." The Holy Father recently signalled this danger as the most pressing anxiety of the Church to-day. The troubles in China, he said, are "attributable more to subversive doctrines imported from abroad than to the Chinese people, who are by nature generous and orderly." Mexico affords an example of the evils resulting from "the public and private diffusion of theories subversive of all order, which enter like poison into the nations, whose rulers do almost nothing to render them immune." The Catholic Church stands for order and for orderly procedure, but above all for justice and charity.

American Catholics and Politics

Father Lucian Johnston writes in the course of an article in the *August Truth* (Vol. XXXI, No. 8):

"I wonder if a Protestant American can ever understand the mind of his Catholic fellow-citizens in this matter of politics and religion. If he could, much of his apprehension would be allayed. Because, as a matter of fact, I can say truthfully that the American Catholic keeps his religion and his politics definitely separated. In fact it never occurs to him to even think of the two as having any connection until the matter is forced upon his attention by just such Protestant suspicion as exists in the case of Governor Smith.

"It will come as a veritable shock to many American Protestants to be told that Catholics are not solidly behind the movement for Smith's nomination. I myself have heard Catholics say that they would actually regret his nomination and election. Why? Simply because they believe that his election would mean a yet greater outburst of religious animosity; that as President he would be constantly under suspicion and every act of his be misinterpreted as directed by Rome. How numerous these Catholics are is hard to say; but I suspect that they are not inconsiderable.

"And as for Catholics voting solidly for Smith, that is in my opinion a pure myth. Candidly I do not believe that any appreciable number of Catholic Republicans would be swung into the Democratic camp because of his Catholicity. The vast majority will vote Republican as they always did. So that, all in all, this Protestant conception of a nation-wide plot by Catholics to elect Smith is sheer imagination without the semblance of any reality.

"Again, it will come as a yet greater shock to the American Protestant to be told that the Catholic clergy and hierarchy in the United States have absolutely nothing whatever to do with the politics of their flocks, and that Catholics themselves would be the first to bitterly resent any attempt by us priests to use our spiritual power in

politics. In fact, we priests are so careful to abstain from interfering in politics that I am afraid we often do not even do our duty as citizens to vote.

"Let me conclude these reflections with a warning to American Protestants. That warning is this: if you keep up these untrue and unjust and outrageous attacks upon Catholics as citizens, then it is at least possible, if not probable, that you will force us to actually get into politics as Catholics. That is precisely what happened in Germany during the Bismarck regime. German Catholics were goaded by petty persecutions and mistrust into forming, under Windthorst, the Center Party, which eventually brought even Bismarck to terms. Now, we do not want to do this. But *you* might force us into doing it. Because there is a limit of patience beyond which our self-respect as American citizens will not permit us to continue as meek weaklings without hitting back. If you wish the Catholic Church to be *out* of politics, then stop unjustly accusing her of being *in* politics."

That Sacco and Vanzetti had to die without a fair trial is one thing. Whether the system under which they were sentenced to die can be maintained is another thing. "No world of common people," says the *Commonweal* (Vol. IV, No. 16), "will overlook such facts as that two Italian laborers were dealt with mercilessly on the basis of circumstantial evidence in Massachusetts, while two scions of wealthy families were treated compassionately in Illinois although the hideous thing they did was established to the last detail. A few more such coincidences and no criminal court in this country will be safe, no plea for law and order will curb vindictive mobs."

AUTUMN

By Charles J. Quirk, S. J.

Cardinal of the year,
He comes to chant High Mass for Nature;
All the Forest Fane is gorgeous
Because of his coming.

Remarks on Immodest Fashions

To the Editor:—

Allow me to make a few remarks anent your article "The Papal Crusade against Immodest Fashions" (F. R., XXXIV, 15).

Unless the bishops take the matter in hand in all earnest, something like the Bishop of Belleville, Ill.—God bless him for it!—the efforts of the Holy Father will to a great extent be fruitless. If the bishops of the United States could be induced to issue a joint pastoral letter, as the bishops of Germany often do, we would have concerted action and something by which to go. But if only one out of a hundred and a few zealous priests raise their voice, while the ninety-nine stand idle, what practical results can we expect? Worldly minded Catholics, and they are in the majority, argue that silence gives consent and hence that it cannot be so bad.

But even if the bishops should raise their voice there still would be no uniform result because the ideas on what is modest and what immodest are so elastic. One will call modest what another calls immodest, and vice versa. The only practical way is to get down to the tapeline and prescribe down to the inch how long a dress must be below, on top, in the sleeves, and that no diaphanous cloth can be used.

The best way to get our women to take to these rules is to put them up to them in the form of a pledge by making them sign a card which gives all the required measurements as above indicated. Let us hope that just about all our Catholic women, young and old, want to be considered modest and decent, at least in theory, and it is the duty of the leaders in the Church to get them to be so also in practice. Mere theorizing will never effect a reformation in the face of the tyranny of fashion. A missionary told me that his nieces told him they might just as well be dead than not be in style. This shows to what extent the willing slavery to fashion is prevalent. It takes more moral courage to face this fashion tyrant than most women have. Most of

them salve their conscience by saying that so and so is in style and is worn by pious women, which class sometimes even includes the priest's housekeeper, and hence it cannot be so wrong. Some will say that they do not mean any harm, which is a very poor excuse. You might just as well say that you don't want to burn your neighbor's strawpile when you throw a burning match into it. Those who give the scandal are responsible for the scandal taken.

If the great majority of our Catholic women could be induced to be modest in dress, they would in time become the leaven of society and gradually even outsiders would return to decent fashions.

Let us hope and pray that the warning voice of the Chief Shepherd will be taken to heart by all and be another effective example of the divine commission, "feed my lambs, feed my sheep."
Gnapheus

Taunted with his poverty by a member of an angry mob, the late Bishop McQuaid confessed: "Well, I was poor, and I am poor. And well do I remember, my friends, in the first year of my priesthood I promised Almighty God that no year of my life should ever find me the owner of twenty-five dollars beyond my clothes and books, and I can thank God that I did not break my promise during my twenty years of priesthood. I have never had stocks, and mortgages, houses, and farms." (Cfr. Zwierlein: Life and Letters of Bishop McQuaid, Vol. I, p. 298.) Indeed, our pocketbook ought to be our least worry, remembering what St. Paul had to say about money, or rather the lack of it: "*Tamquam nihil habentes et omnia possidentes.*"

To whine about the injustices one has suffered is not impressive. One must expect to suffer some injustice in this imperfect world. To brood over them is not only a waste of time; it undermines courage and character. Self-pity is a terrible affliction. To expect the worst, is to get it.

Against Government Paternalism

The Catholic Central Society at its annual conventions has repeatedly emphasized its earnest opposition to paternalistic legislative measures of various sorts. In the resolutions passed at its recent Philadelphia meeting we read:

"We hold to the belief that paternalism and bureaucracy are foreign to the principles of American government. We note with concern, however, that paternalistic ideas are apparently meeting with popular approval and that certain elements of our citizenry are clamoring for legislation to make these ideas effective. In particular do we notice this tendency in the recurrence of the demand by the National Education Association for a Federal Department of Education, with a secretary in the President's cabinet; also in the Phipps Bill which was introduced at the last session of the 69th Congress, and further in the Sheppard-Towner Maternity Act. There is no need of federal legislation in these matters. We feel that measures of this character are an unreasonable and unwarrantable extension of the power of the national government and that they involve an uncalled for expenditure of government funds. Education and the care of the unborn are concerns of the families, the social groups, the communities and the several states; they are not the province of the federal government, and the federal authorities, under our theory of government, should not assume jurisdiction over them or enact legislation in their behalf. We call upon our membership to give this resolution their serious consideration and to oppose with all vigor any legislation of a paternalistic or bureaucratic trend, as being diametrically opposed to the principles of our government."

Disraeli once declared that the occasions were rare when a man could not say all that he had to say in twenty minutes; and half that allowance would generally be ample, if the art of compression and elimination were more studied.

A Strange Art

The Buddhism of Tibet is full of mysteries and miracles. Among these may be reckoned the belief that heat can be generated in the body by certain mental exercises, but this is possible only to those who have become adepts in this line. Mme. Alexandra David-Neel claims to have acquired this power. She says in her recently published book, *My Journey to Lhasa* (Heinemann):

"I had studied under two Tibetan *gompchens* (hermits) the strange art of increasing the internal heat. For long I had been puzzled by the stories I had heard and read on the subject, and as I am of a somewhat scientific turn of mind I wanted to make the experiment myself. With great difficulties, showing an extreme perseverance in my desire to be initiated into the secret, and after a number of ordeals, I succeeded in reaching my aim. I saw some hermits seated night after night motionless on the snow, entirely naked, sunk in meditation, while the terrible winter blizzard whirled and hissed around them! I saw under the bright full moon the test given to their disciples who, on the shore of a lake or a river in the heart of the winter, dried on their bodies, as on a stove, a number of sheets dipped in the icy water. And I learned the means of performing these feats. I had inured myself, during five months of the cold season, to wearing the single thin cotton garment of the students at a 13,000 ft. level. But the experience once over, I felt that a further training would have been a waste of time for me, who, as a rule, could choose my dwelling in less severe climates or provide myself with heating apparatus."

The claim made is a large one, but the author has a considerable knowledge of Tibetan affairs. We look forward to the book which Mme. David-Neel promises us on the subject of "Tibetan Religion and Superstitions."

If you enjoy the FORTNIGHTLY REVIEW, tell your neighbor about it, but don't stop there. Go a step farther and induce him to subscribe.

The Sacco-Vanzetti Case

The execution of the two Italian convicts, Sacco and Vanzetti, reminds the Dubuque *Witness* (Vol. VII, No. 27) of the cynical comment of Talleyrand on Napoleon's shooting of the Duc D'Enghien: "It was worse than a crime. It was a horrible blunder." The blunder in the present instance was inexcusable. Whether these men were guilty or not, there was room for grave doubt, and they clearly had a right to a revision of their trial. Millions of reasonable and moderate citizens were genuinely distressed by the decision of the authorities in Massachusetts to inflict the death penalty upon the two men and all over the world meetings of protest were held. In spite of it all, the Massachusetts authorities made martyrs of Sacco and Vanzetti and caused the world to ring with condemnation of American justice and the American name.

To us as Catholics the most nauseating feature of the case—which will create "radicals" by the thousands—was the manifestation in the Catholic press of the strange and utterly un-Catholic idea that the Church, as our Dubuque contemporary pointedly puts it, is "a sort of glorified policeman for the House of Have against the House of Have Not."

—Father James Walcher has revised the *Child's Prayer Book*, which has been officially adopted by the Diocese of St. Cloud and which, being both in style and content admirably suited to the use of parochial school children, deserves to be known and used more widely. It is not likely that children trained in the use of this booklet will in later life join the all too large number of those adult Catholics who sit through the Sunday Mass without participating, as they should, in the holy sacrifice offered by the priest. The *Child's Prayer Book* can be had in English or in German or, if desired, in a bilingual edition. (St. Cloud, Minn.: North Star Printing and Publishing Co.)

That K. of C. War Fund

(From the *Lake Shore Visitor*, July 15)

The news that the eighteen million dollars left in the hands of the national officers of the Knights of Columbus at the close of the war, is now all spent, awakens memories of war time financial orgies. We are a prosperous nation as a whole, but several million families of the poor middle class still struggle under the burden of taxes levied at that time and never repealed since. Many suggestions how to spend that huge balance were turned down. It was decided to give it away according to the intentions of the donors. But that intention was based on actual war needs and conditions of soldiers. It is now too late, but it would seem that an endowment of that fund for some cause benefiting ex-service men could continue to do more good than the now dissipated creature comforts and other temporary services. Just to spend that money was a big job for many employees of the Supreme Board, who had to decide from day to day whether a certain appeal fell within the intention of the disbursement limitation. The *Denver Catholic Register* (June 30) tells of one curious item, the allowance by the K. of C. of twenty-five thousand dollars to a Denver council for "repairing the damage caused the club building by the school for ex-service men, which was conducted there for several years after the war. The money will be used to enlarge the club auditorium. It will be necessary to tear out several school rooms in order to make the hall as it was originally planned."

REWARD

By Charles J. Quirk, S. J.

He bows before Life's temple,
To snatch youth's boon of years;
You proffer on Love's altar
Your gift of smiles and tears.

Life turns from him and leaves him
The withered flowers of age,
While Love bends down above you
To give God's golden wage.

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Resuscitating Erased Texts by Means of Ultra-Violet Rays

A new and interesting use for ultra-violet rays has been discovered by Charles Samaran. In a communication to the French Academy of Inscriptions and Belles Lettres, M. Samaran informed his colleagues that by means of the violet rays he could resuscitate texts which had been erased from old parchments. Even though the parchment had been written on again, as was often done by medieval scribes, the original lettering could be brought to light. In his paper he described a number of experiments he had conducted with Edmond Bayle, director of the Paris police laboratory, on fragments of Greek papyrus dating from several centuries before the Christian era, and he asserted that his process is far more efficacious than the use of chemical reagents. It was demonstrated that the process leaves no traces upon the manuscripts which have been submitted to it. Three manuscripts of the fourteenth and the fifteenth centuries were handed round to prove this. The president of the academy and the director of the National Archives, M. Langlois, warmly congratulated M. Samaran on his discovery and suggested that in future his methods should be adopted. It is possible that interesting discoveries will follow the work which is now being undertaken.

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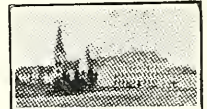
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Notes and Gleanings

The British National Institute for the Blind has published the Catholic Truth Society's "Simple Prayer Book" in Braille (raised type that can be read by touch) at the astonishingly low price of 2s. 11d. a copy, while the catechism has also been published for two shillings a copy. The mere cost of special paper and binding makes the production of any book for the blind extremely expensive, and only the devoted work of many volunteers has made it possible for them to be produced in considerable quantities.

Found guilty of Anti-Fascist propaganda in America, Mario Chiossone, deported from Boston at the request of Italian authorities, has been sentenced to twelve years in prison. Cases like this amply justify the fears of another anti-Fascist, Armando Borghi, who still enjoys sanctuary in the U. S., but who is scheduled for deportation. He is an Italian citizen, who entered this country as a temporary visitor on November 9, 1926, and is held for deportation on the charge that he is an anarchist, here in violation of the immigration act. When Borghi attempted to have his passport extended, the Italian Consul at Boston took it away, stating that he was "not qualified to be an Italian citizen" because of his anti-Fascist views. Borghi's house in Italy was burned by the Fascists; his son is not allowed to leave the country, held as hostage for his father's return. Deportation for Borghi may mean death—for the crime of lèse majesté against Mussolini. Certainly it will mean a long prison sentence. There was a time when the U. S. offered asylum for political refugees, and their record in this country is a long and honorable one.

Mr. O. M. Dalton's translation of *The History of the Franks*, by Gregory of Tours (Oxford: Clarendon Press) is the first complete English translation of a work which earned for its author the title of "Herodotus of the Barbarians." It is the indispensable author-

ity to which all students of the sixth century must go. Editors who select are justified only if they are working for the general reader, who would find much of the ground cheerless and arid. But for the specialist there is ore for the digging. Some of Gregory's history is based upon works that are lost. This fact alone would place it as the most important history of the Gauls of that period. But Gregory has other claims upon our interest. He was a shrewd observer with a gift for phrasing. It was a habit of his to talk to travellers, and they were many, who came his way. The people whom he met, their aims and the manner of their lives, are vivid in his writing. Mr. Dalton, in the first volume of this work, tells the story of Gregory's life, discusses the characters in the book, and presents a clear picture of Gaul in Merovingian times. Volume II consists of the translation of Gregory's text.

The *Ave Maria* (N. S., Vol. XXVI, No. 5) says: "The parish priests of a certain foreign diocese have been instructed by their bishop to supervise the grinding of the wheat of which altar bread is made, and not to make use of the ordinary flour used in bread-making. The same warning was sounded in this country several years ago. Few people have any idea of the extent to which flour may be adulterated. To our knowledge one American bishop found it so difficult to secure flour which he considered perfectly suitable for altar use that he made arrangements with a reliable Catholic miller to grind wheat for the diocese." To which we will add that pure, unadulterated wheat flour for altar breads may be purchased at a very reasonable price from St. Mary's Mission House of the Fathers of the Divine Word at Techny, Ill.

I see that a clergyman of Balham, in a speech at Stamford, has declared that "nobody believes in hell nowadays, and it is no use preaching about it." The paper adds that his remarks

have caused a stir in theological circles. Theological circles in Stamford will no doubt also remember Balaam's ass.—Fra Juniper in the *London Universe*.

The FORTNIGHTLY REVIEW, edited by Arthur Preuss, [is] rightly esteemed for its fearless adherence to the highest ideals of Christian journalism.—*New Zealand Tablet*, Vol. LIV, No. 29.

The test of civilization is the number of homes, and not the number of motor-cars, and, whereas one person in every ten may have a motor-car, hardly one in every thousand has got a home. It is an age of two rooms and a two-seater.—Vincent McNabb, O. P.

What our age needs most is a school of writers that, commencing with Christian Idealism, will wean men's minds away from body worship, m a m m o n - worship, clothes-worship, pleasure worship, and carrying the human mind once more towards chivalry in politics, aestheticism in art, idealism in literature, romanticism in fiction, dethrone the little god-man, and enthroned him amongst God's servants.—Canon Sheehan.

Strangers may wonder why the priest needs such a big book at Mass while many Catholics do not seem to need any.

The papers print many pictures of modern college students engaged in many activities, but curiously enough, we cannot recall ever having seen a photograph of one with a book in his hand.

Let us cease to boast of our successes and to gloat over Protestant losses, but seriously inquire why infidelity and religious indifference are making such alarming headway everywhere—*The Echo*.

When we can answer all five of the "Ask Me Another" questions in the paper, we think it's quite educational; but otherwise we regard it as downright foolishness.

SECOND HAND BOOKS FOR SALE

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

- Garesché, Edw. F. (S. J.). *Sodalities for Nurses*. Milwaukee, 1926. \$1.
- Reinhardt, K. *Mystik und Pietismus*. Munich, 1925. \$1.
- Siebertz, P. *Wunder im Weltall*. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). *Der beichtende Christ*. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- The Eucharistic Renaissance. By Thos. M. Schwertner, O. P. New York, 1926. \$1.25
- Sermons for Sundays. By Owen A. Hill, S. J. St. Louis, 1926. \$1.50.
- Pioneers and Patriots of America. By Rev. Ph. J. Furlong. N. Y., 1926. \$1.
- The True Life. A Little Book on Grace. By the Rev. F. Ruemmer. Tr. by Isabel Garahan. St. Louis, 1926. \$1.
- Mère Henriette (Foundress of the Congr. of the S. Heart of Jesus and Mary—Piepus) and her Work. Tr. from the French. London, 1925. \$1.
- McGuire, C. E. *Italy's International Economic Position*. N. Y., 1926. \$1.
- O'Daniel, V. F. *The Father of the Church in Tennessee, or the Life, Times and Character of the Rt. Rev. Richard Pius Miles, O. P., First Bishop of Nashville*. Washington, 1926. Illustrated. \$2.50.
- Frassinetti, Jos., *Jesus Christ, the Model of the Priest*. Tr. by J. L. Patterson. London, 1926. 75 cts.
- Buzy, D. *Life of Sister Mary of Jesus Crucified, Carmelite Lay Sister who died in the odor of sanctity in the Bethlehem Convent, 1878*. London, 1926. \$1.50.
- Byrne, J. C. *Christmas Chimes, Meditations and Sermons for Advent and Christmas*. St. Paul, 1926. 2nd ed. 50 cts.
- Dinnis, Enid. *The Three Roses*. London, 1926. \$1.50.
- Laplace, L. *Immolation. Life of Mother Mary of Jesus (Marie Deuil-Martiny)*. Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Rituale Romanum. . . . ad Norman Codicis Accommodatum*. Ed. Taurinensis iuxta Typicam. Turin, 1926. \$2.50.
- Rituale Parvum. Omnia continens quae sacerdoti inserviunt in Sacram. administratione, infirmorum cura eorumque interitu. Cum praeceptis benedictionibus*. Turin, 1926. \$1.25. (Vest-pocket format).
- Sister Benigna Consolata Ferrero, *Religions of the Visitation of Como, Italy, 1885-1916*. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.

THE FORTNIGHTLY REVIEW

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Current Literature

—Our esteemed contributor, Rev. Albert Muntsch, S. J., is the author of a brochure which will be found useful by Catholic teachers of sociology. It is entitled *The Family: A Social and Ethnologic Study*. Readers of the F. R. will remember that Fr. Muntsch has contributed to this magazine numerous articles on social and ethnologic topics. In the present study he summarizes some of the recent developments of ethnologic research concerning the family as the most important and fundamental of social institutions. The three chapters of the carefully written and well-documented pamphlet are entitled, "Social Origins in the Light of Recent Ethnology," "The Primitive Family, the Unit of Social Organization," and "Forces Disruptive of the Modern Family." A select bibliography and questions and exercises are provided for teachers who may wish to use this timely brochure for supplementary work in sociology. It is worth while mentioning that Fr. Muntsch has just returned from a visit to the Kekehi and Maya Indians of the southern district of British Honduras, where he has found evidence to support the conclusions both of this brochure and of the articles contributed by him on social and ethnologic topics to the F. R. during the last ten years. (Central Bureau of the Central Verein, 3835 Westminster Place, St. Louis, Mo.)

—Mario Marietti of Turin, Italy, has published an octavo volume of 452 pages on biblical poetry by the Rev. D. M. Tricerri, O. P., under the title: *I Canti Divini* (Divine Songs), with an introduction, translation, and esthetical commentary. The author gives a brief, but good introduction to biblical poetry in general. Then follow fourteen poetical pieces from the historical books of the O. T. The bulk of the volume is reserved for the "Harp of David," that is to say, the Psalms. Of these, sixty-eight are grouped under eight headings: Prologue, Songs on God, Messianic Psalms, National Songs (battle and victory, elegies, Jerusalem),

The Monarchy (the king, traitors, wicked judges), Songs of the Exile, Liturgical Songs and Songs of Penance. The short introduction ushering in each song establishes the class of poetry to which the song pertains, describes its style, and brings out its special poetic beauty. In the translation made from the Hebrew, the author has preserved the parallelism. For the strophic division he follows Fillion and Vigouroux. For the arrangement of the strophies he adopted the choral theory of Zenner and Condamin. Explanatory notes follow the translation of each song. Here the author endeavors to bring home to the reader the genuine sense and the general meaning of the text, without, however, tiring him with linguistic, critical, or exegetical disquisitions. According to the preface the author had a twofold purpose, *viz.*: to bring out the beauty of O. T. poetry and to induce to the reading of biblical poetry all those whose training enables them to enjoy it. The author has attained his purpose. A second volume will complete the work. —Joseph Molitor.

—*The Man Who Saw God*, by the Rev. Antony Linneweber, O. F. M., was well worth reprinting in book-form from the Report of the 1926 Franciscan Educational Convention, where this charming treatise on the asceticism and mysticism of St. Francis of Assisi was received with great applause. The author has some of the genuine spirit of the founder of his Order, and since the days of Father Pashal Robinson (now Archbishop) nothing has been published in this country so well adapted to bring home to modern Americans the winsome example of "the Man who saw God." (San Francisco, Calif.: St. Boniface Friary, 133 Golden Gate Ave.)

—*Are Mediums Really Witches?* by John P. Touey (Lancaster, Pa., Wick-ersham Press) is a study on what the author justly calls "the vexed question of Spiritism." Its sole purpose, according to the introduction, is to prove, first the existence of a personal devil

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and diabolic intervention in human affairs, and, secondly, man's ability to acquire certain preternatural powers through dealing with demonic agencies. While we cannot agree with the author as to the genuineness of many of the Spiritistic phenomena, it must be admitted that a small percentage of them are probably real, and no matter how small that percentage, Mr. Touey is justified in warning Catholics against the danger that lies in meddling with Spiritism. His theory that Houdini was enabled to duplicate the performances of Spiritistic mediums by mediumistic power runs counter to that clever prestigitateur's repeated public declaration that he employed none but purely natural means.

—Fr. Wm. Schmidt, S. V. D., the founder of *Anthropos*, and now director in chief of the Missionary Ethnologic Museum in the Lateran, is one of those rare geniuses whose power for work and for attacking new problems grows with every task successfully accomplished. His latest work, which is truly a monument of industry and of linguistic learning, has been published by Carl Winter's Universitätsbuchhandlung (Heidelberg), under the title *Die Sprachfamilien und Sprachkreise der Erde*. It is a work which reminds one of those earlier herculean tasks in linguistic science published by

Hervas under the title "Catologo de las Lenguas", and by Adelung under that of "Mithridates." The book is accompanied by a large atlas. Dr. D. J. Wölfel, of Vienna, who contributes a long and exhaustive review of the volume to the latest number of *Anthropos* (Vol. XXII, pp. 636-645) says that "the first impression made by the colossal work is that of the stupendous amount of labor therein contained . . . It is no exaggeration to say that a new epoch of linguistic science begins with this work; it proposes a new aim and conception of the science, and partly even a new method." There can now no longer be any doubt that the idea of combining ethnologic and missionary work is a happy one (Fr. Schmidt relies largely for vocabularies and other linguistic data upon his brethren in the field), and that many of our heralds of the cross in foreign lands are at the same time representatives of high scholarship.

—Fr. Francis Borgia Steck, O. F. M., has written a doctoral dissertation on *The Jolliet-Marquette Expedition, 1673*. It is a valuable contribution to the solution of the "northern mystery" and the discovery of the Mississippi River. The author shows that Jolliet, not Marquette was the leader of the expedition of 1673 and that the alleged journal of Father Marquette, giving

the only extant account of the expedition, cannot, in its present shape, be accepted as the work of Marquette, but probably is the substance of Jolliet's journal, recast and amplified by the Jesuit superior Dablon with the aid of other sources which he had at his disposal. Dablon's object was to establish a priority of claim to the new field of missionary endeavor opened by the expedition. Jolliet consented to the use of his journal, but did not reckon with the possibility that Dablon would represent Marquette as the author of the narrative and that his original notes, together with those of Marquette, would be destroyed. He resented the manner in which Dablon handled his journal and especially the unauthorized destruction of it, but respect for Father Marquette seems to have sealed his lips. Fr. Francis works out his thesis with great ingenuity and with that impartial love of truth which distinguishes the genuine historian. We hope that this dissertation, which comprises more than 300 pages, will be published for the trade with maps and facsimiles of documents enabling the ordinary reader to follow the argument without difficulty.

—*Von alltäglichen Dingen* is another popular volume of essays by the Rev. Anton Heinen (cfr. F. R., XXXIV, 15, p. 323). It is intended for workingmen and is full of wisdom and common sense. We have before us the second edition; the first, of 5,000 copies, was sold out within a few months. We mention this fact to show how eager the German Catholic working population is to be instructed in the Catholic philosophy of life. We have found no such eagerness among *our* workingmen. Perhaps it is because we have not yet an Anton Heinen. (M. Gladbach, Germany: Volksvereins-Verlag).

New Books Received

"*Follow Me.*" A Spiritual Retreat Clothed in Words Taken from Sacred Scripture. Adapted from "The Sacred Scriptures Reduced to Meditations" of the Rev. Peter Geiermann, C. SS. R. vii & 225 pp. 12mo. B. Herder Book Co. \$1.75 net.

Father Tim's Talks with People He Met. By C. D. McMurry, C. SS. R. Volume VI. 192 pp. 12mo. B. Herder Book Co. \$1.25 net.

Christ, the "Man from Heaven." A Study of 1 Cor. 15, 45-47 in the Light of the Anthropology of Philo Judaeus. A Dissertation . . . by the Rev. Basil A. Stegmann, O. S. B., of St. John's Abbey, Collegeville, Minn. xiv & 104 pp. Svo. Washington, D. C.: The Catholic University of America.

Die heilige Freundschaft. Des sel. Abtes Aelred von Rievall Büchlein "De Spirituali Amicitia." Mit einem Nachruf desselben auf seinen Freund Simon. Uebersetzt von Karl Otten. 124 pp. 4 1/2 x 7 1/2 in. Munich: Theatinerverlag.

Psychologia Speculativa. In Usum Scholarum. Auctore Iosepho Fröbes S. J. Tomus I: Psychologia Sensitiva. vii & 252 pp. 12mo. Herder & Co. \$1.65 net.

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von Ludwig Freiherrn von Pastor. Zwölfter Band: Geschichte der Päpste im Zeitalter der kath. Restauration und des 30jährigen Krieges. Leo XI. und Paul V. (1605-1621). xxxvi & 698 pp. Svo. Herder & Co. \$6.75 net.

Child's Prayer Book. Revised by Rev. J. W. 54 pp. 32mo. St. Cloud, Minn.: North Star Publishing Co. Also the same in English and German; 42 & 38 pp. 32mo.; same publisher).

The Miraculous Medal Almanac, 1928. 74 pp. 16mo. St. Louis, Mo.: The Vincentian Press. Illustrated.

SS. Cyril and Methodius Seminary of Orchard Lake, Mich. Illustrated Sketch. Published by the Alumni Association.

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(See Notice of Booklet on p. 377 of this issue
of the F. R.)

A SPRINKLE OF SPICE

"How did your daughter pass her examination?" asked one mother of another.

"Pass!" was the answer. "She didn't pass at all. Perhaps you wouldn't believe it, but they asked that poor girl things that happened long before she was born!"

A colored woman one day visited the courthouse in a Tennessee town and said to the judge:

"Is you-all de reperbate judge?"

"I am the judge of probate, mammy."

"I'se come to you-all, 'cause I'se in trouble. Mah man—he's done died detested and I'se got t'ree little infidels, so I'se cum to be appointed de excecootioner."—*Our Colored Missions*.

Listen, young graduate; if having a sheepskin were all there is to it, the important jobs would be held by sheep.

SOME RECENT SCHOOLBOY BULLS

An oculist is a fish with long legs.

The sublime is a hairy deposit in a cold receptacle.

Barbarians are things put in bicycle wheels to make them run smoothly.

Pope wrote principally in heroic outlets.

Ambiguity means telling the truth when you don't mean to.

An oxygen is an eight-sided figure.

A quorum is a place to keep fish.

In catechism class the priest asked:

"Why did God create heaven and earth?"

Little Marie: "God created heaven and earth for His own glory and for the benefit of His preachers" (creatures).

First Negro woman: "Who is dat intelligent looking man over there?"

Second Negro woman: "You mean dat man with the horned spectacles?"

First woman: "Yes."

Second woman: "Why, he's de rectum of our church."

Mother: "Now, Willie, if you put this wedding cake under your pillow, what you dream will come true."

Willie: "Why can't I eat the cake and put the pillow over my stomach?"

The nomination isn't what worries us about 1928, it's our quadrennial duty to take the platform seriously.—*Ohio State Journal*.

An auto flirt trailed a chic flapper several blocks and finally pulled in at the curb, hopped out and opened the door for her with a Chesterfieldian curtsey.

"Going north?" she inquired.

"Indeed, yes," he gushed.

"Well, give my regards to the Eskimos," she said, and hastened away.

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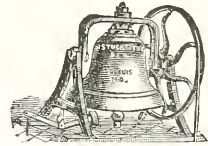
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The Fortnightly Review

VOL. XXXIV, No. 19

ST. LOUIS, MISSOURI

October 1, 1927

Church and State in America

A Comment on the Evans-Marshall Controversy by William Franklin Sands,
Washington, D. C.

Dr. Hiram Evans, the head of the Ku Klux Klan, represents in his thought processes so large a number of our general public of all denominations and religious beliefs, that what he thinks is significant and important. He is, as they are, completely ignorant of history. He is not accustomed, any more than they are, to analyze the meaning of words and therefore does not understand them, or rather, understands them persistently in the sense in which they are commonly misused by the people whose minds he represents or typifies.

Mr. Charles C. Marshall, a philosophically minded lawyer, has used a candidate for high political office as a means of bringing out certain phases of the relation between Church and State,—not, I think, because he really is interested in the views of that particular political candidate on the subject in question, but simply as a convenient peg upon which to hang his own views. It is inconceivable that Mr. Marshall should fear the Catholic Church, though on certain points he may disagree with her profoundly. He asks for explanation and light.

Dr. Evans, sensing the importance of Mr. Marshall's point, leaps to his support against an institution which he dislikes and fears, which he does not understand, and does not want to understand. Dislike of what he sees in it is evident, for if he did not fear it, he would not have organized his followers against it.

Catholics, wounded by the suspicion evident in the attitude of Mr. Evans, give voice to their resentment; bitterness and hostility grow from what was

neither bitter nor hostile in Mr. Marshall's presentation; and thus a discussion which belonged within the pages of the *Atlantic Monthly* or *The Forum*, or before the open fire of the Century Club, is thrown into "practical politics."

This situation is natural enough, for the Klan mentality represents the last fading tradition of the politico-religious wars of Europe. A considerable number of Catholics in America still labour under a tradition of civil disability laws consequent upon those wars in the countries whence they emigrated,—a tradition of deprivation of all those rights fundamental to the American concept of citizenship, and even of active and recent persecution for their religious faith.

It is well to recognize these facts. If American principles are to be preserved, if Christian unity is desirable, neither object will be attained by reviving old-time alien antagonisms, though free discussion of such points as Mr. Marshall raises is well worth while, if it can be kept upon a thoughtful level.

In view of present confusions, however, it might be well to go down to certain elementary concepts and to rebuild, rather than to lose one's self in a maze of polemics. It is important to try to understand words as they are used generally or currently in localities other than our own.

We are predominantly Christians in America. We are such firm believers that the phenomenon of Fundamentalism is almost peculiarly American, whereas in Europe, large bodies of people have passed through Christianity

and out the other side, into a general negation of all the principles to which we cling. The words used in discussing European problems bear either no meaning at all for the average American, or a meaning quite different from that which is usual here. As a matter of fact the current discussion is way above the heads of most of us.

It is significant and important that in current public discussion of the Catholic Church her opponents carefully and emphatically disclaim criticism of, or opposition to, the religious beliefs of Catholics. That is pure gain, which the United States has won for the world, and Americans of all religious beliefs may well be proud of it. Theological differences were a powerful source of hatred and war when the Atlantic coast colonies were settled and developed. If that source of enmity has really dried up, so much advance to the world, to civilization, to Christianity.

Catholicity (as we understand it, and making every allowance for its appearance to those who see it only from the outside) is a religion and a rule of life, divinely revealed and maintained. However, it is also a governing institution; a government of its own members for the preservation of their religion. It is the body from which, in the transition from European medievalism to modern life, large numbers of members were separated, voluntarily or without their will, out of which separated or isolated groups were formed those new Christian communities which, at this very moment, are once more trying to find a common ground.

Current discussion has not shown forth a quarrel with the Church as a religion. What quarrel there is seems to lie against it as a governing body,—against its “polity.” That also is very natural, and I have no doubt that this opposition is honest and sincere, and therefore quite respectable. The Catholic Church is an historical fact, perfectly open to intelligent discussion.

The first objection to church government is that it lies in the hands of priests. Catholic worship centers in

the real presence of the living Christ. In it the Mass occupies the central point by the act of transubstantiation. Granted that many people deny or do not believe that this is or can be true, we are here concerned only with the incontestable fact that Catholics do believe it, and that the power to perform this act is vested in the priesthood. Those who believe in such a power granted to and exercised by men, must naturally look upon the men who exercise it with great reverence. Obviously, priests are men set apart from other men. That explains the attitude of Catholics toward their clergy.

On the other hand, in any administrative or governing system there is always a possibility of danger from ambitious men in a privileged position. There is always a tendency to the expression of the individual administrator's personality, personal methods or personal ideas, or of group or party ideas outside of the common fund of definitely, necessarily, and (within the Catholic communion) universally held religious beliefs. The Church, fortunately, is not a steamroller crushing out individuality nor an automatic machine turning out men of a uniform pattern. Since this is so, it is always possible that group ideas may from time to time predominate, to be superseded by other group ideas, while at the same time the steady influence of underlying fundamental principles and a strong conservatism arising naturally therefrom causes a lag in transition from one group period to another, which, if it has done nothing else for the world, has made the Catholic Church a constant bridge upon which civilization has progressed through all its stages, always holding to the old, while tentatively receptive to the new. For example: in a feudal, aristocratic society, such as existed in Europe during the reconstruction of civilization from barbarism, from the disintegration of the Roman Empire to modern times, an aristocratic and feudal clergy would tend to carry from private life and personal environment their own class ideas into the administrative life of the

Church. In what Russians and many other Europeans are pleased to call a proletarian society, a clergy recruited from its midst would equally tend to carry with it into the ordinary administrative life of the Church its own class thought processes. Dominance among the clergy of a country made up of various racial origins by any given racial body with strong group tradition or aspirations extraneous to those of the general population, might easily give to church affairs a complexion which in essence had nothing to do with religion or with the Church. Right balance in all these things makes for vitality and strength, for a vigorous, orderly, many-sided life. Any one of them, exaggerated or over-emphasized, leads to disorder. That they have caused disorder is an historical fact. Just such manifestations of human nature in the administration of church affairs have led to a series of disorders ranging from anti-clericalism to schism and beyond.

Just as in civil affairs men are convinced of the superior advantages of some particular form of government, but are at the same time quite conscious of potential dangers to that government from within (as in democracy, let us say), so also are Catholics convinced that what is essential to their form of church government is truly essential in its full meaning, and quite conscious that danger always has come from inside, never from the outside.

Be it observed, also, that whatever the personal tendencies and predilections of individuals or groups in church administration may be, the Church as such has no preference for any form of civil government. There is an obligation upon Catholics to respect the established order. There is notable ocular demonstration of this fact in France, at the present moment.

* * * *

A word on church administration: While church government centres in the papacy, bishops are not comparable to appointed viceroys, but rather, in a sense, to our State governors. Each bishop is practically autonomous in his own

diocese. It is only in the field of faith and morals or in case of grave administrative scandal that the Pope would interfere with a bishop. Fundamental religious belief is identical wherever there are Catholics. It is one and universal, and the Pope has the responsibility of keeping it so. It is only when the unity and universality of Catholic principles are affected, or in danger of being affected, that the Pope speaks.

Any one at all conversant with the history of European civilization is aware that with the transition of peoples from tribal barbarism to nationhood there grew to its present intense manifestation, the phenomenon called Nationalism. The Nation or State is substituted for the absolute monarch, and is made supreme in all things by many political thinkers. Even small groups of identical racial origin within a State have become superacutely conscious of themselves as something apart from the general community, to such a degree that after the World War it became supremely difficult to redraw boundary lines demanded by "self-determination" in such a manner as to satisfy everybody.

Nationalism in its exaggerated form is repugnant to Catholic principles. Catholics insist on placing the divine law above any human law. When one speaks of "subordination" of State to Church, etc., this distinction might be remembered. So much for "polity", quite irrespective of the wide divergencies of human personality which have ever been brought to the administration of the Church, or which may be brought in the future. The Church is the same throughout the ages in respect to religion. As an administrative or governing body, however, it partakes of the character of the men who form it, to the extent and in the manner that these are influenced by the faith which they profess. Were one to study the Catholic Church deeply and dispassionately, one would be amazed, not by the variety of human manifestations in its management, but by its consistency and stability in spite of them,—a consis-

tency and stability which suggests the idea of divine guidance.

* * * *

With regard to certain "major" exceptions taken to published papal statements, we have reference in particular: (1) to the activity of Catholics in politics; (2) to the tendency to develop a peculiarly "American" church; and (3) to Liberalism.

Exception to the papal recommendation that Catholics take part in politics docs seem fantastic, except for the fact that such exception is based upon profound ignorance of what has called forth that recommendation. After the split of Christendom and the discovery and colonization of new continents; the rise of separate, complete nations out of interrelated tribes; the rise of new interpretations of the Christian religion which had so deeply influenced the reconstruction of civilization; the transition from the concept of land to that of gold as the basis of wealth,—all leading to a long series of bloody and exhausting politico-religious-economic wars,—it became the practice in a Europe which was still impregnated with feudal or absolutist ideas, to force upon the people the particular religious profession of their sovereign. Religious minorities and non-conformists were hampered and often persecuted. Gradually a more liberal mode of thought evolved, in which both France and America affected European practice, though there was a notable superiority to the American contribution.

In certain places Catholics, like other minorities, had long been deprived of any part in national affairs. Is there really cause for surprise if the head of their Church should recommend to them, when emancipation came, that they throw themselves fully into the national life, and that, in so doing, they train themselves carefully to participation based on religious and ethical principles rather than upon materialistic opportunism? I do not claim that Catholics have all done this, or that they have been everywhere a beacon light in politics; but I do assert that

it is the policy recommended by Leo XIII.

Exception to the Pope's words about a peculiarly American Church must also be referred back to European conditions and their influence upon the world outside of Europe.

An exaggerated, frankly pagan concept of the State cannot fail to affect the unity and universality of religious belief and practice which a pope is bound, by virtue of his being pope, to preserve and uphold.

We have a somewhat vague, but fairly satisfactory idea of what we mean by "Americanism." Most of us are quite sure that it has no connection with what Frenchmen mean by "Gallicanism" or with what Englishmen mean by "Anglicanism." Pope Leo XIII was not concerned with any loose meaning given to "Americanism," but was very much concerned in his admonition that no movement should arise in America similar to the very concrete nationalistic movements in religion known in Europe as Gallicanism, etc.; he was in fact warning Catholic Americans to steer clear of certain ingrowing tendencies after the European pattern. To those who, enjoying these advantages of American life, have not studied European conditions, there might be something alarming in the papal condemnation of "Americanism." It must be repeated, however, that while the administration of the Church is concerned essentially and primarily with the unity and universality of the Catholic religion, it must and does recognize differences and peculiarities of national temperament, national forms, political institutions, and individual characteristics, provided they do not split the unity or nullify the universality of the Catholic religion.

All that has been said is equally true of "Liberalism". We understand it one way—most of us, I think, in the way the founders of our nation understood it. In Europe (still, to some admitted extent, the centre of civilization) the word is accepted generally with quite another connotation, and again, one might guess that Pope Leo

was warning America against permitting religion to be complicated, as in Europe, with concepts alien to it, or actively hostile to it.

The French Revolution marked two things: (1) the overthrow of a feudal system of aristocratic, privileged, caste government based upon land wealth, by a new powerful middle class which had arisen between peasant and noble,—the bourgeoisie, the capitalist class, whose wealth was based on commerce and finance (gold wealth), which desired to supplant the hereditary aristocracy in power and privilege, though it also harbored political liberal ideas; (2) The beginning of an organized, general revolt against the feudal system (and later, against its successor, the capitalist system or bourgeoisie) by the labouring class, upon whose backs both systems rested. In this class political ideas were exclusively liberal, or, as we say now, radical.

In the social struggle which followed the French Revolution, between reaction and the liberal concept of society, particularly in the revolutionary movement from 1815 to 1870, Liberalism was quite generally driven underground and kept alive by the secret societies which honeycombed Europe. Most of these secret societies were also anti-religious societies; not anti-Catholic, or anti-Protestant, but anti-religious, so much so that Pope Pius IX, who was so notably "liberal" that he was suspected of having been a Freemason in his youth, was considerably embarrassed in his projects of political reform by this formidable alliance of Liberalism with the anti-religious movement.

While French political Liberalism exercised powerful influence in America, the men who thought out our political system rejected its anti-religious implications. Washington's warning against transplanting to America "the European system" did not apply to monarchy alone. Americans of that period were closer to European thought than we are to-day; they were quite conscious of Europe's complexities and wished to avoid them. Their "Liber-

alism" was a purer thing than that current in Europe then, and still current there to-day.

Leo XIII warned Catholics against "Liberalism." To any firm religious believer the anti-religious character of "Liberalism" in Europe must be repugnant. A pope does not send out a general warning or instruction for nothing, but to meet an urgent and general condition which may have repercussions even upon groups of people who are unconscious of the existence of the condition which calls it forth.

Such general pronouncements carry, it is true, not only to Catholics, but beyond them. As a practical matter, having people in his communion who speak all the languages of the world, the Pope addresses them in a neutral language common to all civilization,—in Latin, which was the ruling language of the world when Christianity began and which the Church transmitted to the world after the disappearance of its original possessors and the downfall of their civilization. Latin has become, one might say, a technical language, like the language of philosophy or of various branches of science. Its words carry exact shades of meaning sometimes difficult to translate to minds unused to technical terminology.

Americans, as a rule, are downright people who dislike subtleties. When Catholics attempt to render the terminology of a papal document into the language of the street, they are impatiently accused of quibbling, of hair-splitting, or of explaining away the Pope's obvious meaning because they are half-hearted or ignorant Catholics, or they are suspected of attempting to disguise by "weasel words" ulterior motives which they understand only too well. That certainly makes discussion difficult. It is no wonder that discussion becomes sharp and that large groups of Catholics remain segregated from the body of the people. The word "alien" may be equally applied to both sides when discussion is conducted on this plane. It is a relic of the ancient

wars of Europe. The Catholic Church, the principal phenomenon in the history of civilization, is a big subject to be disposed of offhand, in a presi-

denial campaign, by those who have but just noticed it.

Mr. Marshall could perform a great service by beginning all over again.

A Visit to the Stigmatized Virgin of Konnersreuth

By the Rev. Dr. K. Ried, Neumarkt, Opf., Bavaria

Apropos of your article on "The Stigmatized Virgin of Konnersreuth" (F. R., XXXIV, 13, 267 sq.) permit me to give your readers the impressions which I received on a recent visit to Teresa Neumann, the girl in question.

Konnersreuth is a village of about 1,000 inhabitants, situated in the north-eastern corner of the Upper Palatinate, between Waldsassen and Arzberg.

Before describing my visit, which took place July 28 and 29, let me make a few preliminary remarks.

Teresa Neumann is the oldest of ten children. Her father is a tailor. Until about a year ago Teresa did not distinguish herself in any way, either by piety or talent. Her pastor, who has known her for sixteen years, describes her as a quiet, sensible girl, free from exaggerated pietism. At an early age she was compelled to work for others to help support the family. Until 1918, she served as a hired girl. When her employer's house caught fire, Teresa took part in the efforts of the populace to extinguish the conflagration. As she lifted up a bucket full of water, she suddenly felt a sharp pain in her back, which caused her to fall to the ground, unable to rise again. The disease which she thus contracted was not definitely diagnosed. Some doctors called it a neurosis caused by fear, while others thought it was a dislocation of the lower joints of the spine. Unfortunately no X-ray picture was taken. As a result of her trouble, Teresa was paralyzed, and four years later completely lost her sight, though on this point, too, the medical testimony is not perfect. It is certain, however, that on April 29, 1923, the day of the beatification of St. Thérèse of Lisieux, Teresa Neumann was cured of her paralysis. On Good Friday, 1926, the stigmata appeared in her hands, feet,

and side. Every Thursday and Friday, with the exception of the Easter season, beginning usually at 1 A. M., she not only sees the Passion of Christ in a vision, but suffers intensely with Him. During these periods her wounds, especially that in the side, bleed, and since Nov. 19, 1926, also three wounds in her head, marking the crown of thorns.

As we wished to see Teresa when she was not suffering, we went to Konnersreuth on a Thursday, about 3 P. M. Near the Neuman home, we found a number of people, priests and lay persons, assembled. The pastor of the village, who was just returning from a visit to Teresa, told us that there would probably be no chance to see her that day because she was exhausted from a rigorous examination lasting three full hours, made in the forenoon by Professor Ewald of Erlangen, and also in consequence of a fire in her room which had been discovered and extinguished just in the nick of time. One of the Sisters had forgotten to shut off the electric current from a heating pad in her bed, and the pillow and upper part of the bedding had caught fire, causing a disagreeable odor. As the multitude was debating what to do, some one suddenly called out: "There she is coming out of the house!" Sure enough, there was Teresa, supported by a younger sister, starting for the parsonage. About 120 persons were gathered at the door of the parsonage when she arrived there. She told them: "Do not run after me; go into the church, where Our Saviour is!" But the people tried to crowd into the parsonage, until the pastor, after some deliberation, decided to admit only the priests and nuns, and told the lay people to remain outside. Soon afterwards Teresa, at the command of her pastor, came out and

showed her hands to the crowd. When she returned to the parsonage, some of the visiting priests had an opportunity to talk to her. She told them of the fire in her room and that four Sisters, who had been with her for two weeks, had been forced to leave. For every question she had a pertinent answer. Then she showed the wounds in her hands by rolling back the fingerless mittens she wore. On the upper side of her hand was a surface about the size of a small coin, which looked as though a stick of sealing-wax had been pressed upon it. On the inside of the hand the wounds were smaller, but deeper, though they did not penetrate the hand. Her hands are sensitive to pressure, and for this reason she wears gloves. The same is true of her feet, and she either walks on her toes or on her heels. We all convinced ourselves that there is nothing artificial about this girl, and that she most assuredly did not cause her wounds intentionally. The interest which the public is taking in her case is very disagreeable to her, as it causes her, her family, and her pastor a lot of trouble and annoyance.

We returned to Konnersreuth the following (Friday) morning. When we arrived at the Neumann home, there were about 100 persons assembled there, and a policeman admitted them, seven at a time, to the room where Teresa lay in a trance. Though seven were admitted and dismissed every minute, the crowd, instead of diminishing, constantly grew. People kept on coming from every direction, on foot, in automobiles, or motorcycles, push bicycles, and trucks. Two trucks brought a number of women from across the nearby Bohemian border. They carried bouquets for Teresa, who is very fond of flowers, but never accepts money. I judged that at least 500 visitors came to the house on that Friday (July 29). Many cried as they left, and the majority went to the village church to pray.

At a quarter to eleven the visiting priests and religious were admitted to the presence of the suffering virgin, who at that hour is most interesting to observe because of her visioning the

last stages of the Passion. When I was admitted, the pastor said she was just contemplating the crucifixion. She sat in her bed with out-stretched arms, evidently suffering great pain, her legs trembling under the cover. The white cloth which she wore around her head was completely saturated with blood. Bloody tears dropped from her eyes in such profusion that they formed two long dark stripes down her face. Professor Ewald sat near the bed, closely observing the phenomenon in its successive stages. This scene recurs every Friday. In the afternoon her pains cease and she rests; on Saturday morning she is again in the condition in which we first saw her Thursday.

By a strange contrast, while the poor girl was lying in her agony, a noisy crowd waited downstairs, autos grunted and tooted, and a workman was hammering on the roof, for an upper story is being added to the Neumann house, which at present consists only of one story and a basement.

Repeated efforts have been made to get Teresa's wounds to heal, but in vain; the medicaments employed merely increased the pain, which did not cease until all efforts were abandoned. On May 17 of this year Teresa, who hears Mass daily, secreted behind the high altar of the parish church to avoid being stared at, went into a trance during the holy Sacrifice, and the people who were present saw her stigmata glow luminously through her gloves. The village schoolmaster photographed her when in this condition, and the plate shows a perceptible halo around the wounds. Man can deceive himself, but the photographic plate represents no light where none exists. There is but one picture extant showing her as described, since the schoolmaster had to promise Teresa to give none away without her permission, and she does not desire to have them broadcast. Some have tried to explain this photograph by attributing it to a defective plate; but no one who understands photography takes this explanation seriously.

The most remarkable thing about this puzzle of Konnersreuth is that Teresa,

who goes to communion every day, has not taken any solid food for fifteen months, and not a drop of water or other liquid has passed her lips since last Christmas. Still she lives, loses blood every Friday, and even works, for the schoolmaster told me that she had carried bricks for the erection of the second story of her father's house just a short while before. To establish

the fact that she takes no food of any kind, four nuns stayed in Komersreuth from July 14 to 28, and watched her closely day and night.

The ecclesiastical authorities have instituted an investigation, and we must await the result of this inquiry before expressing any opinion on the natural or supernatural character of the phenomena of Komersreuth.

Another Side of the Boy Problem

By the Rev. Joseph P. Donovan, C. M., J. C. D., of Kenrick Seminary

The FORTNIGHTLY REVIEW recently singled out from certain utterances of Brother Barnabas on the boy movement several sentences that appear to contain the virus of naturalism. A contributor to the same issue (Aug. 1) contended that all boy education should be in the hands of the clergy. I feel both articles misconstrue the purpose and methods of Brother Barnabas and of the Catholic groups working in connection with, as well as independently of him. I feel, too, that a consideration of the circumstances under which Brother Barnabas spoke will rescue his words from any adverse sense. For those circumstances are a part of the text of our new Catholic boy workers, a text into which whatever these workers urge upon their hearers must be naturally fitted.

The first of these circumstances is the long association of Brother Barnabas with boy movements. For upwards of thirty years this tireless member of the Brothers of the Christian Schools has given himself to a practical study of what can be done for the over urbanized boys, for the youngsters of our sprawling cities and of the large towns with their equally artificial life, who have no work and no play, but a lot of leisure time hanging idly on their hands. Brother Barnabas also has lived through the generation that essayed to solve the Catholic young man problem by building a parish hall with club rooms and turning into it a mob of parish youth, and then often seeing the remnant of that mob come out a gang.

Brother Barnabas has made surveys in the United States and Canada which disclosed that frequently in city parishes the young women, without having been subjected to any socializing attempt, have grown into a gentle, virtuous, and bread-winning womanhood; whereas the young men, under the abortive attempt at socialization have developed into the genus roughneck and workshy: the young women of those parishes being forced, if they desired a conjugal life, to marry non-Catholics as the only upstanding young men of the locality. In short, Brother Barnabas discovered that an altogether unnatural proportion of our young men have failed to grow up spiritually and temporally and consequently are an asset to neither Church nor State.

One reason of this untoward condition, Brother Barnabas concluded, was the lack of healthful recreation, especially in boyhood. He further concluded that in the midst of artificial surroundings this healthful recreation cannot be gotten without supervision; and that the supervision will entail in most cases the employment of trained laymen. He is convinced, too, that, in supplying these purely temporal needs of boyhood and youth, Catholics can, as a rule, do best by co-operating with other groups of citizens. For example, instead of organizing Catholic cadets where it is a foregone conclusion that those cadets, by reason of the absence of the right kind of leadership and of sufficient financial support, will always be just rookies, those in authority would

do better to have the boys go into the Scouts in Catholic troops. As for unfairness, Brother Barnabas maintains it does not exist in the Boy Scout organization, or secular organizations generally, unless quite accidentally; and then owing to a want of Catholic surveillance.

Apropos of the Boy Scouts, one of our bishops on going into his diocese found a Catholic Boys' Brigade. It was indifferently run and a source more of weakness than of strength for the reason that Catholics in that place could not afford to divert the necessary energy and funds from more important undertakings. The new Bishop had the boys in groups go into the Scouts, with the result that the things vainly hoped for from the Catholic Boys' Brigade are now being realized from Scouting under Catholic auspices.

Here is a kindred experience. Seventeen years ago a young St. Louis assistant priest tried to organize a Catholic baseball league, etc. Lack of places to play in was a drawback from the beginning. And when such improvised diamonds as filled-in brickyards were available, there still was wanting a sanction for orderly contests. Games ending in free for all fights did not help to bring the Church to the favorable attention of the non-Catholics of the neighborhoods involved, nor did they tend to strengthen and extend the attempt to organize inter-parochial athletics. So the young priest was ready to work with the then Park Commissioner, now Secretary of War, in organizing a city-wide athletic association under municipal direction. The attempt has made history. Catholic teams in every form of sport now compete for general honors with facilities and under safeguards that of themselves they never would have had. This same priest confesses that he began his career convinced that the managing of athletics, like the directing of a sodality, belonged to an American priest's duty, but has learned that the big city priest has more than enough to occupy his time in strictly spiritual ministrations.

But as far as the Boy Scouts are concerned, we are not dealing with an academic question. Catholic boys are in that organization in numbers, and the indications are that they will continue to go in. So they must be looked after to prevent their faith from being diluted by secular associations, and in some cases from being exposed to proselytizing wiles. Hence bishops are appointing priests to cover the situation. These priests are working for parish Scout troops. In one of our cities with 1600 Catholic boys in the organization, only 300 are found under Catholic auspices.

A Catholic father recently visited the Scout camp where his boy was. He had only one criticism to pass. It is, that while there was a separate building set apart for Mass, and Mass was had on Sundays, there was no going to Communion by the boys because the priest was unable to reach the camp in time to hear confessions before the Sunday Mass. This defect, though, could be remedied, were there several Catholic troops in a city; for then the assistant priests by taking turns could spend a week in camp as the welcome guests of the officials and the spiritual Scout Masters of all the Catholic boys. Daily Mass and daily Communion would give the Catholic boys great soul exercise and soul nourishment, and at the same time furnish the rarest of missionary contacts with the non-Catholic boys. The Catholic boy in the Scout camp could thus be prepared for the larger camp of secular life that he has soon to enter.

While sharing, then, Brother Barnabas' enthusiasm for the "unprivileged" boy in recreational opportunities, I also heartily sympathize with the FORTNIGHTLY REVIEW's concern for the one thing necessary in boyhood years, the grace of God, and that in abundance. Yet zealous alertness can convert recreational opportunities into a rich occasion of divine grace.

The habit of self-control is but the accumulation of continued acts of self-denial.

Clerical and Lay Editors

To the Editor:—

The thought underlying "Clerical and Lay Editors" by Col. P. H. Callahan (F. R., XXXIV, 18, pp. 372 sq.) has been in many minds for a long time.

When one considers the time it takes to fit a young man for the priesthood, when one remembers the comparative dearth of vocations, and the fewness of priests for the work of evangelizing the outsiders and efficiently shepherding the insiders, it does seem sheer waste to have priests doing things for which they were never ordained, things which could be done just as well by laymen.

Why should a man set apart to save souls be deputed for the best part of his working life to edit a paper, or teach mathematics, or economics, or Latin, or something else which calls for no ecclesiastical specialization? Foreign and home missions are constantly crying for priests, priests, and more priests, because without priests no Catholic life can be organized or kept up; yet everywhere we see ecclesiastics in the full vigor of their years acting as editors, or secretaries, or school teachers, or money raisers.

There are those who say that priests work more cheaply—that a young priest told off to edit a Catholic paper, for example, will simply get the small salary which he would get as a parish clergyman, whereas a layman doing the same work, having to support a family, would naturally have to ask the current market price for his work. But when one considers what the selection and long specialized training of a priest has cost before he is ordained, the use of such a high-priced instrument is hardly economic; especially as no one but a priest can do a priest's real work. It is a very short-sighted sort of people who set their most expensively trained men to do what other men could do just as well.

As to St. Paul choosing to be a newspaper editor if he were on earth to-day, I have no doubt he would make a good one; but not every priest is a St. Paul. I say this with all respect for the talents of priest-editors I have known.

Many have been men of good judgment in the handling of questions affecting Catholics. Some should have been forbidden the use of pen, ink, and paper.

There are some lay-editors whose resignation tomorrow would not cause much of a loss in Catholic journalism. But on the other hand not every layman is a dumb-bell or a possible heretic. The lay-editor now and again in the history of Catholicity in this country has caused some trouble to the bishops, but the bishops have not been always untroubled by the priest-editor.

Insubordination is not confined to the layman. Indeed it has been my observation that the average lay-editor is not any less amenable to advice and admonition than his clerical brother is.
Boston, Mass. Denis A. McCarthy

Rotary International

Interesting and important information about Rotary International (a short sketch of whose history together with a reprint of its famous "Code of Ethics" may be found in Arthur Preuss's "Dictionary of Secret and Other Societies," Herder, pages 409-411), is contained in "The Meaning of Rotary by a Rotarian," a book published for propaganda purposes in Europe by Lund & Humphries, of London. The author confirms the suspicion that Rotary, by the circumstances of its origin and development, is distinctly an employers' movement, directed against the interests of the employees. This fact has inspired the suggestion that every employer-member should be offset by a corresponding employee-member, to which it is objected that the employees would feel uncomfortable socially. In England, Mr. Arthur Henderson has proposed the establishment of workers' Rotary clubs. Rotary is still too young for its future to be clear, but one cannot help wishing, with a critic of "Rotarian's" book in the Literary Supplement of the London *Times* (No. 1332), that the movement may prove a valuable means for the promotion of mutual understanding, social and international.

Cavour and His Friends in the Light of Recent Research

Catholics have been misled by the late Professor F. X. Kraus and other "Liberal" writers concerning the character of Count Camillo di Cavour (1810-1861), "the Piedmontese Machiavelli," as M. Maurice Paléologue calls him in his latest study, "Cavour," which has been translated into English by Ian and Muriel Morrow (Harper).

Cavour might with greater propriety be called "the Piedmontese Bismarck," for there is a singular similarity between the two statesmen in their aims, diplomatic methods, and opportunities, and in the use they made of the latter. As for their aims, that of Bismarck was the unification of Germany by the expansion of Prussia; that of Cavour, the unification of Italy by the expansion of Piedmont. In method both were realists, with an almost superhuman capacity for gauging the forces with which they had to deal. Both were masters of the diplomatic art of "skillful inuendo and cajolery," and knew well how to turn to account the weaknesses of their fellowmen. Both brought to their tasks "a rapid and lucid intellect, a balanced judgment, and a powerful and steadfast purpose." Finally, both found their opportunity in the decadence of the Hapsburg monarchy and the nebulous schemes of the Third Napoleon. Cavour had his agents among the Emperor's intimates and, as a crowning effort, "laid in the imperial bed a superb creature of twenty-one," a relative of his own, the Countess Castiglione, who during the two years of the most capital importance in Cavour's life-work, "was well employed in creating what Propertius called *molliam fandit tempora*." By this and other equally immoral means the Italian Bismarck led Napoleon III along the path he wanted him to go, until he had maneuvered him into a position where there was no possibility of backing out of his promises.

Such, according to Maurice Paléologue, a "Liberal" French historian, was the character of the man who instigated the robbery of the Papal States.

His friends and fellow conspirators against Austria and the Holy See were not much better. According to M. Paléologue, Mazzini was a nebulous and unmanageable idealist; Garibaldi, a flamboyant, shrewd, and selfish condottiere; Victor Emmanuel, a gallant vulgarian, full of courage and common sense, but uneducated and immoral.

Alleged Buddhistic Parallels with Christianity

Though the old question of the relation between Buddhism and Christianity has long ago been definitely decided in favor of the priority of the latter as regards any so-called "borrowings," there are still some who insist on revamping a dead issue. It may be of interest, therefore, to state that an authority in no way prejudiced in favor of Christianity has now dealt another blow to the exploded theory of "Buddhist influence" on the Gospels or on any point of Christian practice or discipline. This is Professor Count Goblet d'Alviella, whose well-known work *Ce que l'Inde doit à la Grèce: Des Influences Classiques dans la Civilization de l'Inde*, has just appeared in a new edition from the house of Geuthner, Paris. The *Revue des Sciences Religieuses* (Strasbourg, Vol. VII, No. 3), reviewing this important book, thus refers to the question: "The same precepts, sometimes expressed in the same terms, may sometimes be found as regards the same moral, social or religious obstacles, but the points of view being opposed, the morality at bottom is not the same. The conclusion would be less absolute for rites and symbols than for doctrines, for in a certain number of cases it seems that Buddhism has borrowed from the Nestorian Christians, who, till far along into the Middle Ages, were 'the literary élite' among the Mongolian conquerors. If we recall that Goblet d'Alviella is a historian of religions who is frankly opposed to Catholicism, the importance of these conclusions becomes obvious."

There are people who make no mistakes;—but they are dead.

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The True St. Teresa of Lisieux

St. Teresa of Lisieux, more perhaps than any other modern saint, has been made to suffer from the tendency to reduce a virile personality—and all the saints were virile—to a plaster image of static piety. Sentimental presentments hide the fact that the "Little Flower's" way of perfection was the bitter and austere way of anguish and darkness, so that even her death-bed was "pure agony, without any admixture of consolation." Her photographs have been so touched up that a sight of an original has been known to elicit the startled inquiry: "Who is that nun with the tortured face?"

Seen thus, the gaiety, the radiance associated with her, hold a new wonder. M. Fernand Laudet in his recently published study, *St. Thérèse de Lisieux* (Tours: Mame), seeks to present the true St. Thérèse, tracing the steps of her life, bringing out her leading thoughts, commenting her own account of herself, and especially her chapter on the Little Way of Spiritual Childhood by her own sayings and doings as remembered by her companions, and above all by her sisters Pauline and Céline—Mère Agnès de Jésus and Mère Geneviève de Ste. Thérèse.

To her autobiography M. Laudet writing with the sobriety and distinction proper to the eminent author of *La Vie Populaire de Jésus*—M. Péguy

has devoted one of his *Cahiers Verts* to "Fernand Laudet Théologien,"—supplies a setting which is at times painful reading, while it throws St. Teresa's heroic virtue into higher relief. Little more than a child, stricken with a mortal illness, without a thought for herself, her companions and even the Mother Superior seem on occasion to have treated her with harshness.

Dr. Fortunato de Almeida has recently published the fourth volume of his "Historia de Portugal" (Coimbra: The Author). It deals with the two and one-third centuries down to the death of the unfortunate Queen Maria I, in 1816. The author among other subjects treats with exceptional detail the expulsion of the Jesuits by the malodorous Marquis de Pombal. Despite Dr. Almeida's "Liberal" sentiments, Pombal does not come out well. The facts are so strongly against him that no historian can defend his conduct, no matter how lenient he might be inclined to be. Dr. Almeida describes Pombal as an immoral man with a stony heart and a tigerish disposition. That he possessed considerable culture and encouraged the fine arts does not, of course, excuse or palliate his hatred of the Jesuits. The persecution that overtook the octogenarian statesman after his fall was cruel, but richly deserved.

A Useful Hint for Foreign Missionaries

In the latest number of *Anthropos* (Vol. XXII, p. 621) Fr. Paul Schebesta, S. V. D., one of the editors of that scholarly journal and for many years a missionary in the African field, offers out of his ripe experience some excellent advice for priests preparing for a missionary career. This advice, or rather gentle hint, is contained in a few words, in the last sentence of a brief note entitled, "Die Lage der Eingebornen Südafrikas in sozialer und politischer Beziehung." He says: "Eine Negerseele europäisieren, heisst sie töten"—to Europeanize a Negro soul means to kill it. In other words, the veteran missionary pleads for a sympathetic understanding of the life and mentality of any foreign people with whom the missionary comes in contact. This is, after the grace of God, both for the missionary and for his pagan flock, an essential, we may say, a psychologic prerequisite for effective missionary effort. For how can any one work successfully, and live happily, among a people whose ways of thinking and customs and mentality he abominates? Matthew Arnold's "sweet reasonableness" seems needed here. And yet there have been American priests working, *e. g.*, in Central America who failed to understand this principle, and thought that the best way to prepare their flock for the blessings of the Catholic faith was to "Americanize" them. Herein they erred sadly. If the European missionary must guard against the danger of trying to "Europeanize" his flock, the American herald of the Gospel must guard against the peril of thinking that our country holds a patent on all that is sound and orthodox in Catholic life and practice. A. M.

Well, here is the authentic photograph of the winner of the male bathing beauty contest at Venice, Cal. Our only regret is that we were not present while the judging was going on, preferably about two or three feet behind him and with our heavy winter shoes on. —*Ohio State Journal*.

Notes and Gleanings

In the *Ushaw Magazine* for July, the Rev. E. Roulin, O. S. B., continues his learned treatise on "The Chasuble," dealing with the Gothic revival and after, beginning about the year 1840. His reasons for declaring that "Gothic" vestments are "Roman" will be read with interest, by those especially with no great regard for "Board Chasubles."

Father McMenamin suggests that, instead of holding the next bathing beauty contest at a park or a beach, it be held in connection with a stock show, and that blue ribbons be awarded the proud parents of the prize-winners, after the same manner as they are given to the owners of prize cattle. If girls insist on forgetting their natural dignity, let us treat them as they deserve. —*Denver Catholic Register*.

Let us back our seminarians, and give to them the wherewithal to carry on. They must be fitted to meet the intellectual leaders of the world, men who have been trained at great expense in the big non-Catholic colleges. Our future priests must receive adequate support to be leaders in whom we may have confidence, and of whom we may be proud before the world.—*The Monitor*, San Francisco, Cal.

The great fault of the Catholic press in the past has been its failure to criticize Catholics. The danger to the Church and to the nation is not so much the negative efforts of non-Catholics, as the failure of Catholics to keep the faith, to teach the faith, to make Catholic principles intelligible to the average Catholic and the average non-Catholic American. Thousands upon thousands have lost the faith in this country because no intelligent Catholic opinion has been built up. This opinion is lacking because the diocesan press has not been widely enough circulated and because it has feared to call a Catholic spade black. Some say that differences of opinion among Cath-

olies should not be made public. Such a view in France laid the Church exposed to the catastrophe of the French Revolution, in Mexico to the agony now suffered there.—*The Monitor*, San Francisco, Cal., Vol. LXIX, No. 16.

It is bad enough to have to combat the opposition of anti-Catholics. It is too much to have to try and pacify milk-and-water Catholics—*Truth*, Vol. XXXI, No. 9.

We are obliged to the V. Rev. Theophilus Richardt, O. F. M., Rector of St. Anthony's Seminary, Santa Barbara, Calif., for an illustrated pamphlet describing a remarkable reredos which he has erected in the chapel of that institution. This reredos (screen or staging behind the altar) is one large picture of stone, designed to place before the eyes of the beholder the central mysteries of our holy faith. It covers the entire rear wall of the chapel and measures 22 by 38 feet. It is molded in an art-stone, composed of silica and cement, which has the texture and appearance of chiseled sandstone. The figures and ornaments, with the crucified Christ in the centre, are either free-standing (*i. e.* of three dimensions) or of highest relief. The beautiful symbolism is explained in the pamphlet. The reredos has been designed by Mr. Ross G. Montgomery, an eminent convert from Anglicanism, and the modeling was done by Mr. Christian Mueller, a pupil of Marjuaed and Goodhue. The reredos is evidently a unique work of art that reflects great credit on all who had a hand in planning, designing, and erecting it.

In *The Wisdom of Egypt and the Old Testament* (S. P. C. K.) Dr. W. O. E. Oesterley suggests, rather than defends, a very interesting thesis. "The Teaching of Amenem-ope" is a complication of uncertain date B. C.—one can hardly be more precise than this. The interest lies in its correspondences, many of them "thought-parallels" alone, but several of them real textual parallels, with Old Testament writings,

SECOND HAND BOOKS FOR SALE

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

- Garesché, Edw. F. (S. J.). *Sodalities for Nurses*. Milwaukee, 1926. \$1.
- Reinhardt, K. *Mystik und Pietismus*. Munich, 1925. \$1.
- Siebertz, P. *Wunder im Weltall. Ein Buch aus Natur und Werk*. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). *Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe*. Steyl, 1922. \$1.
- Sermons for Sundays*. By Owen A. Hill, S. J. St. Louis, 1926. \$1.50.
- Pioneers and Patriots of America*. By Rev. Ph. J. Furlong. N. Y., 1926. \$1.
- McGuire, C. E. *Italy's International Economic Position*. N. Y., 1926. \$1.
- Byrne, J. C. *Christmas Chimes. Meditations and Sermons for Advent and Christmas*. St. Paul, 1926. 2nd ed. 50 cts.
- Dinnis, Enid. *The Three Roses*. London, 1926. \$1.50.
- Laplace, L. *Immolation. Life of Mother Mary of Jesus (Marie Déuil-Martiny)*. Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Rituale Romanum. . . ad Norman Codicis Accommodatum*. Ed. Taurinensis iuxta Typicam. Turin, 1926. \$2.50.
- Rituale Parvum. Omnia continens quae sacerdoti inserviunt in Sacram. administratione, infirmorum cura eorumque interitu. Cum praecipuis benedictionibus*. Turin, 1926. \$1.25. (Vest-pocket format).
- Sister Benigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Brevis Collectio ex Rituali Romano ad Parochorum Commodum*. Turin, 1926. \$1. (vest-pocket format).
- Van der Donckt, C. *Christian Motherhood and Education*. Adapted mainly from French authorities. N. Y., 1926. \$1.50.
- Gratry, A. *Die Quellen. Ratschläge für die Ausbildung des Geistes. Neue Uebersetzung von Dr. E. Scheller*. Cologne, 1925. 75 cts.
- Chapman, M. A. *The Epistle of Christ. Short Sermons on Texts Taken from the Epistles*. St. Louis, 1927. \$1.50.
- Emerson, L. E. *Nervousness: its Causes, Treatment and Prevention*. Boston, 1919. \$1.
- Pohle-Preuss, *Soteriology*. 4th ed. St. Louis, 1923. \$1.
- Power, Alb. (S. J.) *Six World Problems*. N. Y., 1927. 85 cts.

THE FORTNIGHTLY REVIEW

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especially Proverbs. The vital relation between the Egyptian script and the Hebraic religious writings is unmistakable, and the likelihood of their historical correspondence is considered and compared with the factor of the "common stock" of Eastern philosophy. The argument shows that more than "common stock" is required to explain the connexions; and, further, that Jewish eschatology is likely to have influenced the Egyptian seer: for, apart from debatable textual evidence, the conceptions of the Godhead and of universalism which appear in Amenem-ope are beyond the worldly-wise "wisdom" of the period and suggest the infiltration of the Hebraic genius of prophecy.

It is only too true that examples of inexcusable commercialism are to be found in certain parishes in this country. This is a matter for those in higher authority in the Church to deal with. And the sooner they take cognizance of it, the better for the state of religion in this country.—Rev. P. C. Gannon in the *True Voice*, Omaha, Neb.

The Rev. H. J. Patzelt, S. V. D., pastor of St. Bartholomew's Church, 1615 W. 16th Str., Little Rock, Ark., requests the F. R. to warn the public against a man who, under the name of Edw. J. Hall, recently disappeared from that city after having swindled a number of the local priests. Hall undertook to remodel the stages of parish halls, but hardly ever finished a job, got his pay in advance, and several checks cashed for him by his patrons were found to be worthless. Father Patzelt is ready to give further information upon request and will consider it a favor to be promptly informed in case this fellow appears elsewhere, either under the same or under another name.

Under all circumstances, however unpropitious, try to preserve that peace of mind which is the chief source of the little chastened happiness this changeful life affords.

Current Literature

—The eleventh volume of Dr. Ludwig von Pastor's *Geschichte der Päpste* deals at considerable length (about 840 large 8vo pages) with the pontificate of Clement VIII (1592-1605). This is the first full-length biography ever written of that great Pope, whose relatives withheld the acts of his pontificate until Leo XIII succeeded in obtaining them for the Vatican Archives. Clement VIII was a truly pious man and a zealous priest who, as Pope, often heard confessions in St. Peter's Basilica for hours at a time. Pastor calls him "a Philip Neri on the papal throne." His confessor was the great church historian Baronius. The only taint in his character was a tendency to nepotism. By effecting a reconciliation with Henry IV, Clement saved France from the danger of becoming a Calvinistic country. His battle against the Cesaropapism of the Spanish court and his efforts in behalf of the Catholic restoration in Germany, Austria, Holland, Switzerland, etc., are worthy of high praise. His internal administration was marked by the proceedings against Giordano Bruno (who is described as an obstinate heretic and apostate who richly deserved his fate) and the interminable controversy concerning Molinism. In the chapter on Clement's patronage of the arts and sciences there are some valuable notes on Torquato Tasso, to whom he was very generous. The volume closes with an account of the elevation of the relics of St. Cecilia. As usual, there are attractive sketches of eminent contemporaries, in this case of St. Peter Canisius, St. Francis de Sales, etc. (Herder & Co.)

—Under the title, *Comfort for the Sick*, Miss Clara M. Tiry, herself a chronic invalid and sufferer of many years standing, has gathered into a book such encouraging and edifying reading matter for the sick as came to her notice, and interspersed it with thoughts of her own, inspirations that entered her mind during long days of pain and sleepless nights; selections from *The Following of Christ*, together

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with a collection of prayers suitable for the use of the sick. The book has an appreciative introduction by Archbishop Messmer, and after reading every page of it we can cordially recommend it to all who are sick and in need of heavenly consolation. Miss Tiry, by the way, is the founder of the Apostolate of Suffering, a pious union of the sick, of which a brief account is given in an appendix to this volume. (B. Herder Book Co.)

—*Teresa Helena Higginson (1844-1905)*, by Miss Cecil Kerr, is a fuller account than the one published about two years ago, of the career of a modern English mystic, who lived the dull, monotonous life of an elementary school teacher in a provincial town, and seems to have passed through all the stages described by the masters of mystical theology,—from the Dark Night of the Soul to Mystical Marriage, the stigmata, ecstasies, and illumination. Those who are interested in such phenomena must read for themselves the record of her amazing experiences. The many attractive features of the book are offset by what appears to us a lack of critical discernment. One is pleased, however, to note that the crude exaggerations which have appeared in a portion of the Catholic press are absent from this narrative. The premature hailing of Miss Higginson as a saint

must cause uneasiness to those who are repelled by such things as her insistence upon devotion to the Sacred Head and her belief that while teaching school in England, she was constantly engaged in missionary work among far-distant savage tribes. (Sands & Co. and B. Herder Book Co.)

—*The Priest's Promptuary of Points for Preaching*, by the Rev. J. M. Hallam, supplies brief outlines, on a uniform plan, for sermons for all the Sundays and principal holydays of the year. It will prove useful to busy pastors who are pressed for time in the preparation of their sermons and may be glad to have sketches that can be easily memorized, yet allow ample scope for development. (Sheed & Ward and B. Herder Book Co.)

—Father Theodore Wulf, S. J., has completely rewritten Fr. L. Dressel's *Elementares Lehrbuch der Physik*, which was a standard work in the Catholic schools of Germany for the past thirty years. The work is now titled simply, *Lehrbuch der Physik*, and is built up around the modern atomic theory. The author is himself an eminent physicist and thoroughly up-to-date in his statements and theories. His principal endeavor has been to write a text-book of physics that will serve as a solid basis for the study of

natural philosophy. A peculiar and valuable feature of the book are historical excursions, in which Fr. Wulf traces the origin of each problem with which he deals. The *Lehrbuch der Physik* cannot be too highly recommended. (B. Herder Book Co.)

—The German edition of the works of St. John of the Cross, published by the Theatiner-Verlag of Munich, is very timely in view of the recent decree of the S. Congr. of Rites raising that famous mystical writer to the rank of a Doctor of the Church. The first volume, lately issued, contains his treatise *La Subida del Monte Carmelo* translated from the latest critical edition of the Spanish original by Fr. Ambrose a S. Theresia (*Aufstieg zum Berge Karmel*). The volume is beautifully printed, contains an introduction on St. John and his writings, and a plate of the "Symbolic Mountain."

—Father John B. Haas, C. SS. R., has translated from the third German edition the Life of *St. Clement Maria Hofbauer* by the Rev. John Hofer, C. SS. R. It is the last word on the patron Saint of Vienna, the *propagator insignis* of the Congregation of the Most Holy Redeemer beyond the Alps. With full competence and an unflinching love of truth, the author, who is a pupil of the illustrious historian Dr. Ludwig von Pastor, portrays the man, his time, and his contemporaries. It is a model saint's life, and the translator has rendered it adequately into English. We have only one criticism to make, and that is that a topical index should have been incorporated with the "List of Names" at the end of the massive volume. (Fr. Pustet Co., Inc.)

—Father Ernest R. Hull, S. J., the former editor of the *Examiner*, has been employing the leisure that has come to him since his resignation from that arduous office in writing a history of the Archdiocese of Bombay, of which the first volume has just appeared under the title, *Bombay Mission-History, with a Special Study of the Padroado Question*. The famous con-

flict between the Padroado and Propaganda was one which extended over the whole of India, nay, the entire East, and consequently Fr. Hull's work has more than local interest. It is well documented and provided with seven maps which facilitate the understanding of the text. It is pleasant to learn on such good authority that the Padroado conflict really was not as scandalous as it has been represented. (Bombay: Examiner Press).

—Part II of the second volume of Father J. B. Coyle's *Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus*, embraces the period from Easter Sunday to Ascension. The ascetic works of St. Alphonsus are an ever enduring source of solid instruction, nourishing piety and exciting fervor among the people in every state and stage of life. Fr. Coyle deserves credit for making such large portions of them accessible in such an attractive form. (The Talbot Press and B. Herder Book Co.)

New Books Received

Pamphlets from the Paulist Press, 401 W. 59th Str., New York City. Statues and Pictures in Religion, by Rt. Rev. Msgr. J. L. Belford, 22 pp.; Eternal Punishment, by Rev. Walter Elliott, C. S. P., 30 pp.; Temperance, by Rev. Geo. Deshon, C. S. P., 12 pp.; Personal Immortality, by Rev. Richard Downey, D. D., 32 pp.; Prayer, by Rev. Walter Elliott, C. S. P.; 24 pp.; Heaven, by Rev. Francis A. Baker, C. S. P., 16 pp. Special quantity prices.

The Theory of Revelation. By Rev. Joseph J. Baierl, S. T. D. Part I. The Speculative Foundation of Revelation. Section I. The Natural Presuppositions of Revelation. xix & 248 pp. Svo. Rochester, N. Y.: The Seminary Press, P. O. Box 1004. \$2 net.

Our Sacraments. Instructions in Story Form for Use in the Primary Grades, with Colored Drawings Accompanying the Text according to Modern Educational Methods. By Rev. Wm. R. Kelly. 128 pp. 5x7 in. Benziger Bros. 60 cts. net.

Elizabeth Seton. By Madame de Barbery. Translated and Adapted from the Sixth French Edition. With a Brief Sketch of the Community of the Sisters of Charity Since the Death of Mother Seton, by the Rev. Joseph B. Code. With an Introduction by Mt. Rev. M. J. Curley, D. D., Archbishop of Baltimore. xviii & 594 pp. Svo. Illustrated. The Macmillan Co. \$5.

A SPRINKLE OF SPICE

A contemporary states that "one can discuss any issue in this country, *provided it is dead.*"

The New York Custom Cutters Club declares that the wardrobe of a well-dressed man should include an evening suit, a tuxedo, a cutaway, three business suits, and a combination sports suit. Seven suits, not including a bathing suit! On this basis, we know where we belong, all right—with Bernard Shaw's "undeservin' poor."

An old story about Pope Pius IX shows how the English pronunciation appears to an Italian. *Bene* (pronounced bay-nay) means good, or well; *bini* (pronounced beence) means two-by-two. An Englishman, educated at an aristocratic English college, was telling the Pope that admission was only allowed to the well-born (*nati bene*). He pronounced the second word in the English style "beence." "What a peculiar regulation," said the Pontiff. "The only pupils admitted must be twins."

J. H. C. writes from Jefferson City to P. F. C. of the St. Louis *Globe-Democrat* in relation to a young man who asked if Hawthorne hadn't written a Biblical novel named "Moses from an Old Man," that many years ago a well-known St. Louis book store was asked to stock a library and two of the books desired were James Fenimore Cooper's "The Last of the Mohicans" and "Pope Easy on Man."

A certain man moved into a strange town, and having attended for several Sundays a different church, finally decided to join the Baptists. He had been a Unitarian in his former home town, and when the Unitarian minister reproached him for backsliding, he gave as an explanation that he suffered from epileptic fits, which usually seized him at church, and he liked to attend a church which had at the service at least four men to carry him out.

One conversant with Roman affairs recently told the following story: An abbess (*cum baculo, sed sine mitra!*) demanded that the chaplain should kiss her hand. He refused and brought the matter before the S. Congregation. The decision was: "*Rector ecclesiae non tenetur ad osculum, sed faciat mediam inclinationem capitis sicut antiquae reliquiae.*"

The Toledo *Blade* gives us credit for a ringing, clarifying, convincing and absolutely fearless editorial on elderberry pie but that credit belongs to our Mr. McKee and we have other uses for our own elderberries and, if this be treason, here we are and there's the jail.—*Ohio State Journal.*

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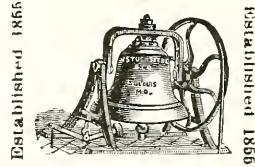
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VOL. XXXIV, No. 20

ST. LOUIS, MISSOURI

October 15, 1927

Genius and the Eugenists

By Robert R. Hull, Huntington, Ind.

The quotation from the "*Magnificat*" which appears on the title-page of *Genius: Some Revaluations*, by Arthur C. Jacobson (New York: Greenberg), gives the whole book its tone: "He hath scattered the proud in the imagination of their hearts. . . . He hath exalted them of low degree." Mr. Jacobson brings a wealth of information and not a little skill to his task. In conclusion he pardonably exclaims: "Thus do the gods gleefully set at naught the theories and plans of the solemn eugenists, who, having eyes, see not!" Divine Providence, or (if it be preferred) Nature, utterly heedless of the eugenists' concern because "the best stock" of mankind does not take care to leave behind it a more numerous progeny, if not, indeed, contemning their extreme anxiety, fills up the measure of genius out of the dregs of society—so that no generation ever lacks that idealistic impulse which gives life direction and makes it supportable.

Life itself confounds the wise. It manifests an almost perverse tendency to take unexpected directions. Above all in the case of genius it refuses to submit to a rule of thumb. Genius mocks at the laws of heredity. It emerges out of the most uneugenical and unpromising surroundings. Its parents are often abnormal, "degenerates," social failures, and even outcasts. So many men of genius have suffered from chronic or incurable diseases that the opinion which associates genius with ill-health seems to be well founded.

What is one to say when confronted by the wealth of instances adduced by Mr. Jacobson, where, humanly speaking, all the odds were against it, and

genius nevertheless won recognition over every obstacle? Neither Jonathan Edwards nor Abraham Lincoln could boast of unblemished antecedents. Lord Byron's mother hated him, and Mark Twain's mother expressed the wish that he had died in his youth. There have been literally hundreds of famous men who have passed in the body a miserable existence, afflicted by tuberculosis or nephritis, or, because of the creative imagination (at once the blessing and the bane of the artist), exalted one moment to the seventh heaven of delight, and cast down in the next to the lowest hell of despair.

The most remarkable thing about these men is that, in proportion to the extent of their physical decline, their inspirational faculties seem to be sharpened. One cannot forbear applying to this phenomenon the words of St. Paul: "Though our outward man is corrupted, yet the inward man is renewed day by day." In the shadow of the tomb (to quote Dickens), "the spirit grows light and sanguine with its lightening load, and feeling immortality at hand," sings of a land where all is beauty. That incomparable novelist, Robert Hugh Benson, cut off in the noon of his mortal life could not have written so well of the supernal glories beyond, had he not, while yet in the flesh, frequently conversed with the angels.

Mr. Jacobson rejects as wholly inadequate "the old idea which associated genius with degeneracy, insanity, or disease in terms of identity." There can be no question that the man of genius differs from his fellows. He is usually deficient in that "prudence" which is so highly prized by the bourgeoisie;

devotion to his ideals frequently makes him careless of the opinion of others. He is "impractical" as well as unconventional, and finds it difficult, or even impossible, to orient himself "properly" toward the society into the midst of which he is cast. But genius is inconceivable without an ideal for which it will, if need be, willingly perish. It must speak its full heart even though, consumed in its own fires and because of its very speaking, it perish.

The conclusion which emerges is almost inevitable: "the thing which we call genius is a special endowment or unique type of reaction to life and thought." It must, accordingly, be judged by the laws of its own nature.

By way of reply to those pathologists who postulate "the essential

'insanity of genius,'" Mr. Jacobson fittingly remarks: "It seems an odd thing to the writer that a great literature is not emanating from the asylums of the land, if it be true that genius and insanity are one." He shows that the materialists, whose presumption is equalled only by their ignorance, have reckoned without that individual soul which is infused into the body at the moment of conception. Genius, conscious of its power, laughs at these wiseacres. It eludes every attempt to enclose it, since it transcends the ordinary. Although it may not rise to the plane of the supernatural, yet it is explicable as a gift of God.

Mr. Jacobson's book will repay careful study.

With the Pygmies of the Malay Peninsula

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

Owing to their low degree of culture and their preservation of many characteristics of primitive life, the Pygmies of South Africa, of the Philippine Islands, of New Guinea, and of the Malay Peninsula have become the object of extensive ethnologic study during the last quarter of a century. Father Wilhelm Schmidt, S. V. D., founder of the *Anthropos*, has frequently called attention to the importance of these tribes in ethnology, and himself contributed some remarkable studies on their language, religion, and mythology.

It was largely owing to this impetus that another well-known ethnologist of the Society of the Divine Word, Fr. Paul Schebesta, of the staff of the *Anthropos* and a veteran African missionary, determined to devote himself to intensive research among these primitive people. It will please all lovers of science to learn that the Holy Father himself contributed the means for the financing of the important scientific expedition of Fr. Schebesta.

In several articles in *Anthropos* and other missionary and scientific journals Fr. Schebesta had already given to the world interesting accounts of the life

and culture of his "little friends," whose language he had learned and whose mode of life he had followed for many months in the virgin forests. These reports gave ample evidence of the importance of the Pygmy tribes for the solution of many problems in ethnology, linguistics, and primitive religion. But now the learned priest-ethnologist and explorer has indebted all students to him by the highly interesting, richly illustrated, and scholarly report of his wanderings through forests inhabited by his beloved "dwarfs," of sojourning in Pygmy camps, and of his highly successful attempts to live their life, to understand their culture, and to grasp the mentality of these children of the forest primeval.

Fr. Schebesta devoted special attention to the Semangs of the Malay Peninsula, whose number he estimates at about 2000. They are divided into different groups (tribes) and speak different languages and dialects.

It is not from a desire of self-praise, but merely in order to afford an accurate picture of the extreme hardships of his ethnologic expedition, that Fr. Schebesta refers to some of the dangers that beset him, and to the fact that he

was the first white man to visit some of the districts of the Semang Pygmies. The work was rendered much more difficult by the fact that these little people do not dwell in one place, but are "ever on the march" through the forest in quest of food.

A misstep in the mountainous paths of the interior, an accident during one of the many occasions when the party was compelled to ford a raging torrent, an attack by a tiger in the darkness of the night or one by wily Malays, who exercise a sort of authority over the Pygmies, the tropical diseases to which the white man is especially exposed—all these were so many sources of imminent peril which the priest-explorer had to face. Only those who have attempted to live the life of the primitives, far from the conveniences of "civilization," can realize what sacrifices the long sojourn among the Pygmies of the Malay Peninsula meant for this missionary savant.

But the hardships were well worth undergoing. For rich beyond all expectation were the data gathered by Fr. Schebesta concerning the life, culture, language, and religion of these children of the forest. Suffice it to say that this immense mass of new knowledge, "straight from the field," in no way contradicts the conclusions arrived at by what may be called the "Anthropos school," especially by Fathers Schmidt and Koppers of the Society of the Divine Word. In fact one of the main purposes of this successfully accomplished ethnologic expedition among the vanishing race of the Pygmies, was to secure data in confirmation of some of the principles and theories of the so-called "kultur-historische" school of modern ethnology. These data have been secured and their gathering, under difficulties which would have deterred many a savant devoted to the study of man, is another reason why modern ethnology owes a large debt to the energetic and scholarly missionaries of the Society of the Divine Word. (Paul Schebesta, S. V. D. *Bei den Urwaldzwerger von Malaya*. Mit 150 Abbildungen nach

Original-Aufnahmen des Forschers und einer Karte. F. A. Brockhaus, Leipzig, 1927).

Christ, the "Man from Heaven"

St. Paul says (1 Cor. XV, 47) that "the first man was from the earth, earthly, while the second man [Christ] is from Heaven." The idea of Christ as the Heavenly Man (*anthropos ex ouranou*) has been traced variously to the Jewish apocalyptic, to religious syncretism, to St. Paul's own speculation, to the Jewish "Urmensch" or double creation tradition, and finally to Philo Judaeus. In a learned doctoral dissertation, entitled *Christ, the "Man from Heaven,"* Fr. Basil A. Stegmann, O. S. B., studies 1 Cor. XV, 45-47 in the light of the anthropology of that eminent Jewish Alexandrian philosopher and shows that the concepts underlying the Pauline and Philonic usage of a similar terminology are so widely apart that analogy in the respective passages has no logical foundation. In St. Paul the *anthropos* is in either case an independent personality and the *anthropos ex ouranou* is the God-Man, the Son of God having assumed a complete human nature, whereas the *ouranios anthropos* of Philo is the rational mind or higher soul in man, already a part of complete human nature, and hence is possessed by the Pauline Heavenly Man as *anthropos*, entirely apart from his *ouranios*-quality. This dissertation, inspired by and elaborated under the direction of Dr. Heinrich Schumacher, is a valuable contribution to the solution of an important problem and well deserves a place in the "Catholic University of America New Testament Studies," of which it forms No. VI. (The Catholic University of America, Washington, D. C.)

Everybody is slighted, cheated, hit below the belt now and again. Charge it off. Forget it. Don't pity yourself. Don't think the world is against you. Don't lose faith in humanity because some men are mean.

Clerical Editors

By the Rev. Francis J. Martin, Browns Valley, Ky.

In a recent contribution to the FORTNIGHTLY REVIEW (No. 18) Col. P. H. Callahan voices objection to the practice of having papers edited by clergymen. He contends that the saying: "If St. Paul were living in these times, he would be a newspaper editor," affords clerics an excuse to follow an avocation not suggested by Holy Orders. He finds support for his position in a recent pastoral of the Slovakian and Carpatho-Russian hierarchy, who have forbidden priests to edit newspapers, even Catholic papers, or to be permanent writers for them. He sees in the clerical editor a deserter from a sacred calling, who usurps a role that a layman can fill as well. Furthermore he argues that priests make unsatisfactory editors, both because they have not been trained for that sort of work, and because they cannot be whole-heartedly interested in it. Finally he fears that once priests have opened for them a journalistic career, they may take up other lay occupations, yet continue to insist that the priesthood is a sacred calling.

Really the Colonel with his wide acquaintance among the clergy knows that many priests are called upon to take up work not apparently suggested by Holy Orders. Counting collections has no relation with administering Baptism, directing repairs has no connection with hearing confessions, operating automobiles, electric plants, and gasoline engines has no resemblance to conferring Extreme Unction (save perhaps that oil is used in all); yet these and many like activities, all of which can be better performed by bankers, architects, and mechanics, must be done by many a priest, unless he wishes the work of the priesthood to suffer. For such labors the clergy have precedent in the same St. Paul, who earned his livelihood as a tentmaker while he preached Christ Crucified.

The pastoral regulation of the Slovakian hierarchy may or may not bear on the point at issue, according as it

can or cannot be shown that the conditions which provoked the prohibition have their counterpart in America. Undoubtedly the Slovakian bishops feel that local conditions warrant their stand, yet the existence of peculiar circumstances there does not prove that the same stern measures are needed here. Moreover, in practically all countries of Continental Europe, Catholics have daily newspapers, far different in intent and content from our weekly diocesan organs. The only Catholic daily in the United States is edited by a layman. The Colonel seems to argue a general rule from a particular, albeit perhaps a peculiar, circumstance.

There is no reason for the suggestion that the editorship of a paper involves a priest in an occupation foreign to the purposes of Holy Orders. Actually the chief duty of the priest, next to celebrating Mass, is preaching the Gospel. Like Christ the priest must bear testimony to the truth. The ordinary means of instructing men in the truths that appertain to God is found in the Sunday sermon and the catechism class; yet the same mission may be fulfilled by presenting in written form the truths of religion. Far from renouncing any ideal of the priestly office, the cleric who edits judiciously and religiously a Catholic paper is striving all the more earnestly and, God grant, all the more successfully to disseminate Christian truth. Convinced that he is broadening instead of narrowing the precincts of his ministry, such a priest can throw himself as whole-heartedly into editing a paper as into preaching a sermon, for in each case he has the same object in view.

Instead of being bereft of the training essential to the editing of a paper the skillful and learned priest, more than the best equipped layman, is ready for the work. His pursuit of the classics and reading of the best literature has gained for him a cultured mind. His study of Scholastic philosophy has formed him to the habit of

correct, careful reasoning. His course in theology has impressed upon him the true teaching of the Church. His excursions into Church history have made him familiar with the current of Christian thought and activity in all ages. His experience in the confessional has tempered him with the mercy of Christ and imparted to him more real psychology than can be gleaned from learned professors or ponderous tomes. A cultured gentleman, he can express the truth with beauty; a profound thinker, he can explain the faith with force; a deep theologian, he can unfold the dogmas and mysteries with clearness and precision; a ready historian, he can write apologies for the Church without losing sight of the baneful conduct of unfaithful children; a kind confessor, he can understand the weakness and frailty of human nature. A priest equipped with such armor is at least as well able as even the best-trained layman to make of the Catholic press a means of fulfilling the Master's commission: "Go, teach ye all nations."

There are many pursuits, perfectly respectable for laymen, from which clerics are excluded by Canon Law. It is the duty of the bishop in each diocese to take disciplinary measures against such priests as engage in occupations foreign to their sacred calling. If the editing of newspapers tempts priests to wholesale activity in secular pursuits, the bishops will not be long in curbing such unwonted ambitions. To argue that abuses may follow from the situation under discussion no more disproves the policy of having priests act as editors than, say, the sin of gluttony affords reason for depriving men of food.

If we conceive the Catholic press as a religious version of the daily newspaper, Col. Callahan's preference for laymen in the editorial chair has much in its favor. When we consider, however, that our diocesan papers are channels through which the teachings of religion may be imparted more clearly, the spirit of genuine piety cultivated more assiduously, the sense of

the sacred liturgy and the meaning of the ecclesiastical seasons appreciated more sincerely, we may question, all things else being equal, whether for such purposes a layman is better adapted than a priest. From the viewpoint of preserving and defending the interests of religion, of making the faith better known and loved by the faithful, the priest obviously has the greater advantages.

In conclusion we contend that the work of an editor violates neither the letter nor the spirit of Holy Orders: that for the particular field of a diocesan organ the priest is superior to the lay editor, and as well if not better prepared for the mission. Finally, it remains for the bishop of the diocese to judge whether the interests of religion will be best served by a lay or by a clerical editor: whether he has sufficient priests to spare one for the paper. In the final analysis it is not the bare fact of being a clergyman or a layman that settles the question as to who may or may not be the best editor, but the manner in which the individual adapts himself to the work. Here, as in all things else, it is personality that counts.

"Free Speech 1926," the annual report of the American Civil Liberties Union, presents the record for the last calendar year of one of the most useful organizations now at work in the public interest. On the whole the story is heartening. "There was continued improvement in the civil liberty situation throughout the country" last year. The American Legion is noted as having taken the place of the Ku Klux Klan "as the most active agency of intolerance and repression." Many attacks on freedom of speech have been traced to "propaganda emanating from the War Department." The progress of bigotry in the educational field is sinister. But on the whole there is encouraging progress, at which Catholics, too, may rejoice, even though they cannot approve all of the A. C. L. Union's ideals and objects.

A New Manual of the History of Philosophy

By the Rev. Virgil Michel, O. S. B., Collegeville, Minn.

The present age is marked by an acute awakening of historical consciousness (or conscience?), which is gradually affecting all intellectual circles, both Catholic and non-Catholic. For about four centuries Catholic thought has been leading a sort of catacomb existence, with very little public influence or intellectual leadership among outstanding civilized peoples. Often Catholics were either content to be silent over against the cocksure judgments passed on them with superior assurance by others, and to cling the more tenaciously to their traditional views, or else to hit back with a similar lack of sympathy and charity. Like their brethren, Catholics may at times have gone too far in denying all truth to accusations touching them, or again not far enough in deeper study and development of their own views.

Nowhere is this truer than in the domain of philosophy. Pope Leo XIII, with far-seeing vision, called for a complete overhauling of Scholastic philosophical thought, a thorough study of the best masters of old and their principles, an application of these to our own time, and a selective sifting out of all that is good in the philosophies that have existed since the flourishing period of Scholasticism. This means, first of all, a return to a better knowledge of the latter period, of its great men and its conditions of life—and the research now being done in this field by Catholic students is almost feverish in its restless activity and monumental in its results. But it also means a different mental attitude, a better appreciation of the historical continuity of human thought, and of the interrelation of a variety of factors in its growth. This change of attitude and the new results must, in turn, reflect themselves also in our introductory textbooks.

Father Leo F. Miller's recent *History of Philosophy* (Joseph F. Wagner, Inc.) is compact, as a student's introductory manual should be. It is ad-

mirably systematic in the analysis and presentation of its matter, while keeping the necessary continuity of development steadily before the student's attention. It has an excellent index, is written in clear and simple language, and makes good use of the results of modern research on the Scholastic philosophy of the later Middle Ages. It may be entirely an individual's viewpoint to wish that modern philosophy, here treated in 100 pages, had been considerably expanded, since, next to a proper understanding of medieval Scholasticism, the general development of speculative thought to our own time is most important for us.

As things go in our intense age, a *new* manual of the history of philosophy is necessary about every generation, and there has been no new Catholic manual for a long time. Dr. Miller, who belongs to the staff of the Pontifical College Josephinum at Columbus, Ohio, will be the last to deny that his own book will need revision in another generation. He says in his preface that "another generation will pass before an attempt to write the final chapter concerning the formation of Scholasticism can be made." Far from being an indictment of his own book, this rather shows the urgent need in our day of a new manual that takes into account present results of study and prepares the minds of students for what is still to come. This need has been well supplied by the book in question.

The bishops of Holland have decided to enlarge the theological faculty at the University of Nymwegen so as to allow of laymen attending divinity lectures. After two years of study, laymen may take the examinations and win diplomas. The proposed teaching might be called "applied theology." For example, there will be a theological course for Catholic journalists.

The Late Dr. Stanislaus Stephan—An Eminent Promoter of the Liturgical Movement

By the Rev. Martin B. Hellriegel, O'Fallon, Mo.

A year ago on Oct. 28, the Rev. Dr. Stanislaus Stephan, one of the foremost promoters of the liturgical movement, departed this life at Breslau, Silesia, in his 59th year.

After a seven years' course at the Gregorianum in Rome, where he obtained the doctor's degree both in philology and theology, he was ordained in 1894. Realizing the necessity of a renovation of the minds, hearts, and life of the faithful by means of the sacred liturgy, Dr. Stephan put his extraordinary knowledge with ardent, nay, vehement determination into the service of the liturgical apostolate.

Within three years after his ordination he published his first work, *Charwoche* (Holy Week), a booklet intended to make people better acquainted with the greatest week in the ecclesiastical year and to lead them on to a more fruitful participation in the mysteries of the Redemption. This work has now seen twenty-two editions, with more than a million copies sold, a fact which in itself is a high tribute to the ability and vision of the young priest.

Stephan was a faithful, hard-working pastor of souls and a very prolific writer. Of his more than twenty liturgical works—he also wrote several on other topics—we wish to mention only three. Really each one of these means a life's work.

1. *Der Priester am Altar*, a translation and explanation of the entire Roman Missal, with an alphabetically arranged list of all (5000) defectively and unintelligently translated words and passages of the mass-formularies. This book is principally, though not exclusively, intended for the priest, to help him to understand the profound meaning of the mass-texts, and therefore, to celebrate the Eucharistic Sacrifice more *digne, attente ac devote*, and also to make a good daily meditation in harmony with the spirit of the church year.

2. *Psalmenschlüssel*. This book is what its title implies, namely, a "key" to the better understanding of the Psalms. Its first part deals with the peculiarities of language, while the second gives a very intelligent translation of the Psalms and canticles of the Breviary.

3. Of *Das kirchliche Stundengebet*, a translation and explanation of the Roman Breviary in two volumes, Volume I (from Advent till Easter) appeared shortly after the author's death. The second volume will appear in the near future. This last work of Dr. Stephan is perhaps his best and forms a beautiful finale to the prayerful life of an unselfish man of God.

* * *

Dr. Stephan bequeathed his liturgical treasures to the Benedictine Abbey of Gruessau, a sister to the liturgically leading Abbey of Maria-Laaeh. All of the works of Stephan may be had from the Verlag für Liturgik, Gruessau, Silesia, Germany.

"I live and die for the sacred liturgy," Dr. Stephan wrote to me not long before his (humanly speaking) untimely death. He lived and he *died* for this noble cause. On the evening of Oct. 28, 1926, he was to open a series of lectures on the use of the Breviary by lay-folk. When he did not arrive at the appointed hour, some of his friends went to the near-by Alexian Brothers' home and found him sitting before his manuscripts—dead.

Dr. Stephan is dead, but his works will live for many, many years. May the glorious Highpriest and King, who called His militant servant two days before the first liturgical celebration of the feast of His Kingship, admit him to the celebration of the eternal liturgy in the Church Triumphant, where he can continue what he so nobly began on earth: "To the King of ages, immortal, invisible, the only God, be honor and glory, for ever and ever!"

The Liberalism of Governor Smith

[The real significance of Governor Alfred E. Smith's reply to Mr. Charles C. Marshall's open letter in the *Atlantic Monthly* seems to have escaped a good many Catholics. It is that Gov. Smith is a "Liberal" whose attitude is essentially Protestant. Mr. Walter Lippmann clearly perceives this fact, for he writes in the July number of *Vanity Fair*:]

The momentous character of Governor Smith's declaration can only be understood by realizing exactly what was the question Mr. Marshall put to him, and exactly what was his answer. Mr. Marshall's argument can be compressed into very simple form. The Roman Catholic Church teaches in the words of Pope Leo XIII that "the Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other over human things." But who, asks Mr. Marshall, shall decide what are the divine and what are the human things? He then cites Pope Pius IX, who wrote that "to say in the case of conflicting laws enacted by the two powers (*i. e.*, civil and ecclesiastical), the civil law prevails, is error." Against he cites the decision of the Supreme Court (*Watson vs. Jones*) that religious liberty in America is qualified because religious "practices inconsistent with the peace and safety of the State shall not be justified." And from this he argues that, since the Roman Church claims the right to decide what things are within its jurisdiction, whereas the American theory makes the civil power the judge of its own jurisdiction, no faithful Catholic can give unreserved allegiance to the civil power in America.

The argument comes down then to this crucial point: Suppose the Church claimed that a question affecting education or marriage or foreign affairs was to be determined by the principles of the Roman Church, and suppose the executive, legislature, and courts of the United States claimed that the question was to be determined by them, which authority, the ecclesiastical or the civil, would Governor Smith or any other good Catholic recognize as final?

Governor Smith's reply, which avowedly was made after consultation with

priests of his Church is as follows:

"... In the wildest dreams of your imagination you cannot conjure up a possible conflict between religious principles and political duty in the United States, except on the unthinkable hypothesis that some law were to be passed which violated the common morality of all God-fearing men. If you conjure up such a conflict, how would a Protestant resolve it? Obviously by the dictates of his conscience. That is exactly what a Catholic would do. There is no ecclesiastical tribunal which would have the slightest claim upon the obedience of Catholic communicants in the resolution of such a conflict."

Governor Smith's answer, then, to the fundamental question as to which jurisdiction he would recognize as final, is that he would follow the dictates of his own conscience in each particular case. This is a very far-reaching declaration. It amounts to saying that there is an authority higher than the utterances of the Church or the law of the land, namely, "the common morality of all God-fearing men," and that the conscience of Alfred E. Smith, and of every other individual, is the final interpreter of whether that common morality has been violated.

If Governor Smith were not a Catholic in good standing, if the reply had not been made with the approval of members in good standing of the Catholic hierarchy [?!?—Ed. F. R.], one would be tempted to say that he has avowed the essential Protestant doctrine of the right of private judgment in all matters where any secular interest was involved. But said by him, under these extraordinary circumstances, buttressed with citations from American Catholic prelates, there is only one possible conclusion which can be reached: it is that for American Catholics there is absolutely no distinc-

tion between their attitude and the attitude of Protestants. The ultimate authority, says Gov. Smith, is conscience. He makes no qualifications. He does not say conscience as authoritatively guided by the Pope; on the contrary, he says, quite explicitly, that the guidance of the Pope is to be judged, wherever a secular interest is affected, by the determination of conscience. Citing Archbishop Ireland on "the Church's attitude toward the State," he affirms that "both Americanism and Catholicism bow to the sway of personal conscience."

If any form of words could put an end to so ancient and deep-seated a controversy as that between Protestantism and Catholicism, this avowal would do it. The deep Protestant fear that Catholics submit their consciences to an alien power with his seat in Rome is here answered by the radical assertion that for American Catholics their consciences are a higher authority than their Catholicism. I call it a radical assertion, for there is little doubt that Gov. Smith in adopting Archbishop Ireland's statement has aligned himself unqualifiedly with that wing of his Church which is farthest removed from the medieval ideal of a truly Catholic and wholly authoritative synthesis of all human interests. Gov. Smith is the latest, and by no means the least, of a long line of Catholics who have almost forgotten, indeed may never even have heard of, what the Church conceived itself to be in the days of its greatest worldly splendour and ambition. Certainly one detects in him no lingering trace of the idea, speculatively at least so magnificent even to those who, like this writer, were not reared in the Catholic tradition—the idea of Catholicism, not as a religious sect, but as a civilization. The Catholicism of Gov. Smith is the typical modern postreformation nationalistic religious loyalty in which the Church occupies a distinct and closely compartmented section of an otherwise secular life.

The position of American Catholics like Gov. Smith is very close to being what J. N. Figgis calls "the final stage

in that transposition of the spheres of Church and State which is, roughly speaking, the net result of the Reformation."

Immodest Fashions

To the Editor:—

A year ago my Young Ladies' Society was almost ready to sign a modesty pledge such as "Gnapheus" recently proposed in the F. R. (No. 18, page 375). But having consulted other priests and gotten hold of a book on Christian Ethics written by the Rev. J. Elliot Ross, C. S. P. (fifth printing), the young ladies declined to sign the pledge because "other priests said nothing against the fashions," and because "Father Ross' book approves of the fashions."

In order to prove their second statement they handed me Fr. Ross' book with the following passages marked:

"In this connection [scandal given by woman's dress] the custom and the intention play prominent parts, for hardly any way of dressing is in itself sinful . . . All decent dress or ornaments in accord with the customs of one's country are permissible, even though they should be the occasion of sin for others." (p. 454).

"The difference in dress in our own United States between August on the beach and December in a ball-room is very marked. Each is proper in its place because custom has justified it." (p. 455).

"Custom can justify almost anything from an abbreviated bathing suit to the habit of a Sister of Charity." (p. 455).

It is not for me to point out that Fr. Ross' teaching seems to be contradicted by the Pope's condemnation of modern styles and by Noldin's *De Sexto*, n. 57, 3 (cf. 51, 2), ed. 14, Innsbruck, 1922, but I must insist that our Holy Father's contention that modern styles of women's apparel are an occasion of sin and a scandal for all, especially the young, is amply borne out by daily experience.

Certainly, since every woman regards her dress as modest, mere enlightening will obtain meager results. Little, in-

deed, will be achieved until a clear-cut definition of a modest dress has been given. Those well known, but shocking styles of apparel worn in certain

fashionable dance halls have been condemned as immodest, and immodestly clad women are refused the Sacraments nearly everywhere. SACERDOS

Non-Sectarian Education in Catholic Institutions

By the Rev. Fr. A. Wagner, Shelby, Neb.

Fr. John McGuire, S. J., writes in the F. R. (Vol. 34, page 353; Sept. 1, 1927) as follows:

"Non-sectarian, when applied to Catholic education, is an ill-chosen term, for it is apt to convey a wrong meaning. If a Catholic college is sometimes called non-sectarian, this term does not imply that it is indifferent to religion, or that it fails to promote, as best it can, faith and morals in all its departments. To be remiss in this respect would render it unworthy of its name, since the Church is not less insistent on the cultivation of religion and holiness in the higher seats of learning than in the lower schools. Non-sectarian in the present case means that no religious test is required for matriculation, and that non-Catholic students, while afforded the benefits of a sound education, will not be molested in their religious beliefs."

The phase of Catholic educational activity described above is deserving of more than passing notice. Fr. McGuire very properly designates the word "non-sectarian" as "an ill-chosen term, when applied to Catholic education." It is ill-chosen, also for this other and no less important reason that it seriously compromises the position of pre-eminence of the Catholic Church. True, the civil law classes us with the warring sects, but this should hardly induce Catholics, of their own accord, to label themselves and their institutions with this epithet so derogatory to that Church of which St. Irenaeus wrote in the second century: "*Ad hanc enim ecclesiam [sc. Romanam] propter potentiorum principatum necesse est omnem convenire ecclesiam.*" (*Adv. Haer.*, III, 3, 2). This coquetry with the sects is but a fade-out of that deplorable folly indulged in by Catholics at the Chicago World's Fair

(1893), a repetition of which at Lausanne has just been prevented by a timely warning of Pius XI.

Fr. McGuire then proceeds to state the definition of the term "non-sectarian" as applied to Catholic education. He says that "this term does not imply that it [the Catholic college] is indifferent to religion or that it fails to promote, as best it can, faith and morals in all its departments. . . . Non-sectarian in the present case means that no religious test is required for matriculation." This is a rather arbitrary method of procedure. The term non-sectarian is not of Catholic coinage and is not subject to private interpretation by Catholics; it is of historic significance, being well nigh as old as the country itself; having passed into most of the State constitutions, and having been briefed and rebriefed in numerous court decisions, it has become a technical term with a specific meaning, which in the interest of public honesty should be universally maintained, particularly so when it is used in dealing with non-Catholics.

In thus introducing religious instruction under the designation "non-sectarian," Fr. McGuire seems to be forced to make a concession by adding: "and that non-Catholic students, while afforded the benefits of a sound education, will not be molested in their religious beliefs." These words, in themselves as well as in their setting, seem to suggest a degree of accommodation or modification of the Catholic educational ideal to the convictions, or lack of them, of the attending non-Catholic student body. This may not be the mind of Fr. McGuire; but if not, why were those words written at all? Education is sound only in as far as it is Catholic, because religion is not merely a branch of knowledge, but a system

permeating literature, arts, and sciences. This is to be maintained against the Catholic Foundation Plan at the Illinois State University, which, according to press reports, seems to have been imitated in Iowa City, Ia.

Sound education imparted in Catholic institutions,—even allowing a maximum of tact and discretion on the part of the faculty,—is bound to molest the religious beliefs of non-Catholic students. It may be replied that they are at liberty to leave these private institutions whenever they please. They are indeed free to choose this alternative, and they often do (a conspicuous case of this kind happened not many years ago in a Catholic medical college). But then it may be asked: Why should Catholic institutions bid for non-Catholic students under false pretences? Catholic institutions have an obligation of justice towards Catholic parents whose children they accept for the purpose of imparting to them a sound Catholic education without compromising or minimizing; towards others, theirs is at most an obligation of charity not to conflict with the former. In this connection it is well to recall Canon 1374 of the Code, which seems to point to the danger arising for Catholic students from contact and association with non-Catholics,—a situation unavoidable even with a vigilant faculty.

The practical impossibility of not molesting non-Catholic students has no doubt induced a certain institution listed as Catholic in the Official Catholic Directory, to advertise itself with the approval of the competent authorities as “non-sectarian and non-proselyting.” This institution makes the bold claim that it “builds good American citizens” according to this plan, that is, with or without religion, the opinion of George Washington and the Fathers of the Republic to the contrary notwithstanding. Needless to add, this claim is in opposition to the attitude of the Catholic Church so forcefully stated not so long ago by a well-known American prelate: “The principles of the Catholic Church make for the best citizenship.”

In Support of Priest-Editors

To the Editor:—

When Col. P. H. Callahan condemned priest-editors, he failed to consider the nature of the priestly office as well as the nature of the press. He seems to forget that a priest is not only a shepherd of souls, but also a teacher. The priest is professionally an expounder of the truth. Like St. Paul, he must flash the truth into the faces of men in season and out of season. He must be wherever men seek the truth. If they seek it in church, his place is the pulpit; if they seek it in books, he must have his doctrine between covers; if they turn to the newspapers, his lines must confront them; if they listen for it over the radio, his voice must be in the air.

Now, the public has surely gone to the written page for knowledge, and that for general knowledge. Our newspapers are not only a record of current happenings but a vehicle for wellnigh everything under the stars. They are, and they are becoming more emphatically, the educators of the people. If the Church wishes to keep apace, she must have its teachers in the newspapers.

How then can Col. Callahan say that the priest-editor desecrates his sacred calling? Does a priest who paints his house, hoes his garden, cuts his lawn, cooks his dinner, soil his sacerdotal dignity? If newspaper work be so unsacred, then even the layman is barred.

But he alleges that the priest-editor is incompetent. If he is, it is a shady fact against his education. To-day, when everybody is writing, when successful businessmen, inventors, artisans, anarchists, and pipe-dreamers are freely filling the printed page with their vapid notions about God and evolution, the theologian must either know to fight back or surrender the faithful to a withering barrage of scatter-shot.

It is further asserted that priest-editors, in leaving the sanctuary, file into the domain of the educated layman, taking from him his reserved position. Col. Callahan seems to vision a huge scrambling for opportunities to promote the Kingdom of God by the

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use of the pen. But reality shows that few are actually engaged in this necessary labour, and vast spaces are still free for occupation. Surely, invasion of the publishing field has been on the part of the priest the least of his secular sins. Unobstructed by priestly contenders, the layman has had an open century-and-a-half wherein to build up and justify a great Catholic newspaper press. Has he improved his opportunity?

(Rev.) Florian J. Haass, S.V.D.
Bay St. Louis, Miss.

An automobile shrine or "blessing station" for automobiles is the latest innovation in religious circles that we have noted. The craze for novelty even in religion is not a healthy sign in this country. Blessing an automobile can do no harm. But a "blessing station"! What next? Would not a school of instruction for converts fill a want that is more felt in America? We sometimes fear that we are running too much after the accidentals of religion and neglecting the essentials. And those who should be teaching religion are instead encouraging and fostering devotions that may easily become superstitious.—*True Voice*, Omaha, Neb.

Those who never retract their opinions love themselves more than they love truth.

THE GODS OF HAN*

By Rudolf Blockinger, O. M. Cap.
Catholic Mission, Kingyang, Kansu, China

These, O Han, are then your gods, defenseless
from the rust,
Whose faces you must ever wipe, to shield
them from the dust;
This monster holds a golden rod, as judge
within the land,
Yet cannot execute a rogue by power of his
hand.
Another holds an axe or sword, and yet he
cannot save
The land from war and brigandage, because
a helpless knave;
Their face is black with smoke and grime, the
swallows on their crown;
The owls and cats and sundry beasts turn
gods into a clown.
Two feet they have mayhap 'tis four, yet
never a step can make,
So docile subjects shoulder them and for an
airing take;
The things the people sacrifice, their priests
abuse and sell,
Compassion for the sick and poor their bosoms
never swell.
These gods can give no man his sight, nor
rescue from distress,
No pity for the widow show, nor for the
fatherless.
Of wood and stone, of brass and clay, by hand
they are compounded,
And all who put their trust in them shall ever
be confounded.
The prophet thus described the gods adored
long years ago,
And these your gods, O Han, no change of
disposition show.

*Han is China.

The First Introduction of Christianity into Japan

In *The Romance of Japan Through the Ages* (Brentano's), Dr. James A. B. Scherer, Director of the Southwest Museum, devotes a chapter to the first introduction of Christianity into Japan. Such was the response of Japanese nobles and people to the evangelizing zeal of St. Francis Xavier that, but for the political and commercial rivalry of Portugal and Holland and the jealousies between the different orders of friars that wrecked the prospects of Christianity in China, Japan might well have become wholly Christianized.

Of that great period which produced a striking record in the letters of such mighty men as Nobunaga, Hideyoshi, and Iyeyasu, we have no more the shipwrecked English mariner, Will Adams, hobnobbing with the proud Shogun, teaching him "jeometry" and "mathematickes," receiving from him the grant of a fief and the rank of a Samurai, and in return imbuing him so effectively with his own Protestant hatred and suspicion of all Romish priests and potentates that Iyeyasu and his masterful grandson and successor, Iyemitsu, not only extirpated the "Christian rebels," but enacted drastic penalties against every kind of intercourse between Japan and the outer world. For more than two centuries Japan remained immured behind that impenetrable wall of self-imposed isolation, until it was breached by an American fleet under Admiral Perry, in 1853. Yet like the authority of the imperial dynasty, so long overshadowed in Kyoto by the military power of the Shoguns in Yedo, but finally restored in 1868 to its ancient pre-eminence in the new Japan, the seed sown by Francis Xavier and his earlier converts never wholly died out, and when, with the return of religious tolerance, a church was dedicated in 1865 to the twenty-six martyrs who had been crucified there under Hideyoshi, several thousand country folk came forward to "confess that the Catholic faith handed down by their fathers had been

secretly cherished in the bosom of their families for more than two hundred years."

Notes and Gleanings

We are obliged to a member of the Alumni Association of SS. Cyril and Methodius Seminary, of Orchard Lake, Mich., for a copy of a pamphlet containing a brief historical sketch of that famous institution of learning and photographic views illustrating its buildings, chapel, library, reading room, etc. This Seminary, which also has a college and a high-school department, is unique in that it was founded and is conducted by Catholic Americans of Polish nationality for the benefit of Polish young men who wish to obtain a higher education or to study for the priesthood. Its founder was the late Rev. J. Dabrowski, who began the classical course in Detroit, in 1886. After his death, in 1909, his successor, Father V. Buhaczkowski, purchased the buildings and grounds of the Michigan Military Academy and transferred SS. Cyril and Methodius Seminary to Orchard Lake, about 27 miles northwest of Detroit. In 1913 a new building was erected, exclusively for the seminarists. During the last decade the institution has expanded, improved, and developed under the rectorship of the Rt. Rev. Msgr. M. J. Grupa. May it continue to be a source of light and blessing to our fellow-Catholics of Polish descent.

Fr. Francis X Doyle's *Defense of the Catholic Church* is the first of a proposed series of text-books of apologetics for Catholic colleges and universities, written, we are told in the preface, "at the request of the American Jesuit provincials." Three other volumes will follow. While the subject-matter is, of course, as old as the science of apologetics itself, the method of presentation is somewhat novel. The author combines the study of the Church with a study of the Life of Christ. The aim is "to make Christ the Teacher known

personally to the student." The last 120 pages contain the text of the four Gospels in English. One marvels at the lack of taste and discernment that leads the author to reprint extracts from Gov. Al. Smith's letter to C. C. Marshall, and at the meager bibliography (pp. 284 sq.). For the rest, experience alone can decide the merits of the new method. Fr. Doyle's book is published by Benziger Brothers.

Of the many German Catholic almanacs that used to appear in this country, only five or six have survived, and the first of them to come to hand for 1928 is *Der Wanderer-Kalender* of St. Paul, Minn., now in its 27th year and still deservedly popular. This almanac is garbed in a handsome new dress and is distinguished, as always, for the high literary and religious tone of its letterpress and the beauty of its illustrations. Copies can be had from the Wanderer Printing Co., 80 E. Third Str., St. Paul, Minn.

Cardinal Newman used to insist that there is some excuse for Protestant prejudice against Catholics, because the Reformation was, in a sense, built upon misrepresentation of Catholic doctrine and practice, and Protestants were often taught falsehood about the Catholic Church from their childhood. Catholics, on the other hand, find nothing in their whole doctrine that can lead them to dislike, misrepresent, or persecute anyone.

Another sad thing about an editor's life is that the complimentary letters are almost invariably the ones that are not for publication; but, to look at the brighter side, there are so few of the complimentary ones that it really doesn't make much difference.—*Ohio State Journal*.

The English "Wesleyan Conference" has just discovered "that Freemasonry in its ritual and official language is of a purely theistic nature . . . , that the distinctive faith of Christianity can find no expression in its formula, and

SECOND HAND BOOKS FOR SALE

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

- Garesché, Edw. F. (S. J.). *Sodalities for Nurses*. Milwaukee, 1926. \$1.
- Reinhardt, K. *Mystik und Pietismus*. Munich, 1925. \$1.
- Siebertz, P. *Wunder im Weltall*. Ein Buch aus Natur und Werk. Richly illustrated. Munich, 1926. \$2.50.
- Hockenmaier, F. (O. F. M.). *Der beichtende Christ*. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe. Steyl, 1922. \$1.
- Sermons for Sundays. By Owen A. Hill, S. J. St. Louis, 1926. \$1.50.
- McGuire, C. E. *Italy's International Economic Position*. N. Y., 1926. \$1.
- Byrne, J. C. *Christmas Chimes*. Meditations and Sermons for Advent and Christmas. St. Paul, 1926. 2nd ed. 50 cts.
- Laplace, L. *Immolation*. Life of Mother Mary of Jesus (Marie Deluil-Martiny). Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Rituale Parvum. *Ombia continens quae sacerdoti inserviunt in Sacram. administratione, infirmorum cura eorumque interitu. Cum praecepis benedictionibus*. Turin, 1926. \$1.25. (Vest-pocket format).
- Sister Beigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Brevis Collectio ex Rituali Romano ad Parochorum Commodum. Turin, 1926. \$1. (vest-pocket format).
- Van der Donckt, C. *Christian Motherhood and Education*. Adapted mainly from French authorities. N. Y., 1926. \$1.50.
- Gratry, A. *Die Quellen*. Ratschläge für die Ausbildung des Geistes. Neue Uebersetzung von Dr. E. Scheller. Cologne, 1925. 75 cts.
- Chapman, M. A. *The Epistle of Christ*. Short Sermons on Texts Taken from the Epistles. St. Louis, 1927. \$1.50.
- Pohle-Preuss, *Soteriology*. 4th ed. St. Louis, 1923. \$1.
- Power, Alb. (S. J.) *Six World Problems*. N. Y., 1927. 85 cts.
- Excerpta ex Rituali Romano pro Administratione Sacramentorum ad Usus Missionariorum in Septentrionalis Americae Provinciais. Ed. 18. N. Y., 1927. \$1.50.
- Coyle, J. B. (C. SS. R.) *Meditations and Readings for Every Day of the Year*, Selected from the Spiritual Writings of St. Alphonsus. Vol. II, Part II: Easter to Ascension. Dublin, 1927. \$1.

THE FORTNIGHTLY REVIEW

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that the Christian message of salvation through faith in Christ . . . is wholly incompatible with the claims which have been put forward by Freemasons both in writing and in speech." Accordingly, it warns Wesleyan ministers who are Freemasons that they need "to devote special care" to maintaining their faith. "In a word, it recognizes what the Catholic Church has always maintained, *viz.*, that Freemasonry is a danger to faith.

Apropos of the discussion about convert-making in this country, a writer wants to know why we do not have a survey made of the "fallen-aways" and the reason for their defection. Father P. C. Gannon, editor of the *True Voice* (XXVI, 37), thinks "that a great deal of good could be done by work along this line. After all, it is generally easier to win back a fallen-away than to instruct a convert. Let us find out why men fall away from the Church. This implies a frank discussion of the 'leakage' question, which is regarded by many as 'taboo.' We have read many exaggerated statements about the extent of the 'leakage' in this country and many that were just as extreme on the other side. Let us have the truth."

"Pope Adam II," head of a new church, has taken up quarters in Kansas City. The *Catholic Register* of that city publishes a cut of the new pseudoprelate wearing the white cassock, pectoral cross, and other habiliments of a real pope. From what we can gather, "Pope Adam II" is a former Oklahoma priest named Orachewski. If we are not mistaken he was in Omaha, as a student, some years ago, and the impression he left here on those who met him was not favorable. Some thought him to be mentally unbalanced—which, in view of his later career, seems a fair estimate.—*Omaha True Voice*, Vol. XXVI, No. 37.

The secret of happiness is not to do what one likes, but to like what one has to do.

Current Literature

—*Our Way and Our Life* is an abridged edition of *Christ in His Mysteries* by the late Abbot Columba Mar-mion, O. S. B., of Maredsous Abbey, edited by a nun of Tyburn Convent. It will be welcomed by those who have not the opportunity or leisure to read the larger volume. (Sands & Co. and B. Herder Book Co.)

—Father Michael Andrew Chapman has followed up his *Faith of the Gospel*, which was so well received by the clergy, with a collection of short sermons for the Sundays of the year, on texts taken from the Epistles. It is entitled, *The Epistle of Christ*, from the well-known passage 2 Cor. III, 3: "Being manifested that you are the epistle of Christ," etc. The sermons average less than five pages in rather large print, and are simple, practical, and thoroughly modern in style and application. (B. Herder Book Co.)

—*Sancti Ambrosii Oratio de Obitu Theodosii. Text, Translation, Introduction, and Commentary*, by Sister Mary Dolorosa Mannix, M. A. (Washington, D. C.: Catholic University of America), a doctoral dissertation, will be welcomed principally by students of Patristic literature and ecclesiastical Latin, since it supplies a carefully collated text, the first English translation, and the first extensive commentary of the "Oratio," which is regarded as a model of rhetorical composition and of great historical value. The dissertation contains a good bibliography of five pages and a convenient chronological table. The introduction offers relevant historical matter, treatment of vocabulary, syntax, style, and rhetoric. These discussions are followed by the Latin text (pp. 46-64), with an "apparatus criticus" and "lectiones variae" in simple and logical arrangement. The English translation (pp. 65-83) is, by the author's direct intent, literal. The commentary will prove valuable to such as are interested in St. Ambrose's literary work. The close attention that is paid in it to

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the technique of rhetorical embellishment and, in the introduction, to the differences between classical and ecclesiastical applications in vocabulary and syntax, must prove serviceable to teachers that harbour any "comparative" interests. These points—and others—are of such value that they should be more fully embraced in the index. I should prefer the section headings in more prominent type. In certain places the work seems under-punctuated; in others there is inconsistency of punctuation. Why not recommend a uniform style for Dr. De-ferrari's excellent series of Patristic monographs, to which this dissertation belongs? Lack of space precludes our indicating a few disturbing factors that are, for the major part, typographical.—H. J. Heck.

—A new *Compendium Theologiae Moralis*, by Father Joseph Ubach, S. J., published in two volumes by Herder & Co., of Freiburg, covers the treatise on general moral law, together with what is styled preceptive theology, namely, the decalogue, the ecclesiastical precepts, and the obligations of the clerical and religious life, as well as the Sacraments and ecclesiastical censures, and is distinguished by clearness, accuracy, and a happy selection of topics. Unessential or purely dogmatic subjects are eliminated. Fr.

Ubach states his attitude towards the opinions of other moralists mostly in foot-notes,—a novel method which will hardly meet with universal approbation. Many useful pastoral hints are scattered through these volumes. The work has a distinct personal flavor and is a welcome departure from the usual stereotyped handbooks. This *Compendium* is international in character, having been written in Argentina, set up in Italy, and published in Germany. (B. Herder Book Co.)

—Among recent pamphlets by the English Catholic Truth Society we note the following: *The Catholic Doctrine of the Atonement*, by the Rev. P. E. Hallett, a clear exposition of the dogma, well documented and set out with cross headings which make reference easy and show at a glance the plan of the pamphlet; *Religion of To-day: What is Wrong With It?* by the Rev. G. J. MacGillivray, an abbreviated reproduction of articles from the *Catholic Gazette*, in which are pointed out a few of the fundamental mistakes about religion made by popular writers and their readers, and ways are suggested in which they may find the truth; *St. Peter in Rome*, by C. F. B. Allnatt, revised by Msgr. Mann, who gives the results of recent excavations and researches in the Eternal City; *A Day in the Life of Our Lord*, by the

Rev. Francis Clarke, "an endeavor to picture a day in the earthly life of Our Divine Redeemer—a typical day of 24 hours as He lived and labored in it;" *The Little Office of Our Lady*, in Latin and English, with notes by the Rev. C. C. Martindale, S. J., in two parts, prayer-book size; and two short stories with an apologetical tendency, *Built to Music and Eyes to the Blind*, both by the Rev. David Bearne, S. J. The publications of the Catholic Truth Society of England are for sale by the B. Herder Book Co. of St. Louis, Mo.

—Under the title, *The Eucharistic Emmanuel*, Fr. Peter Geiermann, C. SS. R., has published a collection of sermons for Forty Hours' Devotion. The collection embraces two series of sermons, of moderate length, which are neither purely dogmatic nor purely moral, but simply devotional, with a solid dogmatic basis. They will prove welcome to those occasionally called upon to preach at the Forty Hours' or other Eucharistic exercises. (B. Herder Book Co.)

—Under the title "Follow Me," Fr. Peter Geiermann, C. SS. R., has adapted into English portions of the Jesuit Father Nicholas Paulmier's Latin work, *The Sacred Scriptures Reduced to Meditations*. The book constitutes, as the subtitle says, "a spiritual retreat clothed in words taken from Holy Scripture," and one could not imagine anything more appropriate for devotional reading during the exercises of a retreat. (B. Herder Book Co.)

New Books Received

Loyola University. Student's Handbook for the College of Arts and Sciences. Compiled by John A. Waldron, '28, President Student Association. 79 pp. 3½x6 in. Chicago, Ill.: Loyola University.

"*Henry the Second*." A Story of School Life by the Rev. M. Bodkin, S. J. 30 pp. 12mo. London: Catholic Truth Society. (Pamphlet).

Miracles. By the Rev. Ronald A. Knox. 32 pp. 16mo. London: Catholic Truth Society. (Pamphlet).

Holy Images and the Crucifix. By Father Sydney Smith, S. J., and Father C. Latty, S. J. New and Revised Edition. 23 pp. 16mo. London: Catholic Truth Society. (Pamphlet).

In the School of Jesus. Introduction to the Interior Life. From the German of Rev. Cassian Karg, O. M. Cap. 64 pp. 16mo. Published by the Capuchin Fathers of the Province of St. Joseph, 1740 Mt. Elliott Ave., Detroit, Mich. 10 cts.; \$1 per dozen. (Wrapper).

Der Wanderer-Kalender für 1928. 27. Jahrgang. 96 pp. 7¾x10½ in. Illustrated. St. Paul, Minn.: Wanderer Printing Co., 80 E. Third Str.

Epitome Theologiae Pastoralis. Auctore Sac. A. M. Micheletti. Vol. II: De Magisterio Pastoralis. Pars I. De Scandalis Eradicandis deque Pace in Regno Christi. ix & 405 pp. 4x6½ in. Turin, Italy: Marietti, L. 17.

De Occasionariis et Recidivis. Iuxta Doctrinam S. Alphonsi Aliorumque Probatorum Auctorum. Scripsit Franciscus Ter Haar, C. SS. R. xvi & 449 pp. Svo. Turin: Marietti, L. 30.

The Forbidden Man. A Novel by Will W. Whalen. 250 pp. 12mo. B. Herder Book Co. \$2 net.

Manna Almanac. The Young Folks' Delight. 96 pp. 16mo. Illustrated. Published by the Society of the Divine Savior, St. Nazianz, Wis. 23 cts. a copy, postpaid.

A Mission to Non-Catholics. By the Rev. Peter Geiermann, C. SS. R. vii & 125 pp. 12mo. B. Herder Book Co. \$1.25 net.



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Published semi-monthly at 16th and Locust Strs., St. Louis, Mo. Required by the Act of Aug. 24, 1912.

Editor: Arthur Preuss, 5851 Etzel Ave., St. Louis, Mo.

Publisher: Same.
Business Manager: Eleanor Preuss, 5851 Etzel Ave., St. Louis, Mo.

Sole Owner: Arthur Preuss. No bondholders, mortgagees or other security holders holding one per cent or more of the total amount of bonds, mortgages, or other securities.

(Signed) Arthur Preuss, Ed. and Publ. Sworn to and subscribed before me this 26th day of Sept., 1927.

Agnes Ebel, Notary Public.
(My commission expires Feb. 14, 1930.)

A SPRINKLE OF SPICE

"I don't need any speedometer on my ear. I can easily tell the speed," said the one.

"How can you do that?" asked the other.

"When I go 10 miles an hour, my lamps rattle; when I go 15 miles an hour, my mudguards rattle, and at 20 miles an hour my bones rattle."

It is an editorial truism that when verses have to be declined with thanks, as is frequently the case, it is unwise to give reasons for the rejection. You simply cannot argue with a poet. But editors are human, after all, and sometimes they do not live up to their exalted principles. The story goes that there came to a magazine office not long ago the metrical outpouring of a feminine soul, entitled "I Wonder if He'll Miss Me!" The editor read the effusion with constantly increasing depression and then scrawled on the rejection slip that accompanied the returned manuscript: "If he does, he ought never to be trusted with firearms again."

A Jew and an Irishman were fishing in separate boats some distance apart. The Irishman got a bite, but, in pulling in, tripped and fell backwards out of the boat.

He sank twice, and as he came up the second time, Isaac rowed over and called out:

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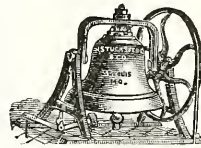
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The Fortnightly Review

VOL. XXXIV, No. 21

ST. LOUIS, MISSOURI

November 1, 1927

Scotus and Scotism in the Light of Recent Research

In the *Stimmen der Zeit*, one of the most scholarly publications of the German Jesuits, the Rev. Father Bernard Jansen, S. J., recently had an article which deserves to be brought to the notice of the American public. The article is a vindication of Duns Scotus, perhaps the most misunderstood and misrepresented of Catholic philosophers. We shall try to render into English the most important points.

Rarely he says, has the portrait of a leading thinker of the past been so distorted as in the case of the Franciscan, John Duns Scotus, who died at Cologne in 1308.

First of all, Scotus is censured for his hyper-critical disposition and his skeptical attitude. It is said that his criticism is not constructive, but destructive, with St. Thomas as its principal victim. His skepticism even strikes at fundamental truths of the natural order, as, *e. g.*, that natural reason can conclusively prove the immortality of the soul and the existence of God, and is entirely ignorant of such divine attributes as infinity, personality and omnipresence. Neither can man prove certain basic principles of the natural law, such, for example, as are contained on the second table of the Decalogue.

Intimately connected with these ideas, the Scotistic system is said to uphold an extreme indeterminism or voluntarism. An object is willed by God not because it is good in itself, but because God wills it. God's free will has no limits either in His own Essence or in the order of things resulting therefrom. Nearly the same is to be said of human volition. Whilst, according to St. Thomas, innate inclinations give the will a certain tendency

to what is good, reasonable, and divine, Scotus is said to maintain that the will is by no means subject to such influences, but determines itself arbitrarily.

From these principles, it is said, results the anti-intellectualism of the Scotistic system. For example, the primacy of the will at the expense of the intellect is explained by a Catholic scientist, Dr. Otto Willmann,—to mention but one famous name,—in this sense that just as in the criticism of Kant, so in that of Scotus, the will regains the realities, the objects of cognition and the values which the skeptic mind had sacrificed.

Another and worse accusation is that Scotus and the younger Franciscan school, which begins with him, broke away from the Scholastic past, especially from the glorious traditions of their own Order, established by Alexander of Hales and St. Bonaventure, and fully developed by their numerous disciples. With Scotus begins the dissolution of the Scholastic system. Nominalism, its anti-ecclesiastical champion, Occam, and the later Parisian teachers of the fourteenth century are the true disciples of Scotus. Therefore, in the last instance, Scotus is also a precursor of the Protestant Reformation.

* * * *

These were the most common accusations against Scotus. Of late years, however, a change of opinion has been noticeable among scholars, especially in Germany. On the basis mainly of the learned monographs of the Bavarian Franciscan, Dr. Parthenius Minges (recently deceased) the late Professor Clemens Baeumker in his much admired work, *Christliche Philosophie des Mittelalters*, has drawn a picture of

Scotus which does full justice to the present state of research. The same may be said of the new edition of Ueberweg's *Grundriss der Geschichte der Philosophie*, in which the Scholastic period is treated by Matthias Baumgartner.

The controversy concerning Scotus' teaching has entered a new phase of late. Several works, which till now were attributed to the subtle Doctor (*De Rerum Principio, Theoremata, Conclusiones Metaphysicae, Expositio in XII Libros Metaphysicae, De Perfectione Statuum*), and from which his adversaries drew many accusations against him, have been proved to be spurious. The reader who is not well acquainted with these facts will understand them better when he learns that up to date we have no critical edition of the works of the Subtle Doctor. The Paris edition (1891-1893) is a mere reprint of that of Luke Wadding (1639).

In full accord with the latest developments of criticism, a monograph has recently been issued that far surpasses previous publications. It is *La Philosophie du B. Duns Scot* by P. Ephrem Longpré, O. F. M. (Paris 1924). The author draws not only from Scotus' own philosophical and theological writings, but also from those of Alexander of Hales, St. Bonaventure, Matthew of Aquasparta and from the post-Scotistic literature. Still more: like the other learned members of the famous College of Quaracchi, he is well versed in the great but unexplored treasures of Franciscan literature found in Italian, French, German, and English libraries, and has carefully consulted the non-Franciscan literature of the past and present.

What a deep impression the work of Longpré has made may be seen from the effect it has had in changing the opinions of others on the doctrine of Scotus. Compare, *e. g.*, the fourth edition of the *Histoire de la Philosophie Médiévale* of M. de Wulf with the fifth (1924-1925). Whilst the fourth edition was strongly influenced by anti-Scotistic bias, the fifth mentions all the peculiarities of the Scotistic teaching, em-

phasizes its advantages, and entirely avoids the old calumnies.

In the following pages of his paper Fr. Jansen selects some of the chief points from the results of Longpré's research-work and regroups them so as to give his readers as briefly as possible a complete survey of the world of thought of Duns Scotus.

A New Chinese Congregation

In accordance with the Pope's wish, expressed in his encyclical letter *Rerum Ecclesiae*, that religious congregations should be started in missionary countries, "such as may answer better the genius and character of the people, and be more in keeping with the needs and spirit of the country," a new Chinese congregation has been founded, called "Disciples of the Lord." Starting as a diocesan congregation of priests and lay-brothers, the members will take simple vows of poverty, chastity, and obedience, and their aim, in addition to their own personal sanctification, will be the spreading of the faith in China. Also, they will have as distinguishing characteristics a special devotion to the Blessed Sacrament and conspicuous loyalty to the Holy See.

The "Disciples of the Lord," writes Msgr. Costantini, Apostolic Delegate, "ought to devote themselves to the study of Chinese literature to the full measure of their ability, not to acquire a vain embellishment, but as the means of proffering the truth to men of cultured minds." The scholastics will study philosophy and theology either at the Benedictine university at Peking or at one of the existing seminaries. And the Delegate exhorts the new religious to preserve perfect charity both among themselves and with other missionaries, adding: "Let charity and friendship with the foreign missions be cherished in the spirit of gratitude, since the foreign missionaries are deservedly to be considered as your spiritual progenitors."

Seriousness about trifles is the soul of three-quarters of the dullness of the world.

The Crowd Origin of Religion

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

The evolutionary explanation of the origin of religion, as proposed by Tylor, Spøencer, Grant Allen, Letourneau, and others, has received its *coup de grace* by the unbiased study of primitive religion as still practiced by the lowest tribes to-day and by a more scientific criticism of the evidence adduced by the members of the evolutionary school. Ample proof of the fallacies of that school is given in the two imposing volumes of H. Pinard de la Boullaye, S. J., entitled *L'Etude Comparée des Religions* (Paris, 1922 and 1925).

However, the opponents of revelation and of primitive Monotheism were not easily routed. After the theories of the evolutionary writers of the second half of the last century could no longer stand the fire of the vigorous criticism directed against them, new theories were proposed to save some of the claims of the older school and strengthen its position with new arguments. Two French sociologists, Durkheim and Lévy-Bruhl, pretended to have discovered in "group activity," in the "social mind," in "social behaviour," the origin of moral ideas and of religion. These writers are known as the leaders of the "French school of sociology." Their vagaries have been battered to pieces even more mercilessly than the now exploded evolution theory.

This school attempts to show that there is a magic, mysterious force emanating from groups, that a new type of mind, the "social mind," arises when people act in unison, and that this vague entity, the collective or group consciousness, is the wonderful factor that gives rise to what is vital and essential for social progress. In fact, some writers, who are more impressed by mysterious verbiage than by cold facts, speak frankly of "the crowd origin of religion," implying that the beginnings of religious phenomena are to be sought in "collective consciousness." Very seldom have

the defenders of this "consciousness" been prevailed upon to attempt to state clearly and concisely what they mean by the term.

Durkheim was one of the first to venture upon this new path of "collective or crowd behaviour" for the explanation of the phenomena of social and community life. He is at pains to show that religion arises out of the group and out of the activities of the "social mind." "The group assumes attitudes towards certain things or ideas, usually employing ceremonial and ritual, defining for us a world of the sacred. This is the realm of religion, distinct from that other world toward which the group takes no such ceremonial attitude, the world of the profane. Thus group action is the generator of religion." (*An Introduction to Anthropology*, by Wilson D. Wallis, N. Y., 1926, p. 286).

Durkheim's system has been subjected to a thorough examination by two competent French theologians and sociologists, and their arguments in refutation of the group fallacy have not yet been answered by any adherent of the "sociological school." The first critic is M. O. Habert, who, in his book *L'Ecole Sociologique et Les Origines de la Morale*, refutes the Durkheim theory in the light of history and ethnography.

The second work, which is explicitly devoted to a criticism of Durkheim and of his pupil and follower, Lévy-Bruhl, is *Le Conflit de la Morale et de la Sociologie* by Professor Simon Deploige, of the University of Louvain (third edition, Paris, Nouvelle Librairie Nationale). In the introduction Deploige shows that, according to these two French sociologists, there is a conflict between the old morality and the principles of recent sociology. He criticises this position, with constant reference to the works of Durkheim and Lévy-Bruhl, ending with the well-established conclusion that "the moral philosophy of St. Thomas is not affect-

ed by the criticism of these sociologues."

The attack upon the group fallacy, as maintained by the school of Durkheim, has been both from the side of comparative religion and of sociology. In the former field, Fr. Wm. Schmidt, S. V. D., founder of *Anthropos*, and now Director of the Missionary Museum of Ethnology in Rome, and the Rev. H. Pinard de la Boullaye, S. J., have launched a successful attack upon the theory of the "group origin" of religion.

Besides the two French writers mentioned, many sociologists have rejected the "social mind" theory as entirely inadequate for the explanation of social phenomena. We shall here cite the criticism of two American sociologists, which, though directed especially against the use of the theory in sociologic investigation, holds true also in its application to the phenomena of religion.

In the *American Journal of Sociology* (Vol. XXIX, No. 6, May, 1924) Professor Floyd Allport, of the University of North Carolina, discusses "The Group Fallacy in Relation to Social Science." He says: "The manner of thinking in terms of the obsolete crowd-mind theory still persists. Speaking in terms of collectivity is alluring; but it is description, not explanation. Social organism metaphors, group-mind theories, and the like never lead beyond themselves, nor serve to reveal causation. . . . The theory that a crowd possesses a mental life resulting purely from aggregation and superadded to the mental processes of its members, seems to have perished at the hands of progress in social science. Its ghost, however, has been exceedingly difficult to lay. The convenient and picturesque manner of speaking in terms of groups as wholes has infiltrated much of our social thinking."

It is the easy-going and "picturesque" way here referred to that has led astray many writers who are anxious to account for the origin of religion by group action. Durkheim and his school are the chief offenders.

One of the most recent text books on social psychology, *Social Psychology Interpreted*, by Jesse William Sprowls, of St. John's College, Annapolis, Md., after quoting Durkheim as saying that "the group thinks, feels, acts quite differently from what its members would if they were isolated," gives the following trenchant criticism of the French sociologist: "The confusion of processes and contents, of which Durkheim seems to be unaware, renders his whole system devoid of meaning so far as his definition of social facts is concerned. A social fact for Durkheim is a thing, a content. Such contents must be observed entirely apart from individuals, the original carriers of individual representations. For the same reason he has little to do with cultural products since they cannot be observed aside from the individuals who are influenced by them. Moreover, he cannot assume an historical or actual group of individuals as a social unit, but must fall back upon a theoretical 'horde' which he admits has no reality.

"Thus Durkheim's whole system turns out to be meaningless, as all systems must, which start with the presupposition of a group mind as something over and outside of individual minds" (p. 92).

Such criticisms of the group fallacy could easily be multiplied. Like the evolutionary theory of the origin and development of religious beliefs and of moral ideas, this later scheme must soon be entirely abandoned, while the truth of St. Paul's words will appear all the more striking: "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also and divinity: so that they are inexcusable." (Rom. I, 20).

An appeal to any merely human authority is the feeblest of all arguments. —St. Thomas.

It is not the turnover of life, but the profit thereof, that constitutes experience.

The Trend of Modern Boy Work

By the Rev. Kilian Hennrich, O. M. Cap., Chief Commissioner of the Catholic Boys' Brigade, New York City

In "Another Side of the Boy Problem" (F. R., No. 19) the author makes several statements that will not be accepted by men who know, and he also uses the opportunity to attack the Catholic Boys' Brigade by telling the last half of a story. The first half is as follows:

In a certain diocese (the same one the author refers to) the boys were organized in a few scout troops. The conditions were such that the Ordinary permitted the introduction of the Brigade. The result was, notwithstanding the opposition of a large organization of Catholics, that within a short time the 70 scouts were changed into Brigades totaling about ten times that number. The organization flourished and brought results. All pastors concerned praised the work. 75% of the boys remained in the movement for three years and more, and not one of the Brigaders was brought before the court during the years it existed. Circumstances made it necessary for the organizer to move away. After this, the original opponents gained the upper hand. Things were changed. This was not quite a year ago. That things vainly expected from the Brigade are now realized does not seem to harmonize with a letter received from that territory but yesterday. According to advertising, the scouts are truly miraculous, but according to investigation and extensive study, the movement is psychologically and financially unsound. The time will come when Americans will wake up. Scouting can and does give nothing that the Brigade cannot and does not give.

Things are not always as they appear on the surface. As an example take the following: In one and the same week I received a letter from St. Louis, written by a priest who had charge of the Boy Scouts in the Archdiocese, and a notice sent out by the N. C. W. C. about St. Louis. The priest complained bitterly about con-

ditions and thought it might be better to separate and organize differently. The news item revealed that a banquet for scout officials had been held, at which a Catholic banker praised the cordial relations existing between Catholics and others. Who was right? Perhaps some one will suggest that under the circumstances lying for psychological effect may be permitted.

The articles in the F. R. of Aug. 1st were evidently not intended to "misconstrue the purpose and methods of Brother Barnabas." While the purpose of his work is certainly noble, a difference of opinion is permissible about his methods. No doubt, the writers of the two articles in question are able to speak for themselves, but they created a different impression on my mind.

I wish to say that by attending international and national congresses and by visiting prominent leaders here and abroad, by keeping in touch with international developments and through a large and varied correspondence I have become very well acquainted with the trend of modern boys' work and must confess that the statements made by Brother Barnabas at Notre Dame, made "under those circumstances," cannot "save them from an adverse sense." Especially not if they are broadcast over the land. They give the essence of the principles now followed, and there is reason to fear that they may enter boy work among Catholics.

The fact that Brother Barnabas has found "a large number of young men who failed to grow up spiritually and temporally" does not prove that this situation is caused by a lack of proper socializing. The publication of the material brought to light by these surveys, would perhaps reveal a lack of character formation in the home, of character training in school, and character development by religion. It might also prove that worldly young men make a greater impression upon young wom-

en of to-day than solid Catholics who lack external polish and finish. But it is hard to see how social work alone could change conditions. Non-Catholics advise us to substitute social work for religion, but that cannot be acceptable to Catholics.

Brother Barnabas is certainly right in holding that boy work will make greater progress by co-operation with other groups of citizens, but this co-operation can very well exist between Catholic and other organizations. Do not our parochial schools co-operate with the public schools in training American youth? Hence, instead of organizing scouts where it is a fact that those scouts will leave the organization before the movement can have influenced them much, those in authority would do better to have boys go into Catholic organizations that have a much longer life and longer membership and more influence. No Ordinary has forbidden to do this, and most of them still recommend it. Moreover, could one organization be sufficient for all? Is there not room for more? Should not a movement be tested before it is attacked? May not one organization do good in a certain locality where another has failed?

The bulk of organized Catholic boys belong to strictly Catholic organizations and the number of Catholic boys in the scout organization is not large. It is the largest in the Middle West, but in the big cities of the East scouting as a whole does not amount to much. Scout troops were organized in many parishes all over the United States, but actual operation revealed shortcomings of the system that have not yet been remedied. Hundreds of letters on file prove that the scout organization does not fill the bill for the needs of our Catholic parishes. Since "the Boy Scouts are not an academic question," these voices from the field ought to have value.

The Crowley Case

It is only through the Brooklyn *Tablet* that we learn that Jeremiah J. Crowley, the well-known ex-priest, who

left the Church in the early nineties of the last century at Chicago and published several anti-Catholic books, died lately and was buried at Rockford, Ill., the home of his old antagonist Bishop Muldoon, who at the time was lying at death's door and has since also departed this life. The Rockford *Morning News* is quoted by the *Tablet* as saying that Crowley's "wife [nee Blanche McLeod; see F. R., XV, 11, p. 347] and daughter were the only ones to attend the funeral services."

We knew Crowley as a priest and in the early days of his fight against the episcopal curia of Chicago. He was a most sacerdotal looking individual, and one could not converse with him for any length of time without becoming convinced that he had a real grievance. Some of the "pious grafts" which he denounced in his book, *The Parochial School* (which was soberly reviewed in the F. R. at the time of its publication [xii, 2, pp. 34 sq.], much to the chagrin of the late Archbishop Quigley, who had inherited the "Crowley case" from the preceding administration) were only too real. Even after his excommunication, the unfortunate ex-priest had the sympathy and active support of many well-meaning Catholics, including some members of the reverend clergy, all of whom, however, gradually deserted his cause as he became more un-Catholic, nay anti-Catholic, in his views and more violent in his methods. Even to-day some who followed the case closely believe that Crowley could have been kept in, or at least won back for, the Church, which for years he had loved and served faithfully, if a little more prudence and charity had been shown by those who were largely responsible for his troubles.

We wish the history of this interesting case would be impartially written in the light of the complete documentary evidence, which is still to a large extent available in official records, in the contemporary newspapers (cfr. F. R., XIII, 14, pp. 455 sq.), and, perhaps, in the private papers left by this unfortunate priest.

The Worst Evil of Our Day

By **Benedict Elder**

II

(Continued from Vol. XXXIV, No. 17)

When Professor Leuba published his book, *Belief in God and Immortality*, it recalled the words of St. Augustine that the world awoke one day to find itself Arian; only now, instead of Arian, it was atheistic. In at least nine leading universities of the United States the majority of the professors were unbelievers; among the most popular writers on science the greater number were infidels; the authors of public-school texts, the syndicate writers for newspapers, the contributors to standard magazines, were largely agnostics, materialists or out-and-out atheists.

In fine, the most active and prolific sources of the nation's educative and cultural life were tainted, if not corrupted, with infidelity. Unbelief in God was revealed as a definite cult. True, it was more or less camouflaged and, for obvious reasons, Professor Leuba did not publish the names of persons or institutions covered by his survey, but there was no mistaking the zeal or the common purpose animating the exponents of this culminating phase of Modernism.

The famous Dayton trial in Tennessee was the occasion that brought the whole atheistic and freethinking movement to public juncture. The professors were there; the popular scientists were there; the syndicate writers, noted correspondents of newspapers, contributors to standard journals and magazines, all were represented; and all were up in arms to defend a high-school professor of twenty-four years who had taught boys and girls of fourteen that man is nothing more or less than an animated germ.

From that day to this the hidden forces back of the movement have been coming more and more into the open. First they organized the so-called society of freethinkers with the object, under pretense of defending scientific thought, of spreading propaganda to

advance atheism. Later, without any pretense, they launched the Association for the Advancement of Atheism, and still later, the Junior Atheistic League with its avowed purpose of corrupting the faith of the nation's youth by means of the public high schools.

Meanwhile, we had discussions in our Catholic papers about the fewness of converts, and we read that the Protestant denominations are losing something like five hundred thousand members each year; but who challenges the movement to introduce atheism into the public high schools?

Indeed, who is to challenge this movement? Not Catholics, for where Catholics are strong in numbers, they have their own schools, and any action on their part respecting the conduct of the public schools, notwithstanding their rights as citizens and taxpayers, is apt to be construed as an impertinence. Where Catholics are not strong enough to have their own schools, they are too weak to challenge a movement that already has gained a foothold in more than twenty universities and is rapidly extending its organization into the high schools of our most populous centers. Hence Catholics may not be expected directly to challenge the programme of the atheists to introduce their cult into the public schools.

Are Protestants in a position to challenge and arrest the movement? One can hardly think so. Unity of belief, unity of teaching, unity of government are all so manifestly wanting among Protestants that there is nothing to encourage the hope that they will ever be able to present a solid front to the attack of the atheists on the faith of the nation's youth. In point of fact, the divisions among Protestants are rather effective for atheism; they represent so many divergent and conflicting beliefs respecting the nature of God, as almost to bring the very idea of God into ridicule.

There remain the Jews and other groups of believers that are not to be classed as Catholics or among the various Protestant denominations; but these are manifestly unable with any hope of success to challenge the entrenched body of unbelievers and prevent their making use of the public schools to spread their propaganda for the advancement of atheism.

Is it possible for Catholics, Protestants, Jews, and other groups of believers together to challenge the programme of the unbelievers? No. They cannot get together, in the first place, and if by some chance they should, it would be a combination without unity, —unity of belief, unity of teaching, or unity of government,—a combination of numbers merely, which may represent power, but not right, which may have a purpose, but no principle, which can establish a law, but not justice, which may be the last word in tyranny and persecution.

Here, although he did not seem to realize it, was the insurmountable difficulty confronting the late Mr. Wm. J. Bryan in his effort to rally different groups of believers into one united movement to arrest the boring-in tactics of the unbelievers; he did not understand the threefold nature of religious unity.

No one knew better than Mr. Bryan the extent to which the cult of unbelief had grown in our midst, or the ravages it was making on the faith of the nation's youth. He had traveled the country over and over again in his various campaigns, and in every state and city, in almost every community he had not only political, but also personal friends, whose families he visited and knew. As he would return each few years, he would learn something of the fortunes of these households, and thus he knew that Smith in Oregon had sent his boy to such a college and the boy had lost his faith, that Brown in Texas had sent his boy to such a college and the boy had lost his faith, that Jones in Alabama had sent his boy to such a college and the boy had lost his faith, that Robinson in Kentucky

had sent his boy to such a college and the boy had lost his faith, that Thompson in Ohio had sent his boy to such a college and the boy had lost his faith. He had at finger tips literally hundreds of instances of boys and girls whom he had patted on the head and still remembered by their Christian names, whose diligent and God-fearing parents, often with privation to themselves, had sent them off to college in high hope and glowing pride, only to have them return boasting that they no longer believed in God. There were no John Doe's but real persons in his private story as he unfolded it to the writer in response to a question just before the Dayton trial as to what had moved him to take up arms against atheism in the schools. With the large and lively sympathy that had made him for so many years the idol of millions, he pictured the ramifications of the infidel movement, up to that time largely concealed, in a light which no one conscious of man's immortal destiny could see without a sinking of the heart.

Mr. Bryan felt that he had come to closer grips than any other man with the evil he portrayed. The zeal of an apostle fired him. He ascribed the lassitude of Protestants to the limited experience of their ministers, who each personally knew but a few instances of student infidelity. "Even your priests," he said, "usually the first to learn of undercurrents of evil by means of confession, do not know the raids that atheism is making on their flocks. I know many boys and girls whom they probably still think of as Catholics, that have completely lost their faith as a result of their parents sending them to one of these colleges. The parents do not tell the priest for obvious reasons; the boy or girl does not come back to his congregation to live, and the priest is unaware of the tragedy that has occurred. Besides, having your own schools, with no taint of Modernism, gives your people a sense of security that is misleading. You have two million children in your schools; you must have at least three times that

number of school age; your feeling of security about the two millions is apt to lead to general indifference to the dangers the other millions encounter, and that is all the atheist wants for his purpose. His campaign is nation-wide; he does not mind parochial opposition if general indifference to his programme continues."

Undoubtedly, Mr. Bryan hoped to see, perhaps to lead, a great movement uniting different groups of believers in one sweeping offensive against the evil that his broad experience had revealed to him in such disastrous aspects. He had more than once diagnosed some widespread malady and aroused the nation to protest, and while the remedy he proposed was not always acceptable, he had seldom erred in his diagnosis. He had qualities of mind and heart and contacts with life that made him preëminent in his judgment of social ills and afflictions; his ability to judge the cure of those ills was less pronounced. He did not always distinguish between the function of law and the function of conscience in social relations. He did not clearly distinguish between the scope of politics and the scope of religion in social life. He did not fully envisage the supernatural character of faith, the divine sanction which alone gives value to religious truth, the infallible certitude which must be predicated of dogmatic teaching to give it a claim on intelligent belief.

Hence, while he correctly diagnosed the symptoms he had observed so widely, as indicating the presence of an organized though as yet concealed movement directed against belief in God, Mr. Bryan was foredoomed to disappointment in his hope that a counter movement uniting different groups of believers in opposition could be effected. He succeeded, as perhaps no other man could, in exposing the movement and forcing it into the open; but one fears that people over the country still are more interested in whether the nation is wet or dry than whether or not it believes in God.

But if Catholics, by reason of having their own system of education, are not in a position to challenge the movement to introduce atheism into public schools; and Protestants, for want of religious unity or coherence cannot do so; and other groups of believers, for obvious reasons are powerless to act in concert:—if even a national leader like Mr. Bryan, with his towering personality, with motives unselfish and character unassailed, faced contumely and reproach in his efforts to unite different groups of believers into a single counter movement, to whom shall we look for relief from the devastating programme of the atheists, which, already established in more than twenty universities, is now being organized in numerous colleges and high schools?

The Boy Problem and its Solution

To the Editor:—

Father Donovan (F. R., XXXIV, 19, pp. 394 sq.) tries to vindicate Brother Barnabas by excusing, if he cannot justify, certain statements made by the latter at the boyology course given lately at Notre Dame (cf. F. R., XXXIV, 15, 312). It is not what Brother Barnabas wished to convey, but the statements he actually made, that count. I feel that the F. R. is entitled to a vote of thanks for singling out and condemning those statements, for they certainly are wrong and misleading, and if the boyology movement is based upon such an unsound basis, it can never be a success. It is unfortunately true that, as Brother Barnabas discovered in thirty years' experience, an altogether undue proportion of our young men have failed to grow up spiritually and temporally, and consequently are not an asset to either Church or State. But the principles of boyology as laid down by Brother Barnabas will certainly not work the necessary and desired change. Reform will have to come, rather, along the lines drawn by Father Ernest R. Hull, S. J., in his two splendid booklets, *The Formation of Character* and *Collapses in Adult Life*.

I must take exception to Fr. Donovan's reference to my paper, "Boyology, a Solution of the Juvenile Problem," in the same number (Aug. 1) of the F. R. I did *not* contend, as he says I did, that all boy education should be in the hands of the clergy, but said that "laymen may assist as far as possible and permissible, but always under the direction of the priest." I did *not* plead for the complete elimination of the laymen, but for the proper restriction of lay activity in handling a problem which can only be solved on an essentially Christian and Catholic basis.

As it is, there is too much "passing of the buck." The parents look to the teacher, the teacher to the priest, and finally all turn in desperation to the "Y," the club, the "Big Brother," the scoutmaster, the boyology expert, the juvenile judge,—to anybody and everybody for relief. The problem originated in the home and it is *there* the remedy must be found and applied. And unless we secure the effective and continuous co-operation of the parents, so many of whom have shown themselves to be indifferent and even criminally negligent, Church and school, and, *a fortiori*, any other agency cannot succeed. 24 years of study and experience have made this plain to me, no matter what anyone may say to the contrary. How anybody can hope to stem the tide of juvenile delinquency and apostasy by the application of such radically wrong ideas as those suggested by the boyology promoters, is a mystery. These men seem blind, and only time can convince them that they are on the wrong track.

(Rev.) Augustine Bomholt
Dubuque, Ia.

"The seal of the approval of Pope Pius" is not attached to the editorial expressions of the *Osservatore Romano*, even if it is an official organ. The Pope has other and more direct ways of expressing his approval. The foreign correspondents have overworked the *Osservatore Romano* as a mine for sensations.—*Catholic Citizen*, Milwaukee, Wis.

Dr. James J. Walsh on the Konnersreuth Case

To the Editor:—

An article in the FORTNIGHTLY REVIEW, October 1st, (No. 19, p. 394) on Teresa Neumann, says in the concluding paragraph: "The ecclesiastical authorities have instituted an investigation, and we must await the result of this inquiry before expressing any opinion of the natural or supernatural character of the phenomena of Konnersreuth."

Since an investigation is being made, would it not be better to wait until the ecclesiastical authorities have come to some decision? The last half dozen or more stigmatisés and stigmatisées who have been carefully investigated have proved to be either deliberate fakes or hysterical individuals producing their own phenomena.

This Konnersreuth case has many of the earmarks of hysteria. The injury at the beginning in the midst of excitement, the paralysis and loss of sight developing afterwards and then completely cured, are frequent in hysteria.

Over hastiness in broadcasting cases of this kind has a definite tendency to make the Church absurd. Of course, it is not the Church, but churchmen who are responsible, but non-Catholics do not note the distinction.

I understand that the Holy Office, after investigating very carefully one of these stigmatics down in Italy, who had attracted wide attention and was talked of all over the world, declared that the phenomena were only natural and then forbade visitors from gathering to be witnesses of phenomena such as they were.

Too ready credulity in these cases works a good deal of harm to the faith of people who are taken in by them if subsequent exposure comes and prudence still remains the first of the cardinal virtues.

James J. Walsh, M. D., Ph. D.
New York City.

If you cannot afford to spend \$3 for a year's subscription, send \$1.50 for six months.

The Indian Sentinel

It is with pleasure that the F. R. complies with the request of the Bureau of Catholic Indian Missions to recommend the *Indian Sentinel*, published quarterly by that Bureau in the interest of the Indian missions of this country; not only because the cause is an eminently good one, but because the magazine itself contains much interesting and valuable information about the state and progress of the various missions. The fall issue for 1927, just published, among a great variety of reading matter, contains a report of the golden jubilee of Father Pius Boehm, O. S. B., who has been working with zeal and success on the Crow Reservation in South Dakota since 1887; brief accounts of this year's congresses of the Catholic Chippewas of Minnesota and the Catholic Sioux of North Dakota; an article on Indian names by the Rev. Hy. S. Spalding, S. J., who spent his summer vacation among the Sioux of South Dakota; several papers on the Eskimos of Alaska; letters from different Indian missionaries; obituary notices of Bishop D. M. Gorman, of Boise, Idaho, who is described as a true missionary bishop; of Fr. L. B. Palladino, S. J., who came to Montana at the instigation of Fr. De Smet in 1871 and not only proved a spiritual father to the Indians, but taught them how to farm and irrigate their lands; and of "He Dog," one of the last of the great Sioux chiefs, who pleaded the rights of his people before the President of the U. S. as early as 1877 and was instrumental in founding St. Francis Mission School.

There is much other interesting matter in this number of the *Indian Sentinel*, nearly all of it lavishly illustrated. This magazine deserves to have a million subscribers purely on its own merits. The subscription price is only \$1 a year. Write for a sample copy to the Bureau of Catholic Indian Missions, Washington, D. C.

We do not need more knowledge; we need more character—President Coolidge.

Notes and Gleanings

The new Society of Catholic Medical Missionaries has started a little magazine of its own, called the *Medical Missionary*, published monthly under the editorship of Dr. Anna Dengel. This is the first Catholic medical mission magazine in any language. The Society itself, founded by Miss Dengel in 1925, consists of women doctors and nurses who have banded themselves together into a semi-religious community for the purpose of aiding our foreign missionaries in their work among the pagans. There is a vast field for corporal and spiritual works of mercy awaiting Catholic women among their sisters of the far East, who are debarred from contact with the outside world and need and welcome medical aid. The Society already has one representative in India; two more will leave in November. The little community at Brookland, D. C., at present numbers eight, but as the work is a noble one and has the approbation of the Church, it will no doubt grow rapidly.

Dr. Joseph Eberle, editor and publisher of the *Schönere Zukunft*, of Vienna, Austria, requests us to inform the readers of the F. R. that he will send his excellent weekly on trial to any address in the U. S. three full months for eighty cents. The *Schönere Zukunft* not only has one of the leading Catholic journalists of Central Europe as editor, but regularly prints contributions from bishops, statesmen, scientists and other writers of the highest rank from all over the Catholic world. Each issue contains an extensive "Kulturelle Rundschau," which is alone worth the price of subscription. We trust that many of our readers will avail themselves of Dr. Eberle's liberal offer. Address: *Schönere Zukunft*, Wien XIX, Nusswaldgasse 14, Austria.

With a view to actualizing the general principles in regard to Church Chant set forth in the "Motu Proprio" of Pius X, the St. Cloud (Minn.) Music

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Institute, formed under the direction of the Rev. Ermin Vitry, O. S. B., is developing a programme of studies and practical work with a view to training church organists and choir masters. The 1927-1928 catalogue of the Institute offers a complete four-years' course, devised so as to satisfy various needs. Special courses are offered to such as are unable to take the complete course. The curriculum includes history of music, normal methods, Gregorian Chant, and the liturgy. Father Ermin is a master in his chosen work. In 1910 he was graduated with highest honors for pipe organ and composition at the Meehlin Conservatory in Belgium, under the direction of Edgar Tincl. For several years he filled the office of musical critic for *Le XXe Siècle* of Brussels. Further information may be obtained directly from the Institute itself.

Rev. D. A. Casey, editor of the *New Freeman*, of St. John, N. B., said in a recent address before the Catholic Truth Society of Canada: "My seventeen years' association with the press has not succeeded in making me pessimistic as to its future. There are, indeed, moments in the life of the editor of a Catholic paper when he is tempted to ask, *cui bono?* There is so much of criticism, so little apparent desire to help, so great lack of sympathy and encouragement. But, on the other hand, there

are manifold compensations. One learns to know and love his invisible audience and receives many proofs that he has succeeded in reaching their hearts, that his message has fallen upon fruitful soil. We sow the seed, and although we may not see the harvest, we have the certain confidence that it is being garnered by the angels of God and that the Apostolate of the Printed Word is surely and effectually helping Christ's Kingdom come."

The *Commonweal* (Vol. VI, No. 23) reviews a doctoral dissertation by C. J. Fecher, dealing with the longevity of nuns. The study is based on some 35,000 questionnaires and shows that the death rate of Sisters from the age of twenty years on is, as a whole, lower than that of other white females, both married and unmarried. Mr. Fecher thinks that there is room for further reduction of the rate from tuberculosis by from 40 to 50 per cent. In making his investigation cover a period of twenty-five years, he has found it possible to compare conditions at the beginning of the century with those of to-day. The up-curve has been particularly noticeable in the last fifteen years.

We regret to learn of the sudden death, on Sept. 15, of our old friend and occasional contributor, Mr. Benjamin M. Read, of Santa Fe, N. Mex. He

was born at Las Cruces in that State in 1853, and was a descendant of George Read, of Delaware, soldier of the Revolution and signer of the Declaration of Independence. Benjamin M. was a lawyer and at one time served a term in the territorial legislature. The general public knew him better as a historian through his *History of New Mexico* and various other books and pamphlets, and through his contributions on historical subjects to the periodical press. The daily *Santa Fe New Mexican*, in an editorial obituary (Sept. 15), describes Mr. Read as "a scholarly man, quaint in his style, firm in his convictions, exceedingly courteous in personal intercourse, but ready to fight for his viewpoint at the drop of the hat." We will add that he was a convinced and loyal Catholic. The F. R. loses an esteemed friend and valued contributor in this staunch and learned pioneer of the Southwest. May he rest in peace!

The October *Catholic World* contains a vehement editorial denunciation of the Dempsey-Tunney prizefight at Chicago. Father Gillis has no sympathy with this catering to the brutal instincts of mankind and is in thorough agreement with the *Osservatore Romano*, which had previously condemned this fight. He is convinced that men go to prizefights mainly to see blood spilled and as a rule are not interested in the skill of the fighters. Prizefights do bring out what is brutal in man, and this effect upon our civilization can not be healthy. But if that be so, what shall be said of football?

The *Record*, official paper of the Diocese of Louisville, says in its Vol. 49, No. 40: "A Catholic editor in the West says he hopes the warm endorsement of the N. C. W. C. by the Holy Father sent to the bishops' meeting in Washington will have the effect of silencing its critics. We hope not. The N. C. W. C. has nothing to fear from its critics, but something to gain. Our critics seldom hurt anything but our vanity, yet they almost give us the

gift that the Scottish Bard prayed for—"To sae oursel as ithers sae us." We trust the N. C. W. C. will continue to have critics. We would like to have more for ourselves. Rather, we would like more than we have (no doubt there is aplenty) to be outspoken and direct, in order that we might have the advantage of their "other seeingness."

Cardinal O'Connell has issued a letter forbidding the singing of "vulgar and profane English hymns, composed evidently by people who have no faith but plenty of maudlin sentiment." He mentions particularly "Beautiful Isle of Somewhere," which he denounces as "a flagrant outrage to faith and the ritual." The Catholic ritual, he truly says, "is so noble, so sublime and so divine that only a vulgar mind could be guilty of insulting it with such trash."

The *Bulder* (Masonic monthly) in its edition of Oct., 1927 (Vol. XIII, No. 10, p. 320) says: "It has been frequently stated that Pope Pius IX was a Freemason, but Bro. Arthur Singer, of Germany, in his book, *The War of Rome against Freemasonry*, devotes a chapter to the subject and exhaustively discusses every rumor and scrap of evidence that has been brought forward to prove this assertion"; he finds the statement absolutely without foundation in fact.

It remained for the Knights of Columbus in their Portland resolution on Mexico to utter the last word of absurdity with regard to faith. In urging consideration by the people of our country of the plight of the people of Mexico, which is both a worthy and a timely appeal, they "call upon our fellow citizens of all faiths and of no faith." What do they mean by *faith*? Is it something human or something divine? If they mean human faith, do they imagine that there are any of their fellow citizens "of no faith"? If they mean divine faith, what will they do with the words of St. Paul: "There is

one Lord, one faith, one baptism, one God and Father of all"? Besides, it is bad use of language; there is no plural of faith, just as there is no plural of knowledge. There are different kinds of faith, or faith in different persons, but only one faith of its kind. There are different degrees of faith, different motives of faith, different mental attitudes respecting faith, but there is only one faith.—*Louisville Record*, Vol. XLIX, No. 37.

The Chicago *Daily News* declares that Harold Bell Wright is our foremost American novelist and Edgar A. Guest, our foremost poet. On this basis obviously, Frank Crane is our foremost American philosopher, Harold Lloyd our foremost actor, Irving Berlin our foremost musician, "Bud" Fisher our foremost artist, "Billy" Sunday our foremost preacher, and Gene Tunney our foremost citizen. We are a great people, if this be the truth about us.—*Unity*, Vol. C, No. 5.

Herder's famous *Jahrbuch der Naturwissenschaften*, so often recommended by us in the years before the World War, has been resurrected under the title, *Jahrbuch der angewandten Naturwissenschaften*, with a somewhat more limited scope, but a stronger bid for popularity. The 1927 edition not only has a new editor (Dr. August Schlatterer), but is completely changed in typographical appearance. A glance at the table of contents shows how up to date this year book is, since it contains articles on insulin, Couéism, the development of the film industry, Ford's industrial system, the radio and wireless telephony, electrons, new sources of power, the latest improvements in automobiles, the regulation of traffic in big cities, progress in aviation, etc., etc. The treatment of these and other topics is simple and popular, and the numerous illustrations really help to explain the text. (Herder & Co., Freiburg i. B.)

The love of books is a love which requires neither justification nor apology.

SECOND HAND BOOKS FOR SALE

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

- Garesché, Edw. F. (S. J.). *Sodalities for Nurses*. Milwaukee, 1926. \$1.
- Reinhardt, K. *Mystik und Pietismus*. Munich, 1925. \$1.
- Hoekenmaier, F. (O. F. M.). *Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe*. Steyl, 1922. \$1.
- McGuire, C. E. *Italy's International Economic Position*. N. Y., 1926. \$1.
- Laplace, L. *Immolation. Life of Mother Mary of Jesus (Marie Deluil-Martiny)*. Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Sister Benigna Consolata Ferrero, *Religious of the Visitation of Como, Italy, 1885-1916*. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Brevis Collectio ex Rituali Romano ad Parochorum Commodum. Turin, 1926. \$1. (vest-pocket format).
- Van der Donckt, C. *Christian Motherhood and Education*. Adapted mainly from French authorities. N. Y., 1926. \$1.50.
- Gratry, A. *Die Quellen. Ratschläge für die Ausbildung des Geistes. Neue Uebersetzung von Dr. E. Scheller*. Cologne, 1925. 75 cts.
- Excerpta ex Rituali Romano pro Administratione Sacramentorum ad Usum Missionariorum in Septentrionalis Americae Provinciis. Ed. 18. N. Y., 1927. \$1.50.
- Coyle, J. B. (C. SS. R.) *Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus*. Vol. II, Part II: *Easter to Ascension*. Dublin, 1927. \$1.
- Day, H. C. (S. J.). *The Love Story of the Little Flower*. London, 1927. 75 cts.
- Blackmore, S. A. (S. J.) *The Angel World*. Cleveland, 1927. \$1.50.
- Fillion, L. Cl. (S. S.) *The Study of the Bible*. Tr. by J. C. Reville, S. J. N. Y., 1926. \$2.
- Carmel: *Its History, Spirit, and Saints*. Compiled from Approved Sources. N. Y., 1927. \$2.
- Ambrosius à S. Theresia, Ord. Carm. *Des hl. Johannes vom Kreuz Aufstieg zum Berge Karmel*. Munich, 1927. \$1.50.
- Pallen, C. B. *As Man to Man. Adventures of a Commuter*. N. Y., 1927. \$2.
- Malfatti, H. *Menschenseele und Okkultismus. Eine biologische Studie*. Hildesheim, 1926. \$1.50.
- Bessler, W. (O. S. B.) *Der frohe Prediger. Ein führender Freund unsrer Predigerjugend*. Freiburg, 1927. \$1.

THE FORTNIGHTLY REVIEW

5851 Etzel Ave.

St. Louis, Mo.

Current Literature

—*The Divine Song-Book*, by the Rev. Stephen J. Brown, S. J., is a fascinating "Introduction to the Psalms." The author deals concisely and in a scholarly fashion with the origin and original uses of the Psalms, their difficulties, their devotional and liturgical use, and their translation. He makes liberal use of Canon Boylan's translation, and one cannot but join him in the wish that a cheap reprint be provided of that classical two-volume work with just a minimum of notes. We cordially recommend *The Divine Song-Book*, especially to the reverend clergy and to seminarists. (Sands & Co. and B. Herder Book Co.)

—*Teacher Tells a Story*, Book II, by the Rev. Jerome D. Hannahan, D. D., is another step in the timely work of giving the mind of the child a grasp of that body of religious truths which have an abiding influence in the life of every Catholic. The stories, partly in narrative, partly in dramatic form, are effective instruments for conveying to the youthful mind the lessons described by the author. The volume will prove helpful to teachers gifted with originality and initiative. (Benziger Bros.)

—*Carmel* (P. J. Kenedy & Sons), a volume compiled by the Discalced Carmelites of Boston and Santa Clara, contains much interesting, though not always critically sifted, matter on the history of the Carmelite Order, its spirit, and its leading saints.

—Karl Otten has re-edited, in a German translation, Abbot Aelred of Rievail's booklet *De Spirituali Amicitia*. Abbot Aelred of Rievail was a twelfth-century Cistercian, who has justly been called "in a sense the Francis de Sales of his age." The booklet in question is fashioned upon Cicero's *De Amicitia*, but far excels it, if not in elegance of style, in truth and beauty of contents, because it sets forth the nature and excellence of friendship in the light of Christian revelation, which was unknown to the

pagan philosopher. (*Die heilige Freundschaft. Des sel. Abtes Aelred von Rievail Buechlein De Spirituali Amicitia, übersetzt von Karl Otten*; Munich: Theatiner-Verlag A.-G.)

—*Victims of Love: The Spiritual Life as it Can be Lived in the World*, is written by an English member of the "Associazione delle Vittime per la Santa Chiesa." It is the work of one of those consecrated victims whose life is lived amid the bustle and noise of the world, and is intended particularly for those whose lot is cast in like conditions. The writer emphasizes the fact that we can attain perfection anywhere, and the chief value of the book lies in its insistence on the sure and simple way of daily self-repression and complete resignation to the will of God. Fr. Benedict Williamson contributes an interesting preface. (B. Herder Book Co.)

—Under the title, *Homiletic Thoughts and Counsels*, the Rev. Hamilton MacDonald presents an English translation of the late Bishop P. W. von Keppler's *Homiletische Gedanken und Ratschläge*. It would be carrying coal to Newcastle to praise this homiletic classic. Fr. MacDonald's translation is accurate and readable, and we hope it will be widely used, in order that, in English-speaking countries too the word of God may, in the language of the deceased author, "have free course and be glorified in the unfolding of its light and power and life, in strength and courage and enthusiasm and grace, in the faith and life of the people, in fruit and conquest and victory." (B. Herder Book Co.)

—*Marienveneration und religiöse Kultur* is a collection of nine short sermons on devotion to the Blessed Virgin Mary in its relation to religious culture, by the Rev. Dr. Joseph Weingartner, provost of Innsbruck. The author shows how devotion to Mary ennobles the life of Catholics and how Protestants who have not yet lost faith in the divinity of her Son, are clamoring for their lost mother. "Uns fehlt die Mutter Maria; wir müssen sie

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zurückholen!" exclaims a preacher by name of Jungnickel, quoted by Dr. Weingartner. (Herder & Co.)

—The Rev. C. D. McEnmiry, C. SS. R., much to the gratification of his many friends, continues to spin out *Father Tim's Talks with People He Met*. The latest volume (VI) deals in the author's well-known popular and convincing way with the new Code of Canon Law, church bazaars, the right to vote, matrimonial impediments, divorce, decent dancing, proper dress, motion pictures, and many other equally timely topics. It is encouraging to learn that these little volumes of popular instruction and apologetics are finding favor, for they are sure to do good. (B. Herder Book Co.)

—Father Peter Geiermann, C. SS. R., in his new book, *A Mission to Non-Catholics*, develops the fundamental truths of the Catholic religion systematically, avoiding controverted points as much as possible, and also gives a selection of the principal questions that found their way into his Question Box during the last twenty years. God has singularly blessed Fr. G.'s missions to non-Catholics, and he now offers the gist of his sermons to busy pastors as an aid in beginning convert classes and as a book of instruction for the inquiring laity. No doubt many will


be glad to avail themselves of the assistance of this experienced missionary of the Congregation of the Most Holy Redeemer. (B. Herder Book Co.)

—*Madeleine Sémer, Convert and Mystic, 1874-1921*, by the Abbé Félix Klein, translated by Foster Stearns, is the simple straightforward story of an intellectual French-woman who, led astray by the infidel spirit of science at the end of the 19th and the beginning of the 20th century, went through all phases of unbelief, but through trials and hardships was brought back to a firm belief in Christianity and then reached a mystical state of soul in which God was very close to her. The biography has attracted much attention in France and gone through many editions. The translation ought to find an appreciative public in English-speaking countries. (Macmillan).

New Books Received

- A Little Book on Christian Charity*. By Dr. Engelbert Krebs, Professor of Theology in the University of Freiburg. Translated by Isabel Garahan, B. A. vi & 156 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Madeleine Sémer, Convert and Mystic, 1874-1921*. By Abbé Félix Klein. Translated by Foster Stearns. With a Foreword by James J. Walsh, M. D., Ph. D. xv & 262 pp. 12mo. The Macmillan Co. \$2.25.
- Setting It Right; or, Concise Answers on Points of Catholic Doctrine*. By Rev. Charles F. McGinnis, Ph. D., S. T. L. Foreword by Mt. Rev. Austin Dowling, D. D.,

- Archbishop of St. Paul. 201 pp. 12mo. Hastings, Minn.: For Sale by the Author. \$1.50, postpaid.
- A Catechism for Inquirers.* By the Rev. Joseph I. Malloy, C. S. P. x & \$5 pp. 16mo. The Paulist Press, 401 W. 59th Str., New York City. 15 cts.; special quantity prices.
- Bible Story Sermonettes for the Children's Mass.* For the Sundays of the Ecclesiastical Year. By the Rev. Frederick A. Reuter. x & 182 pp. 12mo. Joseph F. Wagner, Inc. \$2 net.
- My Pretty Maid.* Talks with Girls by "Eithne." With a Foreword by Archbishop Gilmartin of Tuam. 95 pp. 12mo. Sands & Co. and B. Herder Book Co. 50 cts. net. (Wrapper).
- The Book of Exodus.* A Study of the Second Book of Moses with Translation and Concise Commentary by the Rev. Henry J. Grimmelsman, Professor of O. T. Exegesis in Mt. St. Mary's Seminary of the West. xxvi & 240 pp. 8vo. Norwood, O.: The Seminary Book Store. \$2.
- Travellers' Tales.* By Enid Dimmis. 222 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.50 net.
- Lark's Creek.* By Virgil B. Fairman. 199 pp. 12mo. Frederick Pustet Co., Inc. \$1.75.
- Jesuit Education in Philadelphia. St. Joseph's College, 1851-1926.* By Francis X. Talbot, S. J. With a Foreword by Wilfrid Parsons, S. J. xx & 146 pp. 8vo. Philadelphia, Pa.: St. Joseph's College.
- The Ways of Courage.* By Humphrey J. Desmond. vii & 209 pp. 12mo. B. Herder Book Co. \$1.50.
- God and Ourselves.* Some Thoughts for All Times by Rev. Wm. Godfrey, D. D., Ph. D. vi & 252 pp. 12mo. B. Herder Book Co. \$2 net.
- Ueber die spezifische Einstellung des Katholizismus zur Wirtschaft.* Von Dr. Otto Brok. 59 pp. 12mo. Essen, Germany: Verlag des Verbandes der Kath. kaufm. Vereinigungen Deutschlands, Huyssenallee 100. 50 cts., postpaid. (Wrapper).
- Extreme Unction: A Canonical Treatise.* Containing also a Consideration of the Dogmatic, Historical, and Liturgical Aspects of the Sacrament. By the Rev. Adrian Jerome Kilker, J. C. D. vi & 427 pp. 8vo. B. Herder Book Co. \$3.50 net.
- The Story of the Catholic Church.* By the Rev. George Stebbing, C. SS. R. Fourth Edition. xii & 714 pp. 8vo. Sands & Co. and B. Herder Book Co. \$2.75 net.
- Outlines of Bible Knowledge.* Edited by the Mt. Rev. S. G. Messmer, D. D., Archbishop of Milwaukee. Second Revised Edition. With 49 Illustrations and Four Maps. xv & 302 pp. 8vo. Herder & Co. \$2.75.
- A Syllabus of a Course in Ecclesiastical History for Secondary Schools.* By Joseph E. Grady, M. A. Accepted by the New York State Department of Education, March 3, 1927. 26 pp. 8vo. Rochester, N. Y.: Copyright by the Author. (Paper).
- Condemned Societies.* A Dissertation. . . . by Joseph A. M. Quigley, Priest of the Archdiocese of Philadelphia. (Catholic University of America Studies in Canon Law, No. 46). 147 pp. 8vo. Washington, D. C.: Catholic University of America. (Wrapper).
- Along the Mission Trail.* By Bruno Hagspiel, S. V. D. Vol. IV: *In China.* 392 pp. 8vo. Illustrated with many cuts and a map of the Province of Shantung.—Vol. V: *In Japan.* 373 pp. 8vo. Illustrated with many cuts and a map of the Prefecture Apostolic of Nigata. Techny, Ill.: Mission Press, S. V. D. \$2.10 each, postpaid.
- The Secret Empire.* A Handbook of Lodges. By Theodore Graebner, Editor of the Lutheran Witness, Concordia Seminary, St. Louis, Mo. xii & 243 pp. 12mo. St. Louis, Mo.: Concordia Publishing House. \$1.25.
- The Concordia Cyclopedia.* A Handbook of Religious Information, With Special Reference to the History, Doctrine, Work, and Usages of the Lutheran Church. Edited by L. Fuerbringer, D. D., Th. Engelder, D. D., and P. E. Kretzmann, Ph. D., D. D. v & 848 pp. 8vo. St. Louis, Mo.: Concordia Publishing House. \$4.50.
- Boy and Bridge.* A Book of Purity for Boys. By Rev. Frederick MacDonnell, S. J. 180 pp. 12mo. Benziger Brothers. 30 cts. net. (Wrapper).
- Thy Kingdom Come.* Series V. *Eucharistic Echoes.* By J. E. Moffatt, S. J. 62 pp. 16mo. Benziger Brothers. 40 cts. net.
- Some Inevitabilities of Mr. G. G. Coulton.* A Sheaf of Criticisms and Rejoinders Arising Mainly out of Mr. Coulton's Volume "The Medieval Village." By Herbert Thurston, S. J. ix & 86 pp. 12mo. London: Sheed & Ward. 1/8s. net.



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A SPRINKLE OF SPICE

A psychiatric board was testing the mentality of a Negro.

"Do you ever hear voices without being able to tell who is speaking or where the sound comes from?"

"Yassah," answered the Negro.

"And when does this occur?"

"Over de radio."

"I understand," said the Scotchman, "that tipping is forbidden in this hotel."

"Yassah," said the colored porter, "it shuah am—but so was dem apples in de Garden ob Eden."

A writer in the London *Times* gives the following extracts from a registration form which visitors arriving at a hotel in Salamanca, Spain, are required to complete. After stating his "nickname," where he was "born in," and whence he is "arrived of," the prospective guest is faced with the problem of supplying an answer to this conundrum: "The strangers are obliged to deliver if they come with ladies or children whose age may be lower of 14 years old."

"Bredren, we must do something to remedy de status quo," said a Negro preacher to his congregation.

"Brudder, what am de status quo?" asked a member.

"Dat, my brudder," replied the preacher, "am de Latin for de mess we'se in."

A somewhat unusual episode in the campaign for better relations between Jews and Gentiles is the renaming of the "Jew fish," which is hereafter to be called the "June fish," at least in the New York aquarium. Jews protested that a fish "so ugly and so named was an insult to their race."—*N. Y. World*.

Another thing that ought to keep the spirit of mortal from becoming unduly proud is the way the chief public interest in a prominent man's death seems to center on who'll get his job.

Asked why he kept magazines of such ancient dates in his waiting room, a physician told us he did it because it reminded him of some of the bills his patients owed him.

Jimmy had been sent to bed by his mother for using profane language. When his father came home, she sent him upstairs to punish the boy.

"I'll teach that young 'un to swear," he roared and started up the stairs. He tripped on the top step and even his wife held her ears for a few moments.

"You'd better come down now," she called up after the air had cleared somewhat, "he's had enough for his first lesson."

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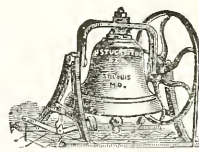
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"It is a popular presentation of an intriguing subject."

America, Oct. 1.

"This new American work by Mr. J. P. Touey is—particularly welcome."

The Tablet, London, Sept. 10.

"Mr. Touey regards [induced] Spiritistic manifestations as the work of evil spirits and goes a long way to show that they are such."

Maryland Churchman (Epis.), Oct. 1.

"[It] will—counteract the work of some of the grossly material exponents of the spirits."

The Franciscan, Oct. 1.

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Fortnightly Review, Sept. 15.

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Truth, N. Y., Sept. 1.

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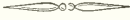
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tuam, ad

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THE ECHO

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The *Ave Maria* of Notre Dame,
Ind., August 8, 1925, makes the
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*"The Echo . . . is one of the
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THE ECHO

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The Fortnightly Review

VOL. XXXIV, No. 22

ST. LOUIS, MISSOURI

November 15, 1927

France and the Appointment of the First American Bishop

By Elizabeth S. Kite, Washington, D. C.

There is one phase of the history of the Catholic Church in the United States that has long suffered from the prejudiced and partial views of leading Catholic historians. This has to do with the situation in which the Church found itself after the Revolution of 1776 had separated it from its ecclesiastical dependency upon England. As a result of this prejudice, American Catholics, and especially seminarians, have been indoctrinated with the belief that in 1783-85 French ecclesiastical authorities, for their own political ends, deliberately planned to bring the nascent American Church under French jurisdiction, and this without the consent of American Catholics.

A charge so serious, if it could be proved, would indeed merit the condemnation of all right-minded persons. On the other hand, if the charge can be disproved, what must we think of historians who make use of such expressions as: "French Ecclesiastical Interference in the Affairs of the United States"; "Scheme for the Enslavement of Catholics of this Country"; "French Intrigue"; "Franklin Duped"; "Policy of French Ministry Betrayed"; "French Government Intermeddling in the Affairs of the United States," and so forth? Now the documents of the case show that if there was intrigue, it began and ended in the Congregation of the Propaganda Fide in Rome; if Franklin was duped, it was by the papal nuncio in Paris; and if there was intermeddling, it was on the part of Cardinal Antonelli, Prefect of the Propaganda. France had nothing to do with it, and we are justified in using strong words of condemnation for those Catholic

historians who coined or who continue to repeat such expressions as those given above.

As regards the Propaganda it may be admitted that there was in a mild way a certain amount of intrigue; there was also a touch of animus which explains, if it does not excuse, the bitterness of the earlier Catholic historians. The intrigue showed itself in a desire to please France by offering her honors in the hope of obtaining financial support. The animus had, of course, nothing to do with France, but was reserved wholly, in so far as it existed, for the banned Jesuit Order. The Rev. John Carroll struck at the root of the matter when he wrote in 1784 to a fellow ex-Jesuit in England: "Nothing can place in a clearer light the aversion to the remains of the Society than . . . the negotiations being carried on . . . with Dr. Franklin, without deigning to apply for information to the Catholic Clergy of this Country."

The "negotiations" here spoken of were carried on by the Propaganda beginning Jan. 18, 1783, before the definitive treaty of peace was signed between France and the United States. On that date the nuncio at Paris was instructed through the Prefect of the Propaganda and by order of the Holy Father, to use his influence in securing "the insertion of an article concerning the free exercise and maintenance of the Catholic religion" in the newly formed States. The last paragraph of this document, which alone interests us here, relates to the "means of temporal subsistence" of the "Evangelical ministers" who must be chosen to look after "the faithful in those parts," and voices the hope that

if some of these "be Frenchmen and subjects of His Most Christian Majesty, they will receive [support] from his royal and liberal munificence."

Feb. 10, the nuncio replied that he had spoken to the Comte de Vergennes regarding the suggested article and that the royal minister had informed him that in Article VIII of the preliminaries of peace with England, pains had already been taken to secure peace in religious matters "*for those subjects that return to British rule,*" but "as regards the United States of North America . . . the Comte promises himself that, *as all religions and their practices are tolerated in that country upon principle, there will be consent to the presence not only of Catholic Missionaries but also to the appointment of one of the citizens of that country as Vicar-Apostolic with episcopal character . . .*" (Italics inserted). The letter ended with the nuncio's promise to consult with "Mr. Franklin, Minister Plenipotentiary," upon this matter.

What passed at the interview between these two official personages is unknown. But on July 28, the nuncio in a note to Franklin expressed his desire that the latter consult with Congress about the installation of one of their subjects "with Vicar-Apostolic powers". The nuncio then used the significant phrase which has in it the hint of intrigue: ". . . as it might happen at times that no one could be found among the subjects of the United States, qualified to be entrusted with spiritual governance . . . it would be necessary that the Congress be pleased to consent that the choice be made among the *subjects of a foreign nation, the most friendly to the United States.*" (Italics inserted). The nuncio thus plainly indicated France.

Sometime before September 1st, 1783, when the whole correspondence was forwarded to Rome, Dr. Franklin replied by two notes which demand explanation. To be just to America's foremost diplomat, it is necessary to recall that Franklin, while at heart

thoroughly American as well as American in principle, had not kept abreast of developments in America; this largely because since 1757, with the exception in all of a little over three years, he had resided uninterruptedly in Europe. Moreover, he was now a very old and a very weary man. The chief burdens that had rested upon him during his mission in France had been financial. So now, with regard to the establishment of an American branch of the Catholic Church, it was the known financial difficulties of his compatriots that most distressed him. So great was his reluctance at all times to ask financial aid of America's generous ally, that on more than one occasion the very thought of doing so had brought on an illness that confined him to his bed. The nuncio's suggestion offered a way, as he thought, to present the matter advantageously, so he made it the theme of note one. After giving his opinion that it was "absolutely useless" to consult Congress, since it "cannot and should not intervene" Franklin urged that "the Court of Rome, in concert with the Minister of the United States *make choice of a French ecclesiastic*, who, residing in France, may regulate the spiritual affairs of Catholics in America."

Note two, which has been adroitly used by a certain Catholic historian to create the impression that it emanated from the French embassy in America, reveals such an obtuse moral sense that even age and financial worry could in no way excuse Dr. Franklin for having produced it. The burden of this note is the financial problem entailed in creating "a public establishment for the training of ecclesiastics," since in America "there is" no endowment, no fixed revenue," and no possibility of levying a tax in support of religion. Therefore he naively wonders if the French King might not consider turning over the four English Benedictine establishments in France, whose total revenue amounts to "50,000 or 60,000 livres," and whose "want of subjects makes them useless

at least" to be used as seminaries for training American priests!

Needless to say, this idea was not for an instant entertained by either the nuncio or the Cardinal Prefect of the Propaganda. It was not even communicated to the French government, because each realized "it would be highly displeasing to the pacific and generous spirit of His Most Christian Majesty." Both, however, highly approved of the French bishop and urged the matter upon the attention of the Comte de Vergennes. The latter was a too well seasoned diplomat to answer directly, though he showed the greatest desire to cooperate as far as possible in the good work proposed; but the correspondence, which continued for more than a year between the nuncio and the Cardinal Prefect, between the Comte de Vergennes and his minister in America the Chevalier de la Luzerne, does not show that there ever was any inclination on the part of

France to lend herself to the idea of the "French ecclesiastic."

The problem was solved in the meantime by the American ex-Jesuits, who, in 1784 on their own initiative, came together at an historic meeting at White Marsh in Maryland, and laid the foundation of the American Catholic Church. Their direct appeal to the Holy Father, though possibly somewhat lacking in diplomatic approach, showed at least an intelligent grasp of the American situation and a willingness to submit to the supreme authority of the head of the Church. In due course of time the Sovereign Pontiff raised one of their number to the dignity of vicar-apostolic, and later to that of bishop, so that the American Church became automatically independent of all ecclesiastical jurisdiction except that spiritual jurisdiction from which no branch of the Church is exempt.

"Clerical and Lay Editors": A Digest and Comment

By Colonel P. H. Callahan of Louisville

The reaction to my article on clerical and lay editors (FORTNIGHTLY REVIEW, XXXIV, No. 18), reminds one of what happens to a small boy who ventures to poke a stick into a hornets' nest. The hornets take it very seriously. They rush forth in swarms, buzzing and stinging with a mighty vengeance, and the venturesome chap that disturbed their cozy quarters must run for his life.

The comments on my article come from all directions, and while there is not so very much sting in them, there is plenty of buzz.

One comes from Hartford, where the esteemed clerical editor of the *Catholic Transcript* lies in wait, so to speak, for small boys, whether venturesome or not. He pitches his protest in a high key, away up on the wee note of sarcasm, which does not carry far and never sounds an echo. "The Colonel is right," he says; "The Colonel is always right." One priest editor at least was and is so powerfully im-

pressed by the Colonel's argument that he was moved to write to his Ordinary in these words: "Rt. Reverend Bishop: After reading Colonel Callahan's article in the FORTNIGHTLY REVIEW of September 15, I have been forced to conclude that he is so far right, that I am entirely wrong in laboring for your diocesan paper. The hierarchy of Slovakia and Carpatho-Russia are opposed to such a desecration of the priestly office and character. The Colonel is opposed to it. You must now be opposed to it, etc." A postscript is added, but it does not matter.

Another comes from Denver, where the distinguished clerical editor of *The Register* boasts of unique experience, in that he was a lay editor before he became a priest. He links up the Evangelists, the Fathers and Doctors of the Church with himself in a panoramic exhibit that in itself is a crushing refutation of the foolish notion that priests should not write about religion. "If we eliminated all the cler-

ical writers from the New Testament," he says, "there would be nothing left. If we eliminated the clergymen among the Fathers of the Church, where would our knowledge of theology be? Was St. Thomas wasting his time when he wrote his two *Summas*? Was he shoving a learned layman out of place? Who are writing our most widely read books of apologetics and popular theology to-day?" One is surprised that this editor overlooked mentioning the encyclicals of popes, the pastorals of bishops, and so forth; they would have knocked his straw man flatter than ever.

Another comment comes from Baltimore, where the genial and kindly clerical editor of the *Catholic Review* is always ready to take up an issue, or to make up one. He thinks "Colonel Callahan is sweeping in his suggestion. He would have us, if we have interpreted him aright, bar all priests from the Catholic editorial desks." He pointedly asks whether a lay editor can write comprehensively, concisely, and intelligently on subjects which require many years of ecclesiastical study: "Can a layman edit a magazine like the *Ecclesiastical Review*?" But, of course, such comment is beside the question, as my first article was prompted by the decree of the Balkan hierarchy which "forbids priests in their dioceses to edit newspapers" or to be permanent writers for them, and my suggestion was only to the effect that "a similar prohibition" might well be extended to other countries, including our own.

A Grand Rapids priest, the Reverend John J. McAllister, in "An Open Letter to P. H. Callahan," published in the *Catholic Vigil*, also misses the point. He, too, refers to the pen of the doctors and confessors, priests and pontiffs which won the world from barbarism and he cites *America*, the *Sacred Heart Messenger*, *Church Extension*, the *Ave Maria* (not one a newspaper!) as examples of journals with clerical editors that "the Colonel from Kentucky" would put out as "Calles and the gang are doing to-day

in Mexico." He concludes his Open Letter with this elegant apostrophe: "Colonel Callahan, permit me to tell you, you are an ass when it comes to dictating to the Church and its affairs."

The *Western American* (El Paso) reads with cleaner spectacles and writes with a more decent pen, saying: "As laymen cannot administer the sacraments, etc., Colonel Callahan argues that the priests should give their time to such work and leave the editing of newspapers to laymen paid for that kind of work. The Kentuckian says that in many dioceses the bishops are in need of more priests (and) there are quite a number of priests engaged in editing newspapers. . . . This, the Colonel contends, not only deprives the Church of the services of the men who 'have given up all for the priesthood;' it also deprives the Church of the benefit of services of educated laymen trained in newspaper work." Thus he reads "newspaper" all through. This editor notes also that "two of the newsiest and best edited Catholic weeklies coming to our table are the *Brooklyn Tablet* and the *Universe-Bulletin*, both with laymen as managing editors." Moreover, he sees that "during the last four or five years Catholic weeklies have ceased to be mere propagandists. They have become real newspapers and try to keep their readers informed on world news, and their editorials deal with the live issues of the day. Such trained newspaper men as Patrick F. Scanlan, Linus G. Wey, John A. Gallagher, and Joseph J. Quinn (all laymen) are responsible for this improvement." True, this editor thinks that every Catholic paper should have a priest on its editorial staff, as the average newspaper man may not be sufficiently grounded in the history, dogmas, and ceremonials of the Church to be sure of himself,—a very reasonable provision.

The *Catholic Sun* (Syracuse, N. Y.) edited by the Reverend William N. Dwyer, makes the sanest comment that has come to notice. "It may be

said at once," this clerical editor writes, "that wherever laymen can be found who can write the editorials of a Catholic newspaper as well as priests, they should, by all means, be given the task." He sees a difficulty, however, and it is obvious, in the scarcity of laymen with the necessary background of education in the faith for this work, and a further difficulty, which is likewise obvious, in the inability of many of our Catholic papers to provide an adequate salary for a man with a family. But, he thinks, "it ought to be an axiom among us that any work for the Church that a layman can do as well as a priest, ought to be done by the laymen."

This last is the point of the whole matter. Until we have laymen with sufficient Catholic education to man our Catholic papers, we cannot lay claim to a lay Catholic culture. Un-

til we have papers of sufficient financial stability to pay a living family wage to their editors, we shall not have a Catholic press of which 20,000,000 Catholics can feel proud. Father Dwyer reminds us that "most priests who are connected with Catholic papers are also actively engaged in parochial or professional (clerical) work and give but a small share of their time to the work of editing." This means that the editing of our Catholic papers is sometimes considered in the light of a makeshift. The editing of a Catholic paper will never have the importance it deserves until it engages the whole of a man's time. Hence Father Dwyer's first remark: "Where a layman equipped for the work can be found, he should be put on the job," is the sum and substance of all that has been said by me on the subject.

Duns Scotus as the Champion of Tradition against the Innovations of St. Thomas

Fr. Jansen begins his article in the *Stimmen der Zeit* on Duns Scotus (cfr. F. R., xxxiv, 21, pp. 427 sq.) by admitting that there are some apparently good reasons for the objections raised against Scotism. In spite of the subtle arguments in favor of the much-discussed *distinctio formalis*, perhaps most scholars outside of the Franciscan school reject it, especially in its manifold applications to the divine attributes and notions. Besides, it can not be denied that the Scotistic doctrine shows a tendency to the undue objectivation of purely mental concepts and distinctions. The famous *forma haecceitatis* offers a classical example of this.

These peculiarities may and should be criticised, but they are not the whole Scotistic system.

That in spite of the Scholastic trend of Scotism and its fundamental accord with Thomism, many deviations are found in particular questions, and not only in questions of minor importance, is an undeniable fact. Thus Scotus,

in opposition to St. Thomas, attributes to *materia prima* a real (entitative) act, independent of the form; he asserts a plurality of forms in one and the same natural being, especially in man; he denies the real distinction between actual essence and actual existence, and, besides, teaches an immediate knowledge of the individual and emphasizes far more strongly than St. Thomas the freedom of the human will.

A well-known example is characteristic of the two philosophers. St. Thomas considers the moral arguments for the immortality of the soul to be strictly demonstrative and scientifically certain, and consequently holds this proposition as a sure truth of reason, whereas Scotus, while acknowledging the great probability of the arguments advanced for the immortality of the soul, denies their strictly demonstrative force because they are purely moral arguments and, consequently, refers to this truth as

one established with undeniable certainty only by Revelation.

He who has bound himself without investigation to every opinion espoused by St. Thomas, quite naturally will not have an open mind for the Scotistic objections. Others, on the other hand, will see in many of the Scotistic propositions, such as the actuality of matter, a plurality of forms in the same being, the self-determination of the will, etc., an enrichment of philosophy. At all events every one who has studied history and the psychology of the human judgment, with its tendency to partisanship and intolerance and the danger of becoming torpid and narrow, will rejoice that Scotism arose beside Thomism, as Platonism or Augustinianism had arisen beside Aristotelianism. Fr. Longpré gives a solid basis to his speculative and historical-critical argumentation by investigating, in the first chapter of his book, the genuineness of the various writings attributed to Duns Scotus. This was a necessary precaution on account of the prevailing uncertainty and openly expressed doubts regarding these works; on the other hand, it was a master-stroke, as it silenced those opponents who appealed to works that were not authentic.

The *De Primo Principio*, the *Quaestiones in Metaphysicam*, the *Opus Oxoniense*, and the *Reportata Parisiensia* are undoubtedly genuine; also the questions about the universals. But the authenticity of no other work ascribed to Scotus can be proved with certainty. The *De Rerum Principio* and the *Theoremata*, upon which the accusers of Scotus chiefly rely, are certainly not genuine.

Fr. Longpré shows how deeply the teaching of Duns Scotus is rooted in the Scholastic tradition of the preceding period and how closely the Subtle Doctor is related to St. Bonaventure and the latter's disciples. Until recently Scotus was generally looked upon as an audacious innovator, but now we behold him faithfully adhering to the older Scholastic ideas and frequently appealing to his predeces-

sors. Fr. Longpré proves this important point at length with regard to the famous *distincto formalis*, which has been regarded by all non-Franciscan writers up to the present time as the original production of the Subtle Doctor. Long before Duns Scotus, St. Bonaventure had applied the formal distinction to God and perhaps also to the relation between the faculties of the soul and its substance. Matthew of Aquasparta continued its application in the spirit of St. Bonaventure, as did also William of Ware, the immediate predecessor of Scotus. Alexander of Alexandria, Cardinal and General of the Franciscan Order, treats of this subject with such dialectic skill, speculative depth, and profundity of thought that he actually surpasses Scotus.

The chief reason why this distorted picture of Scotus remained so long in the minds of the Neo-Scholastics is the unfair application of modern ideas to conditions existing in the thirteenth century. We are accustomed to consider Thomism and Aristotelianism as the predominant opinion, and the one favored by the Church. Fr. Longpré shows how the Thomists always complained of Scotus' criticism of St. Thomas, as if Scotus were a disturber of the peace and a persecutor. But the real condition of things at the time of St. Thomas and in the preceding and following period was quite different. Augustinianism had been in peaceful possession for many centuries. It governed the opinions of the Franciscans not only of the older school of St. Bonaventure, but also of the younger school headed by Scotus, which in many points approached Aristotelianism. This was also the tendency of the Dominicans up to Albert the Great, and of many, if not most, of the secular clergy, especially Henry of Ghent. St. Thomas was the real innovator. He it was who in nearly all disputed philosophical questions preferred Aristotle to St. Augustine, and even in his dialectic elaboration of theological doctrines conceded a telling influence to Aristotle. The condemna-

tion issued by Bishop Tempier of Paris on the third anniversary of the death of St. Thomas (March 7, 1277) and that uttered by the Dominican Archbishop Kilwardby were partly directed against St. Thomas. The contemporary biographer of St. Thomas, William of Tocco, speaks with great emphasis of the novelty of the teaching method employed by the Saint. How the Church through her theologians looked upon this preference for pagan philosophy is shown, *inter alia*, by the fact that, according to a manuscript preserved in the city library of Assisi, seventy years after the death of St. Thomas, three teachers of the University of Paris were induced by the ecclesiastical authority to withdraw their thesis concerning a single form in man. Any one who compares the writings of the Augustinians (*e. g.*, Matthew of Aquasparta and other Franciscans) with those of the Aristotelians will understand the complaints of Pecham and Olivi that the theologians had neglected the Church

Fathers and gave preference to pagan and Arabic philosophers. When, therefore, Scotus attacked many of the propositions defended by the Aristotelians including St. Thomas, he was in reality merely taking up the cudgels for the old tradition.

Fr. Longpré shows convincingly that Scotus in acting as he did, merely continued the traditions of his own Order. For the General Chapter held at Paris 1292 had decreed: "*Nullus etiam frater audeat aliquam opinionem corruptam, non sanam, vel ab Episcopo et Magistris Parisiensibus communitè reprobata scienter asserere vel etiam approbare publice vel occulte.*" This decree spelled the condemnation of certain theses of Aristotle and Averroes. Ten years earlier the General Chapter of Strasbourg had ordered that the *Summa Fratris Thomae* should not be read "*nisi cum declarationibus Fratris Guilelmi de Mara,*" whose *Correctorium Fratris Thomae*, published in 1278 was directed against the *Summa Theologica*.

The Franciscan Educational Conference

The arrival of the *Report of the Ninth Annual Meeting of the Franciscan Educational Conference*, held at Athol Springs, N. Y., July 1-3, 1927, reminds us that we have inadvertently neglected to notice the *Report of the Eighth Annual Meeting*, which reached us a year ago. The eighth annual meeting of the conference in its papers and discussions dealt with the asceticism and mysticism of St. Francis of Assisi. Fr. Antony Linneweber's excellent keynote essay on this subject has already, we believe, been reprinted in pamphlet form. Other noteworthy papers read at the 1926 meeting were: "The Spiritual Life according to Franciscan Masters," by Fr. Edmund Krautkraemer, O. M. Cap.; "Mental Prayer after the Franciscan Masters," by Fr. Richard Brunner, O. M. Cap.; "The Franciscan Retreat," by Fr. Bede Hess, O. F. M.; "Outlines for a Progressive Course in Ascetical Theology," by Fr. Raphael

M. Huber, O. M. C.; "The Director of Souls," by Fr. Cyril Piontek, O. F. M.; "A Bibliography of Franciscan Ascetical Writers," by Fr. Victor Mills, O. F. M. The report of the Committee on Resolutions contains an interesting notice on the new Feast of Christ the King, which, it says, is "a Franciscan feast," since "it was the Subtle Doctor [Duns Scotus] who ventured to assert that Christ would have become man even if man had not sinned, contending that if man had not sinned, Christ would have come as the King in triumph."

The 1927 meeting of the F. E. C. dealt with Franciscan preaching. Papers were contributed on various aspects of this subject by Fr. Antony Linneweber, O. F. M. (How St. Francis Won the Heart of the World), Fr. Victor Mills, O. F. M. (Preaching—an Opus Franciscanum), Fr. Victorine Hoffman, O. F. M. (Franciscan Preaching in the Past), Fr. Fulgence

Meyer, O. F. M. (*The Course of Homiletics in Our Curriculum*), Fr. Bede Hess, O. M. C. (*The Franciscan Mission*), and Fr. Anscar Zawart, O. M. Cap. (*The History of Franciscan Preaching and of Franciscan Preachers, 1209-1927*).

The discussions of the various papers are almost as interesting as the papers themselves. One finds curious and informative notes on well nigh every page of this stout volume (596 pp. 8 vo). To mention but one, on pp. 173 sq., Fr. Anscar points out that the current definition of "Kapuzinerpredigt" or "Kapuzinade" are very unsatisfactory. These terms do not, nor are they meant to, characterize the Capuchins' form or method of preaching, but they originated with the poet Schiller. The sermon of the Capuchin monk in sc. VII of "Wallenstein's Lager" is copied verbatim from the writings of Abraham à Sancta Clara, and since Schiller's time the "Kapuzinerpredigt" has attained a peculiar place both in German literature and in homiletics. It is characterized by fearlessness, non-respect of those in high places, and a bold uncovering of moral faults, at the same

time catering to the masses, eschewing deep theological problems and indulging in coarse language. It is Abraham à Sancta Clara at his best. But it is *not* typical of the Capuchin Order as a whole.

Fr. Anscar's "History of Franciscan Preaching and of Franciscan Preachers" (pp. 242-587) is a valuable monograph, which deserves to be reprinted in book form. It recalls the fact that preaching is the first and most ancient form of the Franciscan apostolate and, with all due appreciation of the pioneer work of the Order in this country, "the time has come to hark back to the traditional activities of the sons of St. Francis as exemplified in the medieval apostolate of preaching, writing, and teaching." (Report of the Committee on Resolutions, No. 7.)

Both reports are well printed and the Secretary of the Conference, Fr. Felix M. Kirsch, O. M. Cap., has made their rich contents easily accessible to students by preparing exhaustive indices. Copies of these Reports can be had from his office, Capuchin College, Brookland, Washington, D. C.

Practical Boyology

By the Rev. Augustine Bomholt, Dubuque, Iowa

We learn from the *Chicago Tribune* (Sept. 22) that a number of judges of the city courts, together with the Chief of Police, have inaugurated a Big Brother Bureau for the purpose of securing employment for boys between the ages of 14 and 20. A branch bureau will be established in every police station in the city, with a clearing house in the first precinct. A monthly prize of \$100 will be awarded to the two policemen who succeed in placing the greatest number of unemployed boys.

In the September 26th issue of the same paper we see that Mr. D. F. Kelly, president of "The Fair" department store, addressing a Holy Name meeting, said that "if Catholic clergymen obtained work for boys on the street corners, there would not be

the stigma that might result should the work be provided by the new police employment bureaus." Quite correct. But really it matters not who renders this practical social service, so long as it is successfully performed. Idleness is undoubtedly one of the contributory causes of juvenile delinquency. The boy's mind is never idle, and when it is not occupied with something useful, will turn to something useless and possibly bad. In every school we find boys of 14 and older who are there not by choice, but by compulsion; they resist every effort of the teacher and waste their time and that of their fellow-students. Would it not be much better to find work for these lads and give them a chance of making good?

Years ago the writer had a private employment bureau of his own and

helped many a boy whom he knew to be in school against his inclination to secure a good position. Nearly all of those so assisted made good use of the opportunity. One of them, minus a high school education, now is chief clerk in a railroad office; another became a butcher and now has a shop of his own, and so forth.

It is a pity to see how, thanks to child labor laws in a number of States, boys of 15—18 years are loafing day after day, hanging around street corners and frequenting questionable places, where perhaps the foundation of a criminal career is laid. They need money to "have a good time," and unless they can get it lawfully, they engage in criminal practices.

It used to be the slogan: "Turn the boy's energy into the proper channel to keep him out of mischief!" Well, work is certainly a proper channel, beneficial for body and soul. A reasonable amount of work will also give the boy a chance to rid himself of his superfluous energy, because after a good day's work,—proportionate, of course, to age and physical ability,—the ordinary boy will go home and stay home for the simple reason that he is tired and next day's work will not permit him to remain on the streets till midnight. The child labor laws enforced in some of our States, forbidding the employment of boys up to their 17th and 18th year, are unfair and disastrous in their results. Their adoption as a federal statute would have been nothing short of a national calamity, in my opinion.

We hope the Chicago plan adverted to in the beginning of this article will result in the reclamation of many boys in the big metropolis, and if the Catholic clergy can aid the police in carrying it out, so much the better.

Two Photographs of the "Little Flower"

Apropos of the article "The True St. Teresa of Lisieux" (F. R., XXXIV, 19, p. 398) Rev. Fr. Athanasius, O. S. B., of Conception Abbey, calls our attention to a note by Fr.

Willibrord Verkade, O. S. B., the well-known artist and convert, in the *Benediktinische Monatschrift*, Beuron, Sept., 1927, p. 400. Fr. Verkade admits the unsatisfactory character of the popular representation of St. Teresa, as a very young girl, holding a crucifix covered with roses. Having been commissioned to paint a picture of the "Little Flower," he made a search for authentic photographs, and found two of them. One was taken in June, 1897, and shows Teresa kneeling in the convent garden holding a representation of the Infant Jesus and the Holy Face in her hand. The other was taken when she was a novice.

The *Monatschrift* reproduces both of these photographs and Fr. Verkade in his comment on them notes the difference in facial expression between the two. On the earlier photograph Teresa looks determined and full of courage with a smile betraying great will power. On the other, taken not long before her death, Teresa has a mild look. Her nose looks smaller, her back taller, and the shadow thrown by her somewhat protruding upper lip upon her lower lip is less marked. "On this picture Teresa is no longer a sweet and pretty child, but a mature woman, who has lived through many years in a comparatively short space of time." Fr. Verkade adds: "I wish this picture would become more widely known, lest the Little Flower some day share the fate of St. Aloysius, who was the true type of a man, but was for centuries misrepresented in word and image, until of late some young men's organizations refused to accept him for a patron on the ground that he was altogether too sweet and goody-goody, and did not engage in sport."

We regret that Fr. Verkade has not illustrated his interesting article with a reproduction of the painting which he himself has made as a result of his study of these authentic photographs of St. Teresa.

An English schoolboy rendered "Pax in bello," as "Freedom from indigestion."

Our Neglected Italians

The Milwaukee *Catholic Citizen* (Vol. LVII, No. 48) once again reiterates its plea for the neglected Italian Catholics of our big cities, thousands of whom have lost and are losing the faith because there is no one to look after them. Before interesting ourselves in the pagans of China and other far-off countries, says our contemporary, we should first help the Italians who have made their home in the United States, and proposes the following means to this worthy end:

1) The annual collection for the Negro and Indian missions to be termed the annual collection for the Italian, Negro, and Indian missions, and a third of the amount collected to go to the Italian missions.

2) Parochial schools for Italian children. They who need it most should be provided for, with the same zeal that Christian education and even higher Christian education is provided for American Catholics.

3) An Italian bishop designated for the Italians in America, much as a Ukrainian bishop has been designated for the Ukrainians of America.

Whether these suggestions are feasible we do not know; they have the advantage of emanating from a man who has probably given more thought and attention to the problem of the neglected Italians than any other living person, lay or ecclesiastic,—Mr. Humphrey J. Desmond, editor of the *Catholic Citizen*, and should therefore be received and discussed with respect.

Of course, the foreign missions should by no means be neglected while we are trying to devise ways and means for saving the faith of our Italian fellow-Americans. Charity begins at home, it is true, but it embraces all mankind.

When our resources are at an end, and we no longer know what to do or whither to turn, the wisest and most wholesome step to take is to go to bed and sleep peacefully in the Lord, trusting that when we awake, the winds will be still and the sea calm.

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Dr. Krebs is a master of dogmatic theology, who knows how to combine profundity of thought with a clear and impressive style. The book is admirably adapted for meditation.

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Leakage in the Order of the Knights of Columbus

Membership in the Order of the Knights of Columbus is falling off rapidly, and some of the papers friendly to that organization are discussing ways and means for stopping the "leakage." Some say: "Infuse pep into the local councils, plan a programme of social activity that will interest and amuse the council members." It is with this end in view, we presume, that those two old fogies, Goldstein and Collins, have again been hired to make the council halls ring with denunciations of Socialism, Bolshevism, and all radical movements, in utter oblivion of the fact that we need a radical movement to stir up the self-styled "knights" and interest them in the cause of true social reform and effective Catholic action.

The *Catholic Advance*, "official organ of the Diocese of Wichita," thinks (Vol. XLVIII, No. 5) that the principal drawback of the Order and the main cause of its decay is the fact that the constitutional provisions regarding the practical Catholicity of applicants are not properly enforced. "There are hundreds of Knights of Columbus," says that paper, "who fail to live up to the standard imprinted on the pages of the book of the great Order. And that is what is weakening the Order. Founded on that strength that comes as a result of the individual members living a practical Catholic life, the Order is bound to weaken once it becomes lax in the religious requirements of its members and applicants. All this is said by way of constructive criticism. We are for a knighthood strong and prosperous, for a Catholic knighthood that will be an undying credit to the Church in America. Such a knighthood is impossible unless the laws, rules and regulations incorporated in the Order's great charter—and which have been the means of the order's rise to power and influence—are enforced strictly."

What the official organ of the diocese of Wichita here partly points out and partly intimates is a notorious

fact, known all over the country, namely, that many members of the Order of the Knights of Columbus are not practicing Catholics, and that the Flaherty administration neglected its duty in enforcing the Constitution of the Order in regard to admitting and retaining only practical Catholics as members. His Holiness Pope Pius XI would no doubt be disagreeably surprised if he were informed of the real condition of affairs in the Order of the Knights of Columbus, as exposed by the official organ of the bishop of Wichita.

Vagaries of the Evolution Theory

Sir Arthur Keith's presidential address at this year's annual meeting of the British Association for the Advancement of Science has been widely commented upon, not so much for any scholarly worth it might possess, as for the assurance with which it proposes the evolution hypothesis, or rather Darwinism, as an absolute fact of science.

From the Catholic point of view some noteworthy answers have appeared. The one in the *Catholic Gazette* (England) for October, 1927, will be found particularly useful.

Keith quotes with full approval the words of Professor G. Elliot Smith on the difference between man and monkey. The latter says: "The only distinctive feature of the human brain is a quantitative one. The difference is only quantitative, but its importance cannot be exaggerated. In the anthropoid brain are to be recognized all those parts which have become so enormous in the human brain. It is the expansion of just those parts which has given man his powers of feeling, understanding, acting, speaking and learning."

But the statements made with such aplomb by these two writers are not at all accepted by others who have written on the difference between man and beast. In a book entitled *The Glands Regulating Personality*, Louis Berman, M. D., asserts that the adrenals, two glands of internal secre-

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tion astride the kidneys, are the factors that determine the difference between man and brute. He says: "The human brain probably owes its superiority over the animal brain to the adrenal cortex, in development anyhow. The growth of the brain cells, their number and complexity is thus controlled by the adrenal cortex" (page 72).

Both opinions as to the cause of the ultimate difference between man and monkey are put forth with an air of finality. Berman, of course, is careful and introduces that favorite word which is found in so many paragraphs in recent scientific works,—“probably.” Still the whole chapter from which the short sentence is taken, is written with the assurance that characterizes unfortunately so much “scientific” writing to-day.

But, as a matter of fact, human beings with very large brains have been low in intellectual capacity, and persons whose whole life was beset by “adrenal disorders” have achieved splendid work for society. It seems the vagaries that entice the mind after it once has left the path of truth and logic are without number.

A. M.

What you attain by chance you soon tire of; what you gain by work you appreciate.

An Urgently Needed Reform

In a recent number of *Harper's Magazine*, a lawyer cries out against the usurpations of the judges in the use of the “contempt of court” prerogative. By invoking this right on the bench, and by going beyond its legal prescription and intention, the judges succeed in constituting themselves not only judge, but jury, attorney, and utter and inviolate potentate, not only within the court room but in the speech and conduct of citizens in their daily life. This lawyer cites most amazing examples of this usurpation, and shows how the practice is not only robbing citizens of their constitutional rights, but inciting to lawlessness.

In the October number of the same magazine Mr. Oswald Garrison Villard, editor of the *Nation*, lodges against the police of New York and other American cities an indictment that must set the nerves of every reader a-tingle. He details, with names and verifiable data, the most outrageous excesses by the police in the use of the illegal and inhuman torture called “third degree.” Though Mr. Villard does not say so, we believe these malignant practices on the part of the police can be traced to the confirmed delinquencies of the courts, and a reform is urgently needed.

California is the only State in the Union that taxes parochial schools.

Notes and Gleanings

Orate Fratres, published by the monks of St. John's Abbey, Collegeville, Minn., concluded its first volume with the October number. This excellent liturgical magazine (13 issues a year) has in its short career made the liturgical movement in America a fact. The movement has "evidently come to stay and grow. It has given many persons an inspiration in their spiritual life that will produce increasing fruits in their souls in time to come. It has entered into much of the seminary life, into many schools and parishes. Its increasing influence in Catholic life is now taken for granted, and it has many interested adherents in all ranks of the faithful." For all this we have to thank mainly *Orate Fratres*. There is no more effective way of promoting the liturgical movement than by subscribing, and inducing others to subscribe to *Orate Fratres*. The office of publication is at 80 E. Third Str., St. Paul, Minn.

The F. R. is obliged to the Rev. B. J. Schuette, one of its oldest and most valued subscribers, for a copy of the *Souvenir of the Dedication of SS. Peter and Paul Church, Naperville, Ill.*, of which he is the pastor. The souvenir, unlike most publications of the kind, consists to a large extent of illustrations, showing the first church at Naperville, the second church before and after the fire of June 4, 1922, the new church erected by Fr. Schuette, the parish school, photos of the former and the present pastor, his assistants, etc. The fire of 1922 was a mysterious one, and its origin has never been cleared up. The new church is a handsome Gothic edifice that is a credit to both pastor and flock.

The pretended conversion of Jean Genbach, who, with his publisher, M. Meslin, on Aug. 13th publicly burned his book *Satan à Paris* before the Cathedral of Notre Dame, does not impress the editor of *La Revue Internationale des Sociétés Secrètes* favorably.

He asks M. Genbach to prove by deeds that he is sorry for the scandal he has given and to make an earnest attempt to repair the damage he has caused. Genbach, according to the *Revue*, is a Jew, who was educated through the charity of the Bishop of Langres, but as a seminarian was found to have a mistress and promptly expelled from the seminary. That not the entire remainder of the edition of *Satan à Paris* was destroyed is evident from the fact that the *Bibliographie de la France*, a well-known literary review, of Sept. 9th, p. 3729, advertised the book and offered copies of it for sale at a discount of 45 per cent. The auto-da-fe of Aug. 13th manifestly was a bluff.

The charge that Mexico is "Bolshevist," we are opportunely reminded by the *Catholic Citizen*, was set afloat by the oil interests in the process of their controversy with the Calles administration, and has never been proved. We must not lose sight of the fact that all progressive movements have encountered the taunt of Socialism, or its later variants, Communism and Bolshevism, and that no matter how well-founded or how carefully considered any social movement may be, it will always be denounced as "radical" and "subversive" by the *beati possidentes*. Catholics should be the last to be misled on this point, though unfortunately they too often permit themselves to be lined up in defense of wealth and oppression when they should stand in the front rank of social reformers.

According to the *Catholic Citizen*, the late Bishop Muldoon was chairman of the committee which issued what was known as the Bishops' Reconstruction Programme, dealing with industrial conditions after the war, an up-to-date interpretation of Pope Leo XIII's encyclical on the Condition of Labor. But the real credit for the document belongs not to Bishop Muldoon, but to the Rev. Dr. John A. Ryan, of the Catholic University of America, who wrote it, though Bishop Muldoon shares in that credit to some extent be-

cause he assumed public responsibility for what not a few wealthy and hyper-conservative Catholics regarded as a very "radical" pronouncement. For the rest, the Bishops' Programme, so-called, has had very little influence outside of the press sheets of the N. C. W. C. Social Action Department, which are largely ignored even by the Catholic press.

One of these days, America will hear of a young Spanish Jesuit, Father Almeida, who has solved a problem which baffled even Edison, viz., the production of an electrical accumulator which will be at once of considerable capacity and yet not heavy and cumbersome. The storage battery which Father Almeida has invented has ten times the capacity of any other of the same weight, and is now in process of manufacture by an International Company. When this new invention comes into use it will revolutionize transportation on land and water and in the air. Those interested in the Almeida Accumulator, as it is called, will find a very interesting article on the subject in the current number of the Irish quarterly, *Studies*.

In a letter to the *Catholic Gazette* (Vol. X, No. 10) Father Cuthbert Lattey, S. J., general editor of the Westminster Version of the Sacred Scriptures, makes the welcome announcement that the Gospel of St. Matthew will be out next year and that of St. John the year after, leaving only St. Luke's Gospel and the Acts to complete the New Testament. After that the editors will tackle the Old Testament. It is a great and necessary work, this new English version of the Sacred Scriptures, and we hope and pray that it will be completed soon.

The San Francisco *Monitor* (Vol. LXIX, No. 21) says in the course of a well-reasoned editorial on "The Problem of the Catholic Press": "The American hates, as no other people hates, an adverse fact. Your Englishman may criticize the English, as Ches-

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- Garesché, Edw. F. (S. J.). *Sodalities for Nurses*. Milwaukee, 1926. \$1.
- Hockenmaier, F. (O. F. M.). *Der beichtende Christ. Ein Seelenberater und Führer durch Gewissenszweifel und Schwierigkeiten des christl. Lebens. Jubiläumsausgabe*. Steyl, 1922. \$1.
- McGuire, C. E. *Italy's International Economic Position*. N. Y., 1926. \$1.
- Laplace, L. *Immolation. Life of Mother Mary of Jesus (Marie Deluil-Martiny)*. Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Sister Benigna Consolata Ferrero, *Religious of the Visitation of Como, Italy, 1885-1916*. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Brevis Collectio ex Rituali Romano ad Parochorum Commodum*. Turin, 1926. \$1. (vest-pocket format).
- Van der Donckt, C. *Christian Motherhood and Education*. Adapted mainly from French authorities. N. Y., 1926. \$1.50.
- Gratry, A. *Die Quellen. Ratschläge für die Ausbildung des Geistes*. Neue Uebersetzung von Dr. E. Scheller. Cologne, 1925. 75 cts.
- Excerpta ex Rituali Romano pro Administratione Sacramentorum ad Usum Missionariorum in Septentrionalis Americae Provinciis*. Ed. 18. N. Y., 1927. \$1.50.
- Coyle, J. B. (C. SS. R.). *Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus*. Vol. II, Part II: *Easter to Ascension*. Dublin, 1927. \$1.
- Day, H. C. (S. J.). *The Love Story of the Little Flower*. London, 1927. 75 cts.
- Fillion, L. Cl. (S. S.). *The Study of the Bible*. Tr. by J. C. Reville, S. J. N. Y., 1926. \$2.
- Carmel: Its History, Spirit, and Saints*. Compiled from Approved Sources. N. Y., 1927. \$2.
- Ambrosius à S. Theresia, Ord. Carm. *Des hl. Johannes vom Kreuz Aufstieg zum Berge Karmel*. Munich, 1927. \$1.50.
- Pallen, C. B. *As Man to Man. Adventures of a Commuter*. N. Y., 1927. \$2.
- Malfatti, H. *Menschenseele und Okkultismus. Eine biologische Studie*. Hildesheim, 1926. \$1.50.
- Bessler, W. (O. S. B.). *Der frohe Prediger. Ein führender Freund unsrer Predigerjugend*. Freiburg, 1927. \$1.
- Cooper, J. M. *Religious Outlines for Colleges*. Course II; *The Motives and Means of Catholic Life*. Washington, 1926. 75 cts.

THE FORTNIGHTLY REVIEW

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terton does with much glee. If the American criticizes the American, especially of his own ecclesiastical or secret society affiliations, your American sees red. This is the reason why unemployment facts, sickness, disease, death, are so well covered up; why American Catholics refuse to look at the fact that losses to the faith here are appalling."

Whatever leaders outside the Church may think and claim, we know only too well that the foundation of all true character is not in games and sports and recreational activities, but in religion and morality. Boyology can mean only one thing for us: a close wholehearted co-operation between priest and layman in looking after the welfare of the growing generation.—*The Evangelist*, Albany, N. Y., Vol. II, No. 32.

The *Antonianum*, in its Nos. 3 and 4, prints an interesting article "De Conceptu Moralitatis" by our esteemed friend and occasional contributor Fr. Claude Mindorff, O. F. M., formerly of Cincinnati, now a professor in the Collegium S. Antonii de Urbe. In No. 4, Fr. Bertrand Kurtseid, O. F. M. (whose classic monograph on the history of the Seal of Confession will appear in English within a few weeks) reviews a canonical treatise on assistant pastors (*Die Anstellung der Hilfspriester*, by Dominikus Lindner; Jos. Kösel & Fr. Pustet). The institution of assistant pastors seems to date back to the fifth century, but became widely spread only after the ninth. Originally the assistants were appointed by the respective pastors, but about the middle of the seventeenth century the bishops began to take a hand in the matter, especially in Germany, where priests were scarce during and after the Thirty Years' War. Fr. Lindner thinks that the present practice, while opposed to the letter, is in perfect harmony with the spirit of the Tridentine Council especially since it has been "canonized" by the new Code.

Current Literature

—Fr. Joseph E. Grady invites "helpful suggestions" for his *Syllabus of a Course in Ecclesiastical History for Secondary Schools* (Rochester, N. Y.; copyright by the author). It is difficult to pass judgment on such a work, which by its very nature depends so much on actual use and offers so many points of attack. The author has evidently given much thought to the arrangement of his matter and is to be complimented on his effort to offer more than a mere chronological list of topics. It seems, however, that he supposes in his students a knowledge of the main facts of church history, for otherwise his omissions are too serious to be passed by. Thus, *e. g.*, under the caption "Conflict between Popes and Emperors" (*sic!*), he does not say a word about Alexander III and Barbarossa, Gregory IX and Frederick II, Boniface VIII and Philip IV, nor, to take a later period, has he a single sentence on the 17th and 18th centuries (30 Years' War, Gallicanism, etc.). These omissions were probably intended, since the author entitled his course, "Syllabus of a Course in Ecclesiastical History for Secondary Schools," still we are of opinion that many teachers will take exception to his treatment of the post-Reformation period, since he discards the historical order and substitutes for it several general topics covering the whole Christian Era, *viz.*, Separation of Church and State, The Church as Mother of Parliamentarism, The Church and Education. These general topics are immediately followed by two chapters on the events of 1914-1927. Abstracting from the question whether any true history of these events can at present be written, we are afraid that the patriotism of the author has encroached a little too much upon his scholarship. Considering the purpose and the limitations of his Syllabus, the author has added a list of books which is rich and comprehensive, though it should have been more critically compiled.

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—Father Frederick A. Reuter has added to his other useful sermon books another, entitled *Bible Study Sermonettes for the Children's Mass for the Sundays of the Ecclesiastical Year*. These sermons have the double merit of brevity and simplicity and will be welcomed by busy priests who have to preach to children. (Joseph F. Wagner, Inc.)

—*Along the Mission Trail*, Vol. IV, In China; Vol. V, In Japan. By Bruno Hagspiel, S. V. D. (Mission Press, S. V. D., Techny, Ill.) are two breezy, up-to-date, and at the same time, edifying and instructive records of travel, and of Catholic missionary activity, by a member of one of the latest communities to enter the missionary field. The traveler and author is the V. Rev. Bruno Hagspiel, S. V. D., rector of St. Mary's Mission House at Techny, Ill., known all over the country for his activity in Catholic missionary work. We have had a flood of books and magazine articles on China and Japan during the past half a century. The reader interested in the Orient would not make a mistake if he were to pass by most of these books and secure Fr. Hagspiel's five volumes of "travelogues." We suggest that the religious communities in charge of parochial and high schools secure a dozen sets of these splendid

volumes and offer them as prizes or as rewards for scholarship in any branch of the curriculum. They would never regret having done this. Perhaps a latent vocation might thus be quickened into life. For the illustrations we have no better word than that overworked term "superb." And the price is astonishingly low.—A. M.

—*A Little Book on Christian Charity*, by the Rev. Dr. Engelbert Krebs, translated by Miss Isabel Garahan, is a series of essays showing the supernatural source, development, and value of charity in the light of dogmatic theology, especially as an antidote against the cold materialism that rules the modern world. The author is a profound theologian and his book is not exactly easy reading, but it will repay the labor of those who will peruse it with close attention. (B. Herder Book Co.)

—*The Ways of Courage* is a collection of essays written in Mr. Humphrey J. Desmond's happiest vein. He shows that the real basis of happiness is not in contentment nor in benevolence, but in courage, which is "the supreme quality of character. . . . Only the hopeful attitude and the brave spirit can carry us merrily through the inevitable troubles of life." While one may not agree with all the opinions

expressed by the author, his book makes pleasant reading and constitutes a dose of wholesome optimism. (B. Herder Book Co.)

—Vol. II of Fr. A. M. Micheletti's *Epitome Theologiae Pastoralis* is subtitled "De Magisterio Pastoralis" and in its first part deals "De Scandalis Eradicandis deque Pace Christi in Regno Christi Instauranda." The author has a cut-and-dried schematic way of dealing with the various aspects of his subject, which will hardly appeal to the American clergy. His remarks on women's fashions and his references to Old Testament precepts and usages are not always happy. (Turin: Marietti).

—"Henry the Second" a pamphlet by the Rev. M. Bodkin, S. J., does not belong, as its title might suggest, to the historical section of the C. T. S. publications, but to the fiction series. It is a tale of schoolboy life in which football figures prominently. The sorrows of a boy misunderstood by a master form the basis of the story.

New Books Received

Little Nellie of the Holy God. The Little Violet of the Blessed Sacrament. By Winfrid Herbst, S. D. S. vi & 68 pp. 16mo. St. Nazianz, Wis.: Society of the Divine Saviour. \$1.10, postpaid.

Kilima-njaro: An East African Vicariate. By the Rt. Rev. H. A. Gogarty, C. S. Sp., Vicar-Apostolic. 137 pp. 16mo. Illustrated. New York: The Society for the Propagation of the Faith, 109 E. 33rd Str. \$1.

Catholic Missions in Figures and Symbols. Based on the Vatican Missionary Exhibit. By Dr. Robert Streit, O. M. I. xii & 172 pp. 8vo. Illustrated. Society for the Propagation of the Faith. \$1.25.

The Evolutionary Problem As It Is To-Day. By Sir Bertram C. A. Windle. v & 66 pp. 12mo. Joseph F. Wagner, Inc. \$1 net.

The Holy Sacrifice of the Mass. [A Collection of Liturgical Mass Prayers]. 32 pp. 3½x6 in. O'Fallon, Mo.: Pax Press.

Report of the Ninth Annual Meeting of the Franciscan Educational Conference, Athol Springs, N. Y., July 1st, 2nd, 3rd, 1927. 596 pp. 8vo. Published by the Conference. Office of the Secretary: Capuchin College, Brookland, Washington, D. C.

Tokens. (Poems) by Father Jerome, O. S. B. Unpaginated. Cedar Rapids, Ia.: The Torch Press.

The Man of God. Catholic Prayers and Devotions for Men. By Rev. Charles J.

Callan, O. P., and Rev. John A. McHugh, O. P. 241 pp. vest-pocket format. P. J. Kenedy & Sons. \$1 and up.

The Friars Minor in the United States. With a Brief History of the Orders of St. Francis in General. 365 pp. 4to. Illustrated. Published at 1434 W. 51st Str., Chicago, Ill.

Souvenir of the Dedication of SS. Peter and Paul Church, Naperville, Ill., by H. E. Cardinal George Mundelein, Sunday, Sept. 25, 1927. 50 pp. 8vo. Illustrated. (Wrapper).



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 From the glare of the honking cars.
 I have come home to hear you
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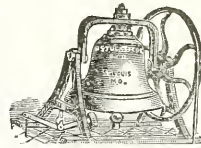
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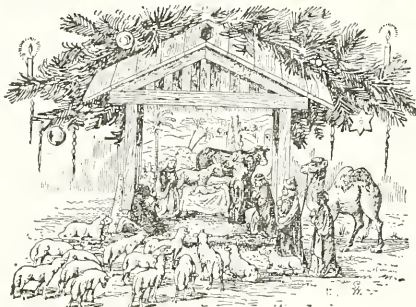
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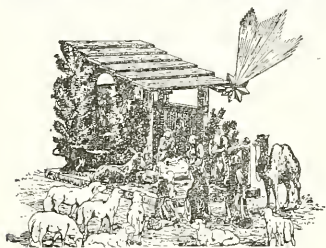


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The Fortnightly Review

VOL. XXXIV, No. 23

ST. LOUIS, MISSOURI

December 1, 1927

What Hope of Saving the Nation?

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

The present condition of civic affairs should give pause to all who have the nation's welfare at heart. The founders of our Republic stood stoutly for man's God-given rights, and they entrusted the life and prosperity of the young country to the divine principles of Christianity. Man, they held, was endowed by his Creator with certain inalienable rights, and civil government is for the protection of these. We have lost the spirit of our forbears, and with it a correct knowledge of man's dignity and God's claims on human society.

The trend of our federal government in these times is to ignore state and individual rights, to assume full charge of our soul and body, and by legal enactments to lash us into submission to its arbitrary demands. In wealth and resources we are beyond compare, but these blessings cannot hide the fact that we are hastening towards moral bankruptcy. The appalling number of divorces and crimes of violence, the onrush of vice, the laxity of our laws, make us a spectacle to the whole civilized world. We prate about world democracy and restrict Americans in their natural rights. We cross seas to succor foreign nations, while the ship of state is foundering in our own waters. A moral poison is corrupting the body politic, and the nation is sorely in need of a salutary remedy.

The cause of this sad condition of affairs is not far to seek. The training of a generation can sway a nation's destiny. Our public school system is divorced from all divine religion and all morality resting on a supernatural basis. For more than two generations our children have been subjected to this godless training, and its pernicious effects now bulk large on every side. In

a negative way our lower schools have made against human responsibility, morality, religion, belief in a life beyond, while the higher seats of learning have openly denied the existence of God, thus wrecking the foundations of all lofty ideals, of everything holy and sacred. According to their own testimony, 75 per cent of the scientists in our secular colleges are atheists. Within the last two years a society for the propagation of atheism, chartered by the State of New York, has begun to operate in more than twenty of our universities, in some high schools, and, we are informed, is soon to be extended to the grade schools.

Nearly half a century ago a non-Catholic educator said: "The course of education everywhere will have its direction and character ultimately determined by the religious life there prevailing. A religious quickening always precedes and gives birth to the intellectual quickening of any people, and where the religious impulse grows weak, the intellectual impulse begins to decline. It is quite as important, therefore, for a government to attend to the basis upon which its educational structure must rest, as to attend to the building of the structure itself. But there is a deeper reason. The virtue of its subjects is far more important to any government than their intelligence. No amount of intelligence ever saved any people, and the most costly educational system may be pregnant with evil. A people may be very intelligent, and yet very corrupt; and wherever this is found, there is a disease which surely is fatal unless abated. A government maintains itself in permanent power, not by the intelligence, wealth, or number of its subjects, nor by any extent of

territory over which it rules, but by the virtue which reigns in its subjects' hearts. But the virtue of any people will never rise higher than their religious faith requires. Virtue is the fruit of religion, and religion is its only root. Religious instruction is, therefore, necessary to the moral well-being of any people. Without it any people is morally dead." (L. P. Hickok, *Moral Science*, p. 168).

In line with Dr. Hickok's views are those recently expressed by Mr. James J. Davis, U. S. Secretary of Labor. They run thus: "The soul of this nation will die if we do not instill into the minds and hearts of our children some proper form of religious and moral sense. . . . Men may say what they will, but we shall never have a morality that respects the rights of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. Today our children come out of their schools, uncertain whether it is not a superstition to speak of such a thing as the soul, still more uncertain how to regard the Bible which inspired their fathers. . . . Teach a boy that he is nothing but an animated clod, that he is living in a godless world made up of a few gases and other elements, what is there to inspire him to live a creditable life? It was Ruskin who said, 'All education should be moral first, intellectual secondarily.'" (Quoted from *Good Housekeeping*, Oct., 1927).

The words of President Coolidge at the South Dakota State College last September are worthy to be inscribed in brass. "We have," he said, "been exceedingly busy seeking for information that could be turned to practical advantage in the matter of dollars and cents, rather than for that wisdom which would guide us through eternity. . . . We must come back to the query contained in the consecrated wisdom of the ages, 'What shall it profit a man to gain the whole world and lose his own soul?' All of our sciences and all of our arts will never be the means for the true advancement of our nation,

will never give us a civilization and a culture of worthy and lasting importance, unless we are able to see in them the outward manifestation of an inward reality. Unless our halls of learning are real temples, which are to be approached by our youths in an attitude of reverence, consecrated by the worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. . . . Many of our older universities were founded by pious hands at great sacrifice for the express purpose of training men for the ministry to carry light to the people on the problems of life. Unless our college graduates are impressed with their ideals, our colleges have failed in their most important functions, and our people will lack true culture. . . .

"The human soul will always rebel at any attempt to confine it to the physical world. Its dwelling place is in the intellectual and moral world. It is unto that realm that all true scholarship should lead. Unless our scholarship, however brilliant, is to be barren and sterile, leading toward pessimism, more emphasis must be given to the development of moral power. Our colleges must teach, not only science, but character. We must maintain a stronger, firmer grasp on the principle declared in the Psalms of David, and echoed in the Proverbs of his son, Solomon, that 'The fear of the Lord is the beginning of knowledge.'" "

Without a radical change of public sentiment in regard to our present system of public schools, these wise words of the President will likely fall on sterile soil. There is ground for thinking that such a change is in the making, for a leading daily newspaper says: "We are taking for granted a moral intelligence which does not exist. . . . We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and what is wrong, than had so many Greeks of the time of Alcibiades. . . . The great Roman Catholic Church . . . is unquestionably right in the conten-

tion that the whole system [of State education] as it now exists, is morally negative. . . . Sinister systems of moral obtuseness show themselves on every hand. But why should we be surprised at this? It is the plain truth that youths of both sexes know no better. This is the depressing part of it all. They have never learned, because no provision is made for teaching them.

“The great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness is essential to a people’s very existence. . . . We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms, and teach therewith whatever it lists.”

It would seem from what has been said that the tide of public opinion is turning against our present mode of training the young. This system is alien to the practice and expressed wishes of our Colonial fathers, it has proved, on account of its defective nature, a gigantic failure, and is a menace to the life of the nation. The real remedy for our present civic ills would be to change this school system for a better one. It is no part of the federal Constitution, and even if it were, a people who have often for minor reasons altered the Constitution, could—now that they are threatened with national ruin—surely effect another change. As Horace Mann’s school system has served the powers of darkness well, they will likely howl down any suggestion of a change, and brand the proposal as an attempt at a union of Church and State. As the time is hardly ripe for such a change, we may have to wait until the tide of vice rises still higher, until the pillars of government are shaking to a fall.

A partial remedy would be to give

Catholics and other religious denominations that have or wish to have private schools, their quota of the school tax. This would enable religious education to expand and thus exercise a wider and more salutary influence on the nation. By so doing the government would take a long step in the right direction. Another advance would be to curb the academic license of professors who debase science for the purpose of making war on God and religion. In none of our public halls of learning should the State tolerate leagues for the spread of atheism, for this would be to nourish a viper bent on corrupting its very life-blood. Besides, atheism disgraces the mental standing of any school, even the lowest. It is condemned by the logic of facts and conclusions, since it has never, in a single instance, shown true science to be at variance with any of God’s revelations to man: nor can it, for divinely revealed truths and the findings of natural science are two rays from the same divine sun of wisdom. All the mouthings of atheists against God, Christianity, an immortal life beyond, when sifted to the bottom, have no more intellectual value than the braying of a wild ass. This statement is confirmed by the published pronouncements of Voltaire and Rousseau, who are intellectual chiefs in the tribe of unbelievers.

The country is awakening to the fact that it is morally diseased, and this, according to the poet’s line, spells half a cure. The partial remedy suggested above—to give Catholics and all the sects who wish to conduct private schools their portion of the taxes for education—will, if applied, enable us to live in hope of the time when religion will, as it was in the first fifty years of the nation’s existence, be regarded by all as an essential element in the training of the rising generation.

Mr. Mencken seems to think that every theologian must be a cleric, whereas a theologian may be a respectable married man, with a large family, and a private still.—*America*.

Why War?

By P. H. Callahan of Louisville, Ky., First President of the Catholic Committee on World Peace

One of the best edited, and otherwise most commendable of the non-Catholic religious papers, the *Christian Century*, recently published favorable reviews of two notable Catholic books, one by the distinguished author and scientist, Dr. Bertram C. A. Windle (*Religions Past and Present*; Century Co.), the other, a striking and masterful sketch of the life and times of Archbishop Lamy of Santa Fe (*Death Comes for the Archbishop*; Alfred A. Knopf), by Miss Wila Cather, who, though not a Catholic, has depicted the trials and triumphs of a great Catholic missionary prelate with the sympathetic insight of one born to the faith, and hence may be said to have produced a Catholic book.

Observing the reviews of these Catholic books published in a non-Catholic paper, it occurred to me, first, that we have advanced a long way, in a few years, on the road towards mutual respect among persons holding different religious beliefs; and secondly, that it would not be inappropriate for me to offer for publication in the FORTNIGHTLY REVIEW my impressions of a recent book by the scholarly and earnest-minded editor of the *Christian Century*, Mr. Charles C. Morrison, entitled, *The Outlawry of War* (Willett, Clark & Colby).

Mr. Morrison's book is just what the title implies, *i. e.*, a treatise on the outlawry of war, an argument for the outlawry of war, a plea for the outlawry of war, a scheme for the outlawry of war, and a challenge of all plans for world peace that do not start with the outlawry of war. The author never lets up on his theme, is never diverted from it. The League of Nations, the Hague Conference, the World Court, disarmament, arbitration, balance-of-power treaties, two-power treaties, "cooling period" treaties, all are regarded by him as time-saving devices that will prove utterly futile without the outlawry of war.

In short, the outlawry of war is not only the author's theme, but his ob-

ject, and his means to achieve that object. He starts with it, ends with it, and works with it all the way between, pounding on this one point with such insistent force as almost to compel agreement with his belief that the outlawry of war is man's only hope for world peace.

The book is frankly revolutionary. The author admits that the outlawry of war "involves a complete and radical reorientation of the nations in their international relationship." It is for that reason that he puts completely out of the picture all peace movements that do not aim at outlawing war.

War, he says, is *an institution*, as duelling once was, though established on a scale as much larger than duelling as nations are larger than individuals, and perpetuated in a way that duelling was not perpetuated, since individuals die and nations do not. But duelling, once recognized as the last word in the code of honor among individuals, has been outlawed; why should not war be outlawed?

The author's plan for outlawing war is simple and direct, in fact so simple and so direct that at first blush many may consider it rather naive, not to say childish. He says the way to outlaw war is—to outlaw it. He would cut the Gordian knot with a stroke of the sword, by having some one of the family of nations, preferably one of the powers, more preferably America herself, solemnly declare, in some such terms as the Borah Resolution of 1923 (still before the Senate), that war between nations is a public crime, and war breeders, war instigators, war profiteers, are criminals who should be indicted, tried, and punished as other public offenders against the peace and dignity of the commonweal.

How, then, would the rights and wrongs of nations be determined and enforced (or redressed)? They would be determined by an international, or rather a world court, on which no nation as such would be represented, as

no State as such is represented on our Federal Supreme Court. They would be enforced by the public conscience and the prevailing power of public opinion, which no nation, large or small, can long resist.

How are the rights and wrongs of nations now determined? the author asks. Do wars determine anything of the kind? Of course not. Each nation determines for itself its own rights, and other nations' wrongs, just as "gentlemen" used to do under the old duelling code, with the result that nothing of either right or wrong was ever determined.

How are the determined rights of nations enforced (or their wrongs redressed), as things now are? —we are again asked. Some will answer: by war or the threat of war. Mr. Morrison goes deeper. No nation, he says, will go to war, or threaten war, without the support of public opinion. The most powerful nation could not prevail in war against the weakest, if the latter had the uniform and solid support of public opinion.

Thus, in the last analysis, it is the public conscience and not armaments that determines and enforces the rights of nations and redresses their wrongs; but a public conscience which, as things are, is often perverted, and still more often deceived. Why not, then, a public conscience formed by juridical process? Why not a world court formed by judges who sit, not as representing this nation or that, but as our Supreme Court justices sit, representing no State and sworn only to judge justly and according to law the issues before them? Can there be any reason to suppose that the decisions of such a court would not be supported by public opinion to the same degree that decisions of our Supreme Court have been supported in questions affecting the interests of different States?

Hence, we have only to take the first bold step,—*viz.*, declare war a crime and instigators of war criminals, and we shall have started on the straight highroad to world peace.

What of a nation's right to defend

itself against unjust attack? How can war in self-defense be made a crime? The author of *The Outlawry of War* does not attempt to untie that knot, but cuts it straight through. A nation defending itself against unjust attack is not waging war, as a man defending himself against unprovoked assault is not engaged in a duel.

Let war be outlawed, as murder is outlawed by the commandment of God. "Thou shalt not kill," is God's word to men; "Thou shalt not make war," is the extension of that word to nations. There is no exception mentioned in God's commandment, which simply says, "Thou shalt not kill." There should likewise be no exception in the law of nations, but simply the law, "Thou shalt not make war." The rest is detail.

War as an institution, as a recognized means of defending national honor, or deciding national disputes, has no more justification than had the duel as a means of defending personal honor or deciding personal disputes. A duel might decide which of the parties was the better swordsman or the better marksman, but it decided nothing as to honor, and nothing as to right. It was as senseless in its object as it was barbaric in its spirit. War between nations is of the same character and type. It decides nothing as to honor and nothing as to right, but decides only, which of the contending forces can do the most damage. Like duelling, it is senseless in its object and barbaric in its spirit.

We have provided the means of protecting honor and settling disputes between individuals without resorting to the duel; until we provide a similar means for protecting honor and settling disputes between nations, we can have no just reason to claim that we are civilized, except in spots.

The duel was an institution, as war still is, and men tried for centuries by various regulations consistent with the notion of a "gentleman" to establish a *Code Duello*. It was only when duelling was outlawed that the practice of deciding men's honor by the bullet or

the sword was relegated to its place among the barbarities.

Likewise for centuries we have been regulating war, in the endeavor to establish a code of "civilized warfare." The World War showed how completely that scheme of things has failed. That was the greatest of wars, as to the number of men and nations involved as well as to the casualties and the cost. Yet it decided nothing of honor, nothing of right; but it set back civilization a hundred, nay perhaps a thousand years.

As an institution of civilized society, war is a failure; as a means of deciding points of honor or rights in dispute, it is a fraud. Mr. Morrison's book faces these facts frankly and proposes, as the only means of world peace, that we outlaw and abandon war and set up a real court and a real code that will determine the rights of nations as we determine the rights of men.

It is a book worth while and must make thoughtful people do a lot of thinking.

Progress of Neo-Scholasticism

By the Rev. Virgil Michel, O. S. B., Collegeville, Minn.

The very mention of a *Psychologia Speculativa* (Tomus I: *Psychologia Sensitiva*) by the Reverend Joseph Froebes, S. J. (Herder) should arrest attention. Fr. Froebes has taught his subject in a distinguished Jesuit seminary for twenty years, and is, moreover, the author of a text-book on experimental psychology in two large volumes (*Lehrbuch der Experimentellen Psychologie*; Herder), which is quoted as an outstanding reference work also by non-Catholics.

That Scholastic views are weighed in the light of modern scientific research in this new book goes without saying; the names of Koehler, Loeb, Morgan, Lubbock, Thorndike, etc., are met with everywhere.

A few points will suffice to indicate the nature of the views here developed: Brute souls (at least in higher animals) "*quantitative simplices esse videntur*;" sense qualities are the constant effects of stimuli, but are dissimilar to external objects; the *species expressa* in sense perception is explained in the light of modern knowledge of the act of perception (not as mere sensation); the nature of "perception" is properly emphasized throughout; the distinction between external sensation and imagination is not essential; internal senses (in the Scholastic use of the term) are not really distinct faculties; the empiric nature of knowledge of the third dimen-

sion is stressed,—it is proved for the eye, *e. g.*; *ex constructione oculi, ex factis observatis*, etc., etc.

The theses are always treated in the light of scientific facts and in conjunction with the views of Scholastics; and in at least one instance there is a "with Aristotle against Thomas" in the best spirit of St. Thomas himself.

The book is beyond all doubt an outstanding manual of present-day Scholastic thought, and arouses an eager interest for the second volume, which is to deal with rational psychology.

The Latin is clear and simple, so that the work can be heartily recommended to anyone wishing to get a good idea of the development Scholastic psychology must take and is hereby taking.

Father Froebes is one of the collaborators in the new Jesuit quarterly *Scholastik* (Herder.) The F. R. has referred to the latter repeatedly and emphasized the timeliness of its articles. Heft 3 of Volume II continues in this line; among its articles being one on the possibility of apostasy in good faith, and a preliminary examination of the complicated field of emotional life. Recent numbers of *Scholastik* give more space to theology, though philosophy is always represented by at least one good article and also gets its share of attention in the regular review of contemporary literature, which is ever most informing and instructive.

The Worst Evil of Our Day

By Benedict Elder

III

(Cont. from Vol. XXXIV, No. 21)

Before considering the means to check or offset the organized attempt of atheists to root out of the hearts of the nation's youth their belief in God, we should consider how that movement started in America.

We know how atheism took hold in Europe, which was pagan before it was Christian, which had a civilization centuries old before the Gospel was first preached, with its literature pagan, its traditions pagan, the songs of the people pagan, the stories of the fire-side pagan, with paganism enthroned in the senate, invoked in the forum, installed in the market-place, flourishing in cities, villages, and camps, forming the warp and woof of the whole pattern of society for perhaps a hundred generations before the name of God was first heard. That was the dead weight which Christian Europe had to carry, and it is not difficult to understand that, with the Christian body divided as it was in the 16th century, the burden proved too heavy, and atheism, which is the rationalistic form of paganism, could easily gain a foothold in Europe.

America, however, did not have to carry that dead weight. America was Christian from the start. The first building erected on our soil was a Christian church; the first book published in our land was a book of Christian doctrine; the first song to awaken the echoes of our forests was a hymn of praise to the Redeemer of mankind. Our constitutions, our laws, our social customs were laid on the foundation of Christian principles. Our schools for three hundred years were Christian through and through. Thomas Jefferson turned to Christian sources for the immortal principles embodied in the Declaration of Independence. Our courts time and again have declared Christian principles a part of the common law of the land. One recalls that Thomas Paine, notwithstanding he had

done notable service in the War of the Revolution, found the atmosphere of America so unfriendly to his infidel views that he departed for foreign lands. One recalls that in the bitterest political campaign waged in our country prior to the time of Andrew Jackson, it was thought the most damaging charge one party could bring against another that its leader was an infidel,—a charge which would have destroyed Jefferson, had it been true.

It is, therefore, pertinent to enquire how the atheistic movement which threatens to destroy the faith of the nation's youth, started in this virginal Christian land.

The answer to that enquiry brings us face to face with some rather unpleasant facts, which inevitably reflect upon the fidelity to Christian principles of more than one denomination of Christian believers. One would prefer not to allude to them, but there is no other sensible approach to the intelligent consideration of the atheistic movement in this country. One would like to soften the indictment of the denominations, as they no doubt were actuated by good motives; but there is no blinking the fact that they surrendered their Christian birthright for a mess of porridge, and this new-found land, where they were predominant, though at first Christian to the core and never handicapped by the heritage of pagan civilization, has so far lost its hold on Christian principles that to-day two-thirds of the people do not profess any religion whatever, and a large proportion of their youth is being taught to abandon belief in God.

How has this come about?

How could it come about, except through education! It is natural for man to believe in a Supreme Being, to look to a future life, for which his heart never ceases to yearn. On the other hand, there has been no force of circumstance in America, nothing of tradition or inheritance, nothing of cus-

tom or culture, to induce men to be atheists. Hence, it has not come about naturally or through force of circumstances that atheists are multiplying in America; it has come about through education. We have educated atheists, who now in turn propose to educate our children to be as they are. The difference is that while they themselves were educated to unbelief by *indirect* methods, they propose to use *direct* methods, which is rather the American way.

In short, the secularization of education in America was in effect the abandonment of belief in God; the atheists have taken the implication in earnest and are now calling the country's hand.

There are no doubt many who, at least at first blush, will decline to assent to these views; but can they find another answer to the question how this virginal Christian nation has so lost its hold on Christian principles that two-thirds of the people no longer profess any religious belief? That fact must be faced. It is a fact of such tremendous proportions that failure to account for it is the acknowledgement of despair. To say that we have educated atheists to be what they are is not pleasant; but their existence is a fact, and how otherwise can it be explained? To say that the nation has lost its hold on Christian principles is not pleasant; but with two-thirds of the people professing no religion, with the Protestant denominations losing their members at the rate of 500,000 a year, with marriage desecrated and the family imperilled by pagan practices, with atheism organized in more than twenty universities and being organized in numerous high schools, who is so rash as to say that the American people still cling to Christian principles? Facts are often unpleasant; they are also stubborn; nevertheless, it shows neither courage nor intelligence to turn away from them.

Nor is it pleasant to say that the secularization of education in America was in effect the abandonment of belief in God. Such a statement seems to

be a reflection on an American institution, which is something we all instinctively resent; but here again it is facts that count, facts that must be faced.

There are three main facts to be noted in this connection: First, America is not a Sacred Cow and her institutions, even her educational institutions, have no sacrosanct character; if we cannot approve them in justice and right, we must disapprove them, American though they be. Decatur's slogan, "My country, right or wrong!" is immoral. Secondly, the secularization of education is not American; it is pagan. American education was Christian from the beginning and remained so for three centuries before secularization was introduced. Third, the secularization of education put Christian principles out of the picture. It emptied the school universe of God and the Angels and left a world in which supernatural life or belief was allowed no place.

Christians generally never seem to have given these facts the consideration their importance deserves. They do not seem to realize the blighting influence on the soul where education is denuded of all reference to the supernatural. Still less do they seem to appreciate the cumulative tendency, growing with each succeeding generation, toward the utter abandonment of religious belief, where the whole supernatural order is excluded from the ordinary means of education.

The scientists proved themselves more alert and forethoughtful in these respects. When the Tennessee law against teaching evolution in the public schools was proposed, the scientists everywhere took alarm. We can only imagine what they would do if the entire range of science instead of one disputed category, were included in such a law regulating public schools, notwithstanding it should leave the whole world besides free to them. When, however, it was proposed to exclude from public teaching all reference to supernatural life or belief, only the Catholic Church took alarm and, provisioning something of the cumulative

tendency toward the abandonment of belief thus portended, adopted the policy of maintaining separate schools wherever the means of the faithful, even with privation and sacrifice, made it possible. Had Christians generally been as forethoughtful at that time as the scientists lately proved themselves, it is hard to believe that America would to-day be threatened with a movement that seeks to destroy belief in God.

Thus it seems that while the worst

evil of our day is the movement to destroy belief in God, the greatest ally of that movement is secularized education, which is first cause, then effect, and again cause, and again effect, spreading and gathering strength and exerting more and more influence with each generation, until its cumulative force has produced in America the unparalleled phenomenon of a nation born Christian, but gradually surrendering belief in God.

The Franciscan Missions in Texas

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

An interesting study of what the Franciscans achieved in the eighteenth century for the Indians who inhabited the present state of Texas, has appeared recently in the shape of a doctoral dissertation by the Rev. Thomas P. O'Rourke, C. S. B., and entitled *The Franciscan Missions in Texas, 1690-1793*. It forms Volume V of "Studies in American Church History," issued under the direction of the Rev. Dr. Peter Guilday.

After briefly recounting the arrival of the Franciscans in New Spain, in 1522, and their achievements there to the year 1675, the author shows how, beginning with 1675, the friars extended their activity from the El Paso and Coahuila districts into Texas, and how it was the French menace in the region of the Mississippi basin that, in 1689, compelled Spain to occupy Texas, thereby finally making it possible for the friars to establish permanent missions in this vast territory. The hardships and obstacles encountered by them were equalled only by those which their confrères experienced about the same time in Florida. Nevertheless, between 1690 and 1793, twenty-five missions were erected in Texas. These Dr. O'Rourke arranges into three groups, according to the three missionary colleges in Mexico where the friars received their training and whence they departed for the Texan missions. This method of procedure was probably the most suitable, considering the fact that each of the three colleges had its own

field of activity. The Queretaran missions were founded between 1690 and 1763; the Zacatecan missions, between 1716 and 1793; and the Queretaran-San Fernandian between 1757 and 1769. The history of each mission of these three groups is briefly related.

The last chapter deals with the manner in which the friars conducted the missions. Quite naturally, they introduced here, as elsewhere in Spanish America, the *reduction* system, begun in Paraguay a century and a half earlier by the Franciscan Luis de Bolaños. The study of sources, at the end of the volume, will prove a serviceable guide, the list of articles in current historical reviews being particularly useful.

Though rather sketchy, and on that account sometimes confusing, this study of the Texan missions may well serve as the basis for a comprehensive and exhaustive history of these Franciscan establishments,—a project which Dr. O'Rourke is doubtless contemplating. Less known than the Franciscan missions in California, the establishments in Texas have a history equally rich in heroic ventures and notable achievements.

There are Rotary Clubs for father—Women's Clubs for mother—Sororities for sister—Boy Scout troops for brother—but where is the Club for the family? The family has been split into individuals, and the individuals have been segregated.—*Dearborn Independent*.

The Chicago "New World" and the Knights of Columbus

To the Editor:—

Propos of the quotations from the official organ of the Bishop of Wichita on the leakage in the Order of the Knights of Columbus (F. R., XXXIV, 22, p. 457) permit me to call your attention to the fact that the *Catholic Advance* is not the only official organ that has recently criticized that august order. The *New World*, "official newspaper of the Archdiocese of Chicago and the Province of Illinois," said in an editorial leader, Sept. 2, 1927 (Vol. XXXV, No. 35):

"This is no plea against any and every kind of criticism for the Knights of Columbus. If those entrusted with its [the Order's] destiny have any such feeling [presumably: if they feel that the Order should not be criticized or does not deserve criticism; one often has to guess at the meaning of the *New World's* ill-constructed editorials] they are doing their order a distinct disservice. Naturally, in their own splendid magazine . . . the Knights are not going to indulge in recriminations against themselves. It may be added that no hospitable door has been thrown open for outsiders to have a fling. But the results of these [these what?] is bound to be a murmuring of discontent which smoulders and grows. In recent years state and national conventions have had vastly too much fireworks, because of excellent storage facilities in the minds of the critics [???]. But this is putting too much of a strain on loyalty [???]. Better not let the sun go down on your wrath. For years there was a real cry against continual perpetuation of the same officers [the meaning probably is: against continuing the same clique in office]. This was an open evil that had no excuse for continuance in a country where change of office is a natural thing. To retain men in office [for an unduly long time] may be questionable, but the method of doing this readily becomes disreputable. [By what method was the Flaherty clique kept in office?] In the scramble

for office only the few are involved. Still the scandal of it reaches down into the ranks."

One is surprised that the *New World* does not even advert to the far more serious evil criticized by the official organ of the Bishop of Wichita, namely, "the fact that the constitutional provisions regarding the practical Catholicity of applicants are not properly enforced," which is "the principal drawback of the Order and the main cause of its decay." One wonders also at the *New World's* assertion, in the introduction to the article from which I have quoted, that all criticism of the great and glorious Order of the Knights of Columbus is inspired by an "ill-disguised hatred against things and institutions American" and by "the bile of an ill-mannered alienism." Is the *New World* a hater of things American and inspired by ill-mannered alienism?

And what are we to think of the complaint, now that the evil is becoming too patent to be disguised, that "no hospitable door has been thrown open for outsiders to have a fling [at the Knights of Columbus]?" The FORTNIGHTLY REVIEW has been open for thirty-four years to frank and objective criticism of the Knights of Columbus as well of all organizations and institutions that deserve criticism. The insinuation of the *New World* that the editor of the F. R. (assuming that this charge is directed against him) is an alien filled with "hatred against things and institutions American," is ridiculous in view of the—shall I say notorious fact that the editor of the F. R. is a native American of the third generation, whose ancestors came to this country a century ago and that he had proved his loyalty to his Church and his country long before any of the gentlemen now on the staff of the *New World* were able to spell Jack Robinson.

Sacerdos

Law enforcement is dependent primarily upon the volume of public sentiment supporting the law, as any thoughtful and well informed person ought to realize by this time.

A Postscript to "The Crowley Case"

The information regarding the death of ex-priest Jeremiah J. Crowley which we quoted from the *Brooklyn Tablet* in our No. 21, was not entirely correct. We have since been reliably informed that Crowley did not die in Rockford, Ill., nor was he buried there. He died in the West Side Hospital, Chicago, Aug. 10th, of an ischio-rectal abscess (attending physician Dr. G. F. Thompson) and was interred at Schuyler, Neb.

We have not been able to verify the report that he rejected the services of a priest shortly before his death and that no one but his wife and daughter accompanied the corpse to the grave.

Our article on the Crowley case was violently attacked in a leading editorial printed in the *New World* of Chicago, Nov. 11th, Vol. XXXV, No. 45. We are charged with using the memory of this unfortunate ex-priest, who in our opinion was as much sinned against as he was a sinner, "as a stick to beat . . . a dead archbishop"!!! The tone of the *New World* article from first line to last is characteristic of the harsh treatment meted out to the unfortunate ex-priest during his life-time. As for ourselves, we mean to disregard such billingsgate in the future, as we have done for many years past, and to hew to the line of truth and justice, to the best of our knowledge and ability, no matter whose feelings are hurt or what motives may be unfairly imputed to us. The future alone can show who was right, and we confidently leave the final judgment in this as in so many other matters to Him who knows all the facts and can correctly interpret all motives and apportion the responsibility accordingly.

A New Reference Work on Secret Societies

Professor Theodore Graebner, of the Lutheran Concordia Seminary, has republished under a new title, carefully revised, amplified, and brought down to date, his *Winning of the Lodge Man*. The new book is entitled *The Secret Empire: A Handbook of the Lodges*,

and is intended to serve the same purpose for Lutherans that our *Dictionary of Secret and Other Societies* was designed to serve for Catholics, namely, to give them reliable information about Freemasonry and its affiliated organizations and show them the dangers of secretism and the weight of the reasons for which every self-respecting Christian denomination must condemn, and keep its members out of, what Prof. Graebner justly terms "The Secret Empire" of the Lodge.

Unlike Preuss's *Dictionary*, Prof. Graebner's book is not arranged alphabetically, but he has grouped together the lodges for men, the lodges for women, college fraternities, junior orders, and other societies under as many separate headings. The author analyzes some seventy secret societies and discusses a considerable number of others that cannot strictly be called lodges, yet frequently appeal to church members,—such as the American Legion, the Rotary, Kiwanis, and Lions clubs, the Y. M. C. A., the Y. W. C. A., etc.

A vast amount of material has been utilized in this volume,—rituals, fraternal transactions, minutes, journals, and pamphlets. The author has also had direct correspondence with the headquarters of many of these orders. He is a careful and painstaking scholar, and the information he gives can be depended upon. We are glad to see that in almost every essential detail he agrees with our *Dictionary of Secret and Other Societies*, which he cites frequently. The Lutheran point of view inevitably crops out here and there, but Catholic scholars need not let this circumstance deter them from purchasing Prof. Graebner's book, which they will find very helpful in the war that has to be waged, now more than ever, against "The Secret Empire" which has honey-combed the country with lodges and is undermining Christianity everywhere.

Prof. Graebner's book is published by the Concordia Publishing House of St. Louis, and sells at the remarkably low price of \$1.25 net.

Clerical and Lay Editors

To the Editor:—

My good friend, the Reverend Francis J. Martin, of Browns Valley, Ky., writes with a great deal of persuasion on clerical editors in the FORTNIGHTLY REVIEW of October 15th. He approaches the subject in good temper and handles it in good taste. He is four square against my views on the question and says so with unmistakable clarity, but without exploiting himself or abusing me. When the discussion of different opinions is pitched upon such a plane, we all feel better.

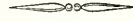
It is not my intention to reply to Father Martin point for point. It was never my intention to do more than open up the subject and get it aired. Now that the matter has been covered from various viewpoints, little is to be gained by prolonging the exchange of ideas on the subject; particularly as all those controverting my opinion do not write with the courteous restraint of my friend from Browns Valley, who in my judgment has said the most that could be said for clerical editors.

On a couple of points, however, Father Martin seems to me to have misjudged the question at issue,—where he speaks of the many activities of a secular nature that almost every priest in charge of a parish is compelled to undertake, and where he says that the training a priest receives equips him better than “the best equipped layman” for the work of an editor. With a brief comment on these points, the matter may be left, as suggested in my original paper, to the bishops, who alone have authority to decide, and whom we can trust to decide wisely in the end.

The secular activities that a parish priest must often undertake are purely incidental to his pastoral duties. A newspaper is not a parish affair. Editing a newspaper is a profession of itself. A pastor might very well edit a parish bulletin, would indeed be the one to conduct such an organ. A newspaper covers many parishes, sometimes several dioceses. The editorial management of such an organ is not to be compared to counting collections, oper-

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mas paganorum;

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ating an automobile, constructing a church, or any other activity pertaining to the conduct of a parish or the welfare of his people that a pastor may deem it necessary or expedient to undertake.

One may put the matter to the test of an urgent sick call,—the last word of authority for every priest. The editor of a newspaper is not available for sick calls. The busiest pastor in the diocese, even the bishop himself, could hardly be so busily engaged that he would not suspend his work to answer a sick call. That may not be said of the editor of a newspaper, who might be put to the necessity of letting the paper go hang, while he answered the summons to the work for which he was ordained. It is not a question of what his choice would be; the vocation and the work to which God called him would speak with an imperative voice on such an occasion. They must speak also with a rather insistent voice on many other occasions. Hence my saying in the first paper—and notwithstanding Father Martin's persuasive argument, still believe that where priests are editors, it is a sideline with them and they cannot put their heart into the work.

That the training which a priest receives equips him better than "the best equipped laymen" for the work of a Catholic newspaper editor, may be doubted. Granted, as Father Martin says, that he is "a cultured gentleman," "a profound thinker," "a deep theologian," "a ready historian,"—which is granting a great deal for the average (exceptions know no rule), and there still remains that subtle, undefinable quality which we may call sobriety of judgment and temper, which no amount of scholarship or culture can give.

It is to be assumed that "the best equipped layman" is also a cultured gentleman, a ready historian, a thinker (one may doubt if it is well for the editor of a newspaper to be too profound a thinker); and if he knows his religion thoroughly, as even a well equipped layman, to say nothing of the

best, surely does, he has some theology (again one may doubt if it is well for such an editor to be too deep in theology); hence, it is not clear that the training a priest receives equips him better than the best equipped layman for the work of a Catholic newspaper editor.

It has been my practice for some years to subscribe to a great number of Catholic papers and to read them rather closely. A comparison of those edited by priests with those edited by laymen, as regards style and technique, temper and tone, taste and culture, in short, general appeal to the thoughtful and substantial rank and file of our people, does not leave me with the impression that the papers edited by priests are notably superior to those edited by laymen; but rather the contrary. In fact, in some instances the comparison becomes a contrast that Father Martin would find thoroughly embarrassing.

When all has been said, the one controlling fact remains: editing a newspaper is a profession; being a priest is a vocation.

P. H. Callahan

Louisville, Ky.

The gist of the "Roman question," now again being widely discussed in the press, is succinctly stated by the Jesuit *America* as follows: "The Holy See must be acknowledged by all the world to be an independent, though spiritual, power. This, as things go in this world, it will never be as long as it is not at the same time acknowledged to possess true juridical sovereignty. The only means yet found in the present state of the world by which this sovereignty, admitted as such by all the world, may be kept inviolate is by the possession of a free and independent territory. These four principles are the heart of the Holy See's position; spiritual sovereignty, independence from any State, civil sovereignty of some sort as the outward form of this independence, and possession of territory, however small, as the means of maintaining this outward form."

Civic Aloofness of Catholics

To the Editor:—

The other day I received a letter from a Sister in another city, a college teacher, who incidently comments on the boy problem. Her words might be worth quoting in the F. R.; for seldom do our religious women get into print and yet they do a lot of real thinking. She hasn't the least notion I am sending her views to you, and if she had thought of the possibility, she would not have written them. The point she makes of civic aloofness of American Catholics, I think especially good.

While I do not think I should pursue the argument even by indirection, yet I feel these comments as those of a bystander will be interesting to your reading public, above all to our consecrated women, so many of whom closely peruse the F. R. She writes:

"I was at Notre Dame this summer and saw something of the Boy Leadership work. It had my whole-hearted sympathy. I see there is a discussion on. Personally, I favor co-operation with non-Catholics in civic affairs, where it can be done safely. To-day, there was a splendid parade (Armistice Day), soldiers, societies, floats, etc., and our Catholics—not in evidence! Is it any wonder that so many of the outer fold think of us as something foreign to the American spirit? The Masons, Y. M. C. A., Y. W. C. A., Red Cross, and the like are always at hand.

"There was, however, one float marked 'DeSmet,' which was very striking. There was no mistaking the priest. It was a companion to the Daniel Boone float. After all, our Catholics can do wonders; and I suppose there are difficulties about co-operation; but so long as we cannot compose those difficulties, just so long may we expect to be misunderstood by our neighbors."

Joseph P. Donovan, C. M.

The *Manna Almanac for 1928* has reached us. It is bright and clever and will serve its professed purpose of delighting the young folk. (Published by the Society of the Divine Savior, St. Nazianz, Wis.)

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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*:

"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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copies upon request

THE ECHO

564 Dodge St. Buffalo, N. Y.

How Misunderstandings Arise in Politics

The Brooklyn *Tablet* lifts an anecdote from *Covering Washington*, a book by J. Frederick Essary, which goes a long way to show just how inventions and misunderstandings arise in politics. The story was told by Chief Justice William H. Taft. According to Mr. Taft, after he had retired from the presidency, he met an old friend of his, Bishop Hendrick, of the Methodist Episcopal Church, who had recently paid a visit to the White House. Mr. Taft asked about his impressions of the new administration. The Bishop replied that he could explain best by telling what happened during his call on President Wilson:

"Upon reaching the executive offices, I was kept waiting a few minutes and then ushered into the President's private office. I had known Mr. Wilson years before, and he was cordial enough in his greeting. But he did not invite me to sit down or retire with him for a personal chat. He walked with me to the door, continuing to be polite. That was all. As I withdrew, however, I was led through a narrow passage way into the office of Secretary Tumulty, and there I discovered, sitting on a couch, Archbishop Ireland, of the Catholic Church, flanked on one side by a priest and on the other by Mr. Tumulty, himself a Catholic. I say to you, Judge Taft, this is a Catholic administration. It is Catholic to the core."

A little later Mr. Taft heard the other side of the story from Archbishop Ireland. Mr. Taft asked the Archbishop what he thought of the Wilson administration. He, too, told of an experience at the White House. "I felt an impulse to call at the White House and pay my respects to the President. I took with me Father Russell of St. Patrick's. We were ushered into Secretary Tumulty's office to wait until the President could receive us. Eventually we were taken into the President's office. He was very civil to us, talking to us standing for

four or five minutes, and as we departed he conducted us to the door. As I said before, he was very civil, but that was all. Just civil! However, an interesting circumstance came to my notice just before we went into the President's office. Russell and I were seated in Mr. Tumulty's office, talking about things in general, when a door opened from a passageway—a private passage, I might say—leading from the President's office into that of his secretary. And who do you suppose passed through that door? None other than Bishop Hendrick, of the Methodist Church. I say to you, Sir, and I weigh my words, this is a Protestant administration!"

Words of Encouragement

Brother Leo, F. S. C., of St. Mary's College, Oakland, Calif., himself a well-known writer and widely regarded as a worthy successor of the late Brother Azarias, whom we all esteemed so highly, says in renewing his subscription to the FORTNIGHTLY REVIEW: "Herewith I send you, and most cheerfully, a check in payment for my subscription to the FORTNIGHTLY REVIEW—cheerfully partly because religious should and frequently do show their detachment from earthly things by paying bills gladly, but mainly because your little magazine regularly occasions a cheerful mood. I like it, you see, even when I don't see eye to eye with it—a condition that sometimes occurs. But I have never enlisted in that large and spineless army of those who believe that there should be a unanimity of opinion among thinking mortals. You are one of the few remaining exponents of personal journalism,—the guard that dies but never surrenders, and we like to hear the clatter of your grapeshot."

We poor mortals have quite enough of the monkey in us without borrowing his glands. The Church so far has not noticed the "rejuvenation by monkey glands" absurdity. The best way to rejuvenate is to join the Carthusians or the Poor Clares.—*Truth*.

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The Problem of Evolution

The Evolutionary Problem As It Is To-day, by Sir Bertram C. A. Windle (New York: Joseph F. Wagner, Inc.) is a very timely booklet in view of the controversy stirred up by Sir Arthur Keith's recent address.

Dr. Windle shows briefly, but with accuracy and thoroughness, that nature offers a difficult problem regarding the origin of the vast variety of living things; that evolution, though not a proved fact, holds the field for want of a better theory; but that in trying out this theory we must always bear in mind that it is only a working hypothesis. He defines the notion of species and traces the history of evolution from Lamarek to Weismann and De Vries, explaining shortly how it is affected by Mendelism. The last three chapters are devoted to the morphological argument, orthogenesis, and a discussion of the important question: If man's body evolved from some animal form (which cannot be proved because there are no links to show us what has taken place), how are we to interpret the Biblical account of the creation and explain the spirituality of the human soul?

Dr. Windle does not approve of such books as O'Toole's *The Case Against Evolution* and justly argues that in view of the teaching of the Church and of St. Thomas, "the jubilant anti-evolutionary eries . . . should never

under any circumstances whatever come from the Catholic ranks," since "of all people we can afford to survey this conflict with complete calm, for we know that God's two books of revelation and nature cannot possibly contradict each other. . . . If physical evolution ever becomes a demonstrated fact, the instructed Catholic would only need to reply: 'How interesting, and how delighted St. Augustine of Hippo would have been if he could have been told that!' That is the attitude. . . . which should be ours: interest in the progress of discovery, whilst the matter is, as it now emphatically is, unproved; indifference as to whether it ultimately turns out that this was or was not the method employed by the Creator for working out His plans."

We cordially recommend Dr. Windle's booklet to all who wish to inform themselves briefly but reliably on the Catholic attitude towards evolution.

The Lacedemonians had an annual whipping day when children, good and bad, were soundly and officially thrashed to teach them how to suffer. It was drastic, but who shall say when he remembers the glories of Greece that it might not have been effective? Anyhow it was better than proms and motors, indecent dresses and dates, strikes and strikers.—Bishop F. C. Kelley.

Notes and Gleanings

In the F. R., Vol. XXXIV, No. 21, p. 433, Mr. Benedict Elder attributes to St. Augustine the thought expressed in St. Jerome's words: "*Ingenuit totus orbis, et Arianum se esse miratus est.*" —(Rev.) Francis J. Martin.

Beginning with the fourth volume, upon which it has just entered, the *Classical Bulletin* of the Jesuit Fathers of the Missouri Province, after having been published for three years for the exclusive use of the teachers of the Society, has become a public organ of classical thought. The *Bulletin* is edited by Fr. James A. Kleist, S. J., with the assistance of Frs. Francis A. Preuss, S. J., and Wm. J. Young, S. J., and its current (November) issue contains papers on the intellect of Athens as reflected in her art, reading, Latin, the Roman pronunciation of Latin, the music of Greek and Latin speech, the place of the classics in education, together with appropriate editorial notes and book reviews. Each issue spreads a literary banquet for the classical scholar. The *Bulletin* is published monthly, except July, August, and September, by the Loyola University Press. The subscription price is one dollar per annum. Business communications should be sent to the manager, Fr. Hugh P. O'Neill, S. J., at Florissant, Mo. The editor's address is 1911 W. 30th Str., Cleveland, O.

We are pleased to learn from the current (October) number of the *Antonianum* that the new critical edition of the works of Duns Scotus, upon which the Quaracchi friars have been engaged for a number of years, will begin to appear in 1928. The Minister General of the Order of Friars Minor has appointed a committee to promote this important undertaking; the committee is presided over by Fr. Ephrem Longpré ("Scotista expertissimus"). Meanwhile Fr. Diomed Scaramuzzi, O. F. M., has published a monograph on the history and development of Scotism from 1300 to

1800, in Italy, especially at the University of Naples (*Il Pensiero di Giovanni Duns Scoto nel Mezzo-giorno d'Italia*; Desclée & Co.). He not only enumerates the leading Scotistic philosophers and theologians of that period, but examines their writings, sets forth their teaching, and shows how they applied the principles of their master to the new problems that were constantly arising. Prominent among the theological doctrines reviewed by Fr. Scaramuzzi is the *Primatus Christi*, which includes the kingship of the Redeemer, so dear to the heart of Pope Pius XI.

If any student had ever credited the foolish statement made by some indiscreet apologists that no one was ever put to death in Rome on account of religion, the details furnished in the two latest volumes (XI and XII) of Dr. L. von Pastor's authoritative *Geschichte der Päpste* (Herder) would suffice to set the question for ever at rest. The outline of the career of Giordano Bruno, though very concise, is rich in bibliographical references and full of interest. But there were many others burnt in Rome besides this atheist philosopher, and we have a curious casual reference to the similar fate of an Englishman who in 1592 attacked with a dagger a priest carrying the Blessed Sacrament in a procession and caused the Sacred Host to fall upon the ground.

A group of non-Catholics of Marblehead, Ohio, have joined in a plea to the taxpayers of that community to make liberal donations for a new school building for St. Joseph's Catholic parish in order to show their "appreciation for the enormous saving in taxes which is caused by the maintenance of St. Joseph's school." "This Ohio community knows a good thing when it sees it," comments the *Catholic Sentinel*. "What is happening in Danbury township is happening in thousands of places in the U. S., but more often meets with condemnation than with the appreciation which this

Ohio community regards as merited. It is altogether likely that the Catholic school system, in the elementary schools alone, saves the taxpayers of the country upwards of a hundred million dollars a year. That is not their chief claim on the gratitude of the American people, but it is an important claim."

The Bible School of Temple Israel, Far Rockaway, N. Y., according to the *Christian Herald*, has established a class for the study of the New Testament. Dr. Isaac Landman, rabbi of the Temple, said it was the first time a class in a Jewish Reform congregation has been devoted to the New Testament. "The time has come," he said, "when the New Testament should no longer be a closed book to Jews."

Australia is preparing to hold the 29th International Eucharistic Congress at Sidney in Sept., 1928, and we are indebted to the committee in charge of the preparatory work for a batch of steamship and railroad time-tables, newspaper clippings, views of the Sydney Cathedral and other buildings, and a pamphlet containing the joint pastoral letter of the Australian hierarchy pertaining to the Congress. This and other information will be sent free of charge to anyone wishing to attend the Congress, from the Congress Office (Rev. Father Meany), St. Mary's Road, Sydney, Australia.

What is called by ignorant enthusiasts the new liberty and self-expression, and by many other flattering names, is nothing more or less than the same rotten old stuff that the Apostles found in the pagan cities and which they had to eliminate from the conduct of the people before they admitted them into the Church.—*The Casket*.

Free thought never has made anybody free. It does not liberate, but enslaves. It does not enlarge, but narrows. It does not elevate, but depresses.—*Truth*.

SECOND HAND BOOKS FOR SALE

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

- McGuire, C. E. Italy's International Economic Position. N. Y., 1926. \$1.
- Laplace, L. Immolation. Life of Mother Mary of Jesus (Marie Deluil-Martiny). Tr. by J. F. Newcomb. N. Y., 1926. \$2.
- Sister Benigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Brevis Collectio ex Rituali Romano ad Parochorum Commodum. Turin, 1926. \$1. (vest-pocket format).
- Van der Donckt, C. Christian Motherhood and Education. Adapted mainly from French authorities. N. Y., 1926. \$1.50.
- Gratry, A. Die Quellen. Ratschläge für die Ausbildung des Geistes. Neue Uebersetzung von Dr. E. Scheller. Cologne, 1925. 75 cts.
- Excerpta ex Rituali Romano pro Administratione Sacramentorum ad Usum Missionariorum in Septentrionalis Americae Provinciis. Ed. 18. N. Y., 1927. \$1.50.
- Coyle, J. B. (C. SS. R.) Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus. Vol. II, Part II: Easter to Ascension. Dublin, 1927. \$1.
- Day, H. C. (S. J.). The Love Story of the Little Flower. London, 1927. 75 cts.
- Fillion, L. Cl. (S. S.) The Study of the Bible. Tr. by J. C. Reville, S. J. N. Y., 1926. \$2.
- Ambrosius à S. Theresia, Ord. Carm. Des hl. Johannes vom Kreuz Aufstieg zum Berge Karmel. Munich, 1927. \$1.50.
- Pallen, C. B. As Man to Man. Adventures of a Commuter. N. Y., 1927. \$2.
- Malfatti, H. Menschenseele und Okkultismus. Eine biologische Studie. Hildesheim, 1926. \$1.50.
- Bessler, W. (O. S. B.) Der frohe Prediger. Ein führender Freund unsrer Predigerjugend. Freiburg, 1927. \$1.
- Cooper, J. M. Religious Outlines for Colleges. Course II; The Motives and Means of Catholic Life. Washington, 1926. 75 cts.
- Priori, M. Rome and the Pope. A Picture of the Eternal City. Indianapolis, 1925. 75 cts.
- Wuest, Jos. (C. SS. R.) Matters Liturgical. The Collectio Rerum Liturgicarum translated and revised by Rev. Thos. W. Mullaney, C. SS. R. N. Y., 1925. \$2.
- Brown, S. J. (S. J.) The Divine Song Book. A Brief Introduction to the Psalms. London, 1926. 85 cts.

THE FORTNIGHTLY REVIEW

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Current Literature

—The official report of the German Section of the Chicago Eucharistic Congress has just appeared under the title, *XXVIII. Internationaler Eucharistischer Kongress zu Chicago, Ill., U. S. A. Bericht der deutschsprachigen Sektion. Herausgegeben vom Komite.* It is a richly illustrated octavo volume of 222 pages, and contains a sketch of the city of Chicago, a historical survey of the previous international congresses, the official programmes of the Chicago Congress and of its German Section, and—as *pièce de resistance*—the sermons and addresses delivered by the leading German-speaking delegates to the Congress, including Cardinal Faulhaber, Bishop Berning of Osnabrück, Bishop Waiz of Innsbruck, Msgr. Ignaz Seipel, Vicar-General Rosenberg, Dr. Krebs, and others. We understand that a general report of the Congress is in preparation, but as it will not contain these German addresses, the present volume has a distinct *raison d'être* and forms a part (not the most insignificant part, we can assure our readers) of the complete record of the Congress. The Mission Press of the Society of the Divine Word (Tecumseh, Ill.) is to be congratulated upon issuing this *Festbericht* in such fine style at the unusually low price of \$1.75, postpaid.

—The Franciscan Fathers have been well advised in publishing a descriptive volume on *The Friars Minor in the United States; With a Brief History of the Orders of St. Francis in General.* The volume somewhat belatedly marks the septcentenary of the death of St. Francis of Assisi and gives a comprehensive survey of the Order of Friars Minor in this country, as of June 30, 1926. The avowed object of the compilation is to “serve as a memorial of the self-sacrificing labors of the Friars who have carried to our shores the torch of the Franciscan spirit.” A secondary object, though not expressly stated, is obviously to inform the public of what the Friars have done for the honor of God and the salvation of souls in the various provinces into which the

Order is now divided: Sacred Heart (St. Louis), Holy Name (Cincinnati), Santa Barbara (Calif.), Immaculate Conception (New York), and the commissariates of the Assumption of the Bl. Virgin (Pulaski, Wis.), of the Holy Cross (Lemont, Ill.) and of the Holy Land (Washington, D. C.), and through the Franciscan Missionary Union, a pious confraternity of priests and lay people for the support of the Indian and foreign missions in charge of the Friars Minor. The volume concludes with a useful “Directory of Franciscan Foundations in the U. S.” It is beautifully printed and lavishly illustrated, and will no doubt serve several good purposes, among which, we trust, that of increasing the membership of the Franciscan Missionary Union will not be the least. (Published under the Authority of the Ministers Provincial of the Friars Minor of the U. S., at 1434 W. 51st Str., Chicago, Ill.)

—*Notes on a Philosophy of Conduct*, issued in mimeograph book form by Dom Virgil Michel, O. S. B., is “not a text-book of ethics, but may some day be developed into one.” It covers the whole field of individual ethics and aims at a strictly philosophical treatment. The development is a departure from the stock procedure followed by many of the ordinary Scholastic manuals, and gives special emphasis and thought to such important questions as the norm of ethical conduct, the nature and foundation of obligation, the question and the basis of rights, etc. (University Book Store, Collegetown, Minn.)

—*Youth's Pathfinder*, by the Rev. Fulgentius Meyer, O. F. M. (St. Francis Bookshop, Cincinnati, O.), seems to have been written primarily for young men and women of marriageable age, to whom the reverend author, an experienced missionary, offers an abundance of excellent instruction and practical advice. We do not hesitate to say that this little volume contains the best popular instruction we have ever come across on chastity (chapters IV, V, and VI), on the choice of a vocation (ch. IX, X, and XI), on the

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priesthood and the religious life, on marriage, on mixed marriages, and on the preparation for the married state. There is no beating about the bush, but the author specifies in plain language the different sins against chastity and insists that they be declared in confession. What he has to say about confession, by the way, is good reading not only for penitents, but also for confessors. The destructive effects of impurity on body and soul are duly emphasized and preventive as well as curative remedies suggested. We unreservedly recommend this little book, and sincerely hope that it will find a wide circulation.—(Rev.) Aug. Bomholt.

—In the course of the past quarter of a century a large number of Catholic institutions of learning and charity have celebrated golden or diamond jubilees, and the occasion has often been used for compiling a brief history of the school, parish or convent from the days of their foundation. It is imperative that this material should be gathered before it is lost, and before those who have had a part in the pioneer work have all passed from the toil of God's vineyard to the joy of His garden. Quite a number of Jesuit institutions in various parts of the United States have already rounded out a half century or more of ac-

tivity for God's glory and for the good of souls. To this list is now added Saint Joseph's College, Philadelphia. The commission to write the jubilee history of this College was entrusted, first to the Rev. Michael P. Hill, S. J., and then to the Rev. Elder Mullan, S. J. But they both died before they could complete the work. Thereupon the Rev. Francis X. Talbot assumed the task of writing the record, and a worthy record of service, it is. From the Foreword by Fr. Wilfrid Parsons, S. J., we quote the following characteristic paragraph, which applies to Jesuit schools in other parts of our country: "While we may truthfully answer that we cannot compete with the greatest secular institutions in their material expansion in the number and size of their buildings, the hugeness of their laboratories and libraries, the multitude of their students—we must ask in return: Why should we so compete with them? It has never been a part of good educational theory to conclude that good education depends on the size of the building in which it is given. One of the basic principles that such a place as St. Joseph's College must stand for in the community, is that size and quantity are not the measures of either intellectual or spiritual progress. Nor is this a mere plea, an after-

thought, to apologize for lack of size. It is a fundamental, bed-rock principle." (*Jesuit Education in Philadelphia—Saint Joseph's College, 1851-1926*, by Francis X. Talbot, S. J. St. Joseph's College, Philadelphia, Pa., 1927).—A. M.

New Books Received

Meditations for the Laitty for Every Day in the Year. By the Rev. Albert Rung. x & 532 pp. 12mo. B. Herder Book Co. \$3.50 net.

Priests and Long Life. By James J. Walsh, M. D., Ph. D. v & 171 pp. 12mo. Joseph F. Wagner, Inc. \$2 net.

Report of the Proceedings and Addresses of the 24th Annual Meeting of the National Catholic Educational Association, Detroit, Mich., June 27-30, 1927. xi & 680 pp. Svo. Office of the Secretary General, 1651 E. Main Str., Columbus, O. (Wrapper).

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Youth's Pathfinder. Heart to Heart Talks with Catholic Young Men and Women. By Rev. Fulgence Meyer, O. F. M., Missionary. 421 pp. 16mo. Cincinnati, O.: St. Francis Book Shop. \$1.50.

The Lamp of Destiny. A Novel by Isabel C. Clarke. 373 pp. 12mo. Benziger Brothers. \$2.50 net.

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The Family. A Social and Ethnologic Study by the Rev. Albert Muntsch, S. J. (Central Bureau Timely Topics, No. XXV). 40 pp. 16mo. 15 cts. Central Bureau of the Central Verein, 3835 Westminster Pl., St. Louis, Mo. (Paper).

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It was the little girl's first visit to the museum. "These," explained her mother, "are the mummies." After a bit the little girl asked, "Aren't there any daddies?"

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Second Jew—It's the same at Kansas City, Abie, it's alive mit de Irish. I wish I could go where dere is no Irishers.

Pat (on the opposite seat)—Ye can both go to h—l, you won't find any Irish there.

"Could you perhaps tell me something that is in the Bible?" And the wise little birdie answered: "Yes, teacher; the photo of sister's bean is in it; mama's recipe for vanishing cream is in it; a lock of my curly hair cut off when I was a baby is in it, and the ticket for papa's watch is in it."

Two newly-weds had started on the second day of their honeymoon and, unwittingly, she had said something that rubbed him the wrong way.

"Oh, my darling," she cried, "I have hurt you!"

"No, dearest," he answered, gravely, "the hurt I feel is due to the fact that I know it hurts you to think you have hurt me."

"Ah," she exclaimed, "do not let that hurt you for an instant! My hurt is because I know it hurts you to feel I have hurt myself by hurting you!"

"No, no, my precious!" he cried. "My hurt is because you are hurt over feeling that I am hurt because you feel that you have hurt me, and therefore hurt yourself."

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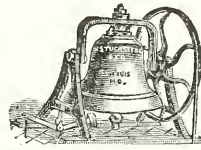
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The Fortnightly Review

VOL. XXXIV, No. 24

ST. LOUIS, MISSOURI

December 15th, 1927

Our Lady's Lullaby

* * *

BY CHARLES J. QUIRK, S. J.

Spring Hill College, Mobile, Alabama

* * *

Mother Mary,

*Now day was done,
Rocked on her lap,
Her little Son.*

“Though the dark sorrow
Must come with the years,
This hour will comfort
Your mother's tears.

Crooned, as she held Him
Close to her breast,
A mother's lyric
To soothe Him to rest.

“Sleep, little Laddie,
Sleep, ah, well,
Fall 'neath soft slumber's
Magic spell.

“Little Jesu,
My darling Boy,
Nothing can take
From me my joy.

“All the tall angels
That You have made,
Look down and bless
Your Love's Crusade.

“This is my hour;
You are all mine,
Given to me
By Love divine.

“Your Father in Heaven
Is bending nigh.....
Rest, little Jesu,....
Lull, lull-a-by.”

*Mother Mary,
Daylight was done,
Clasped to her heart
Her new-born Son.*

Character Education in the Schools of Nebraska

By the Rev. Albert Wagner, Shelby, Neb.

The *Nebraska State Journal*, under date of Oct. 2, 1927, carried the subjoined item:

The office force of the State Superintendent, Charles W. Taylor, is busy distributing character education courses of study as ordered by the last legislature, under Senate File 236, by Sen. Allen S. Stinson which reads as follows:

"Section 1. It shall be the duty of each and every teacher employed to give instruction in the regular course of the first twelve grades of any public, private, parochial or denominational school in the State of Nebraska to so arrange and present his or her instruction as to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the national flag, the Constitution of the United States and the Constitution of the State of Nebraska, respect for parents and the home, the dignity and necessity of honest labor and other lessons of a steady influence, which tend to promote and develop an upright and desirable citizenry.

"Section 2. For the purpose of this act the State Superintendent of public instruction shall prepare by Sept. 1, 1927, an outline with suggestions such as in his judgment will best accomplish the purpose set forth in section 1, and shall incorporate the same in the regular course of study for the first twelve grades of all schools of the State of Nebraska."

The shortness of time between the passage of the bill and Sept. 1 seemed to make it impossible for the course of study to be made in the usual manner. The State Department obtained the services of Prof. F. M. Gregg of Nebraska Wesleyan university to assist in providing the course of study.

Two State Departments of Education only, Utah and New Hampshire, have proposed State courses of study in character education. In neither of these States is the course mandatory as it is in Nebraska. The Nebraska course of study, by law, must be followed by all public, private and church schools in the State.

The State Department has made an effort to provide a course which is pedagogically correct, yet flexible and definite enough to fit into the curriculum of any community, rural, city or church school.

The book contains 205 printed pages. Professor Gregg, as author, says in his preface remarks:

"While schools generally have always stressed moral education in many ways, both directly and indirectly, and have been doing their full share in the making of good citizens, they may perhaps do still a little more if ways and means are provided for accomplishing more nearly expert work in this field. But it cannot be made too clear that

the regeneration of the character of any people cannot be completely effected by the schools alone. In the theoretical approach to the character-education practice proposed in the Nebraska course of study an attempt is made to show how it is that boys and girls get their consciences mainly from the home and communities in which they grow up. If the leading citizens of a town are known to carry hip flasks and the fact becomes a matter of levity throughout the community, any teachings of the schools on the subject of respect for law are nullified at once. Nor would any teachings on sobriety and temperance be effective in any high degree among a bibulous population, whether or not there is any such thing as an Eighteenth Amendment. The same comment could be made with respect to honesty, respect for property, virtue in womanhood, or any other moral quality that distinguishes civilized man from the untutored savage. America will never be wholly restored to ideal citizenship through the work of the school alone. What the Nebraska course in character education proposes to achieve is to introduce the teachers to perhaps a little clearer conception of what constitutes the more effective underlying principles in the training of character and to suggest ways and means for the more definite inculcation of ethical truth."

The State of Nebraska has to its credit a number of constructive legislative enactments which reflect honor upon its citizenry and have deservedly won national recognition. This latest incursion into the domain of religion under the guise of character training, however, is distinctly censurable.

We old-fashioned Catholics, who have been laboring under the impression that the Catechism of Christian Doctrine is the only effective medium of character formation, are rudely disillusioned. The State, through its Department of Public Instruction, has assumed the prophet's mantle and become the self-appointed dispenser of humanized morality. Whence this sudden plenitude of unction on part of the wily politicians?—we ask in stark bewilderment. There is a reason. This new dispensation under Wesleyan inspiration is not the result merely of hasty conversations in the cloakrooms of the State House or of political gossip in hotel lobbies; the Stinson bill is but the concluding chapter of a more than

thirty-year policy of State aggression upon the parental right of educational control. Space permits us to note only the salient points.

At the turn of the century a legislative attempt was made to tax all private schools; owing to the valiant defense of the late Father Gerard Boll, then at Crete, Nebr., the impending danger was averted, and the religious schools of the State, until then classed as private, were recognized by law as autonomous parochial institutions.

-It was the late Chief Justice C. J. Sullivan, an apostate Catholic, who laid the foundation for the usurpation of spiritual authority by the State of Nebraska as embodied in the Stinson bill. In a decision handed down January 21, 1903, in the case of Freeman V. Scheve, he ruled that the Bible may be read, not as a textbook of religion, but as one of history, the arts and sciences. Realizing no doubt the implications involved in such a distinction, he most inconsistently arrogated to himself and the judiciary the competency and the right to hear and decide religious controversies, assuming thereby superiority over religion itself. To quote from his decision, he says in part: "The court holds that whether it is prudent or politic to permit the reading of the Bible in the schools is a question for the school authorities, but whether the practice has taken the form of sectarian instruction is a question for the courts to decide upon evidence." (65 Neb. 877).

In the session of 1917, the legislative branch of the State government, being no less avid for a share in this domination *in spiritualibus*, enacted bone-dry prohibition, prescribing thereby for its citizens the observance of the moral virtue of temperance by law established.

In 1919, under the cloak of patriotism, a vicious attack was launched by the legislature upon the religious schools of the State in the form of a bill nationally known as the "Nebraska Anti-Foreign Language Bill." Under the courageous leadership of the late Rt. Rev. C. J. O'Reilly, then Bishop of Lincoln, the attempt in the main

failed; the schools which were to be placed under the absolute control of the State authorities and local boards, were permitted to continue, though at the cost of such far-reaching concessions as the naturalization and certification of teachers, the standardization of curricula, the exclusion of all foreign languages, the banishing of the religious garb from the public and the nominally public (*i. e.*, Catholic district) schools. Of the freedom of parental control of education, these provisions left to the Catholic parent and taxpayer nought but the glorious privilege of double taxation,—a "privilege" so indignantly and effectively rejected by the Fathers of the Revolution.

Upon the decisions handed down by the U. S. Court in 1924 and 1925, upholding the unconstitutionality of the Nebraska Anti-Foreign Language Bill and its off-spring, the Oregon Anti-Parochial School Bill, there followed an outburst of indignation on the part of the secret forces that had sponsored these measures. The Supreme Council of the Scottish Rite Masons of the Southern Jurisdiction, including the Hon. Edwin T. Meredith of Des Moines, Ia., foregathered at Washington, D. C., Oct. 23, 1925, and adopted the following resolution: "We cannot at this time but insist upon the existence of the principle that the right of the child to avail himself of the educational opportunities of the public school system is superior to the right of the parent or of any organization, secular or religious, to shape in advance his intellectual allegiance; and we should be alert to unite with every movement which tends to the maintenance of such right."

About a month later the brethren caravanned to Lincoln, Nebr., to hold a "Lodge of Sorrow" and rebuild the shattered morale of Sesostri's Temple. From Nov. 17 to 20 they labored in solemn conclave, and it cannot be denied that, from their point of view, they wrought wisely and well. The results of their deliberations were most ingenious; endorsing the platform of the Supreme Council they laid special em-

phasis on a resolution demanding "a federal department of education with a secretary in the President's cabinet, and federal aid for public school purposes, under the absolute control of the State."

The reasoning behind this resolution is as simple as it is direct: if the U. S. Supreme Court does not permit us to take religion out of the parochial schools, we will force *our* religion into the parochial schools.

Immediately a State-wide agitation was set in motion, carried on by such religiously liberal bodies as the Lions and similar associations, for the purpose of introducing that rationalistic twaddle called "Code of Ethics" into the public schools; they actually succeeded in several portions of the State.

The denominations, ever on the scene when things begin to happen politically, to turn the tide to their own grist-mill, sent spell-binders into the State for propaganda purposes. The editor of the *Christian Register*, Dr. Albert D. Diffenbach, journeyed all the way from Boston, Oct. 12, 1925, to enlighten the burghers of the metropolitan city of Omaha as to the impending era of State and Church affiliation. He forecast future events with uncanny accuracy when he stated: "The Fundamentalists are victorious throughout the country and we are likely to see an official religion authorized in many States."

Bryanism, that curious revival of Manichaeism, casting by its extreme stand on temperance the taint of immoral conduct upon the Savior and undermining thereby the very principle of Christianity, has ever been willing to ally itself with the "secular arm" to enhance its political influence and power.

Thus the stage was admirably set for the coming of the millennium with the 1927 session of the legislature. The solons quietly and unobtrusively devised the Nebraska brand of home-made State orthodoxy, which they intend to ram down the throats of Catholic children (and teachers) with the conven-

ient stick of the compulsory school attendance law, and—for the reaches of consummated mockery,—they dare to charge the expense of what practically amounts to a triple school tax to the account of the Catholic taxpayer. Verily, such a piece of religious chicanery, not to say tyranny, for its very neatness and effectiveness, deserves applause south of the Rio Grande River.

To the brotherhood the most gratifying and no doubt most amusing circumstance of this religious hazing of their fellow-citizens must have been the ease with which it was accomplished—without effort or a ghost of opposition. The several Catholic legislators must have been afflicted with stricture of the bronchial tubes or with a bad case of curvature of the spine, as they offered no audible or otherwise perceptible signs of resistance to this monstrous bill on the floor of either house. They must have been of the bargain-counter variety and compromise type of politicians, whose immaculate togas are notoriously apt to get caught under the logs being rolled about on Capitol hill.

The Catholic press of the State has likewise been strictly non-committal on the subject.

The State Superintendent of the Catholic schools of Nebraska (this State being the only one besides Pennsylvania to have such an official) must have been ignorant of the bill, or more likely was in sympathy with it; at any rate this Reverend gentleman, whose official duty it is to counteract legislation inimical to Catholic interests, has been as silent as a tomb regarding this bill and just as active in arousing Catholic and sympathetic opposition in the State for its defeat or repeal.

Thus the State of Nebraska sits enthroned among her Sister States as the first and only one to wear the halo of spiritual supremacy; the teacher and the preacher are securely wedded by legislative grant in the Cornhusker empire, and all is well, thank you, along the banks of the Platte.

But hope, they say, springs eternal. History is merely repeating itself, and the days of Archbishop Hughes of saint-

ed memory are returning for another inning. The spirit of this eminent founder and dauntless defender of the Catholic school will be with us in this

battle of the century, and his battle-cry: "The School before the Church!" will once more resound throughout the land.

A Catholic Literary Awards Foundation

By S. A. Baldus, President of the Catholic Press Association

At its last annual convention, held in Savannah, Ga., in May, 1927, the Catholic Press Association adopted a resolution to create a Catholic Literary Awards Foundation by establishing a permanent fund of \$50,000 through the enrollment of five hundred life members. The life membership fee is one hundred dollars.

A fund of fifty thousand dollars, invested in sound approved securities, would assure an annual income of from \$2,500 to \$3,000, to be distributed as awards to the writers of the best poems, articles, short stories, etc., published in the course of the year; and to the authors of the best books in several classifications.

In addition to these awards it is planned to conduct several prize contests open to professional writers, and also annual prize short-story and essay contests confined to the students in Catholic high schools, academies, colleges, and universities.

Since all these things, however, depend upon the enrollment of five hundred life members, the Association appropriated \$1,500 from its treasury to conduct a nation-wide campaign for life members.

As the first step, a prospectus explaining the purpose and operation of a Catholic Literary Awards Foundation, and an invitation to enroll as life members, was sent to 11,843 priests, to 1000 high schools, academies, colleges, universities and seminaries, and to a selected list of about 2,000 Catholic laymen and women. I regret to say the result of this attempt to enroll life members was not very encouraging; only two life memberships were received.

On October 17 another nation-wide life membership drive was launched.

Many of the members of the Catholic Press Association agreed to call personally on priests and the superiors of academies and colleges, and on prominent laymen, in an intensive endeavor to secure the requisite number of life members. Considerable publicity was given to the subject in the Catholic press. As a result of all our efforts thus far, there is a total enrollment of sixty life members. This falls far short of the requisite number.

But our efforts to reach the goal will continue. We have pinned our faith and our hope to the Catholic educational institutions—our high schools, academies and colleges. During this month a special effort is being made to secure the enrollment of our Catholic high schools and colleges as life members in the Catholic Press Association. The Catholic editors of the United States have always stood solidly behind our schools, and behind the religious Orders teaching in them, and we think that they will welcome the opportunity to show their appreciation by cooperating with us in our endeavor to create a Catholic Literary Awards Foundation.

Editorial Note.

It is not difficult to read between the lines of the above statement by the President of the Catholic Press Association. His thinly disguised attempt at optimism is obvious. A note of disappointment, which he strives vainly to conceal, runs through all he says. No knowledge of higher mathematics is necessary to compute that all the efforts put forth by the Catholic Press Association during the past six months in an endeavor to enroll five hundred life members, have so far proved unsuccessful.

Two life memberships from fifteen thousand prospectuses and invitations sent to selected groups whose interest in the creation of a Catholic Literary Awards Foundation might be presupposed, is about as meagre a showing as can be made.

A total of only 60 life members out of a Catholic population of nearly twenty million is surely no achievement to crow about. But it illustrates what is well known to every Catholic publisher, editor and author,—that there is universal and chronic apathy with regard to anything pertaining to Catholic literature or the Catholic periodical press in the U. S.

A series of awards annually bestowed on a number of Catholic writers who have done meritorious work, as is contemplated by the Catholic Press Association, and the publicity accruing therefrom, might encourage talent and also serve to arouse a greater interest in Catholic literature and the press. If so, an Awards Foundation merits approval and support.

While the FORTNIGHTLY REVIEW is not a member of the Catholic Press Association, it is in hearty accord with the Association's plan and endeavor to create a Catholic Literary Awards Foundation, and hopes it will ultimately succeed in raising the required fund of fifty thousand dollars through the enrollment of five hundred life members.

Entering upon Our Thirty-Fifth Year

(An Urgent Appeal to the Subscribers of the Fortnightly Review)

It is again our privilege, for the thirty-fourth time in the history of the FORTNIGHTLY REVIEW, to wish all our subscribers a Merry Christmas and a Happy New Year.

The usual revision of the subscription list at this season of the year makes us realize, more keenly perhaps than ever before, that the ranks of our old subscribers, especially of those who have been with us from the beginning (1893), are growing thinner and thinner through the ravages of death and

disease, and that if the good work is to be kept up, it is necessary to obtain new subscribers to take the place of those who are dropping out.

We are getting old ourselves, and know of no other feasible way of keeping up our subscription list than by appealing to those who like the F. R. and believe in its mission, to spread the magazine among their acquaintances. A few good friends already make it their business to send us at least one new subscriber every year, and a venerable old priest (*act.* 82) who was recently obliged to discontinue his subscription because he has grown blind, sent us the subscription of a younger confrater, saying: "I have tried to educate him up to the standard of the F. R., and trust he will take my place in the list of your supporters as long as he lives. Never give up the REVIEW: it is more needed to-day than it ever was before, and I keenly regret that I did not inaugurate a movement to endow it and thus insure its existence, at least during your life-time, as long as I was young and still able. We have endowed some other undertakings that are not nearly as necessary to our cause as the FORTNIGHTLY REVIEW. God bless you, *ad multos annos!*"

That is the sort of good will and support that gives us courage to go on, in spite of bodily infirmity and manifold other obstacles, and in spite of the still increasing cost of production. More help will have to be extended from year to year if the F. R. is to continue its arduous work as a chronicler of neglected truth and an independent journal for the promotion of truth and justice in Church and State.

ARTHUR PREUSS

Authority is a dangerous thing. In the hands of small men or women it is worse than dynamite. This is true of Church and State. The only difference is churchmen say they wield their power "for the love of God!" Statesmen cover their crimes "for the good of the service!"—Msgr. Belford.

Catholic Church Building

We are glad to see Mr. Edward Joseph Weber's widely-remarked articles on church buildings and their furnishings, some of which we read with interest and pleasure in the *Homiletic and Pastoral Review*, appearing in the form of a handsome imperial octavo volume, with more than 250 illustrations, printed on superfine paper, bound in purple cloth, with an original cover design and lettering in gold, packed in a purple box ready for the Christmas table.

The book is entitled *Catholic Church Buildings; Their Planning and Furnishing*, and is just the thing many a busy pastor and many an architect interested in church building has long been looking for. Mr. Weber, who has proved his competency both as an architect and as a writer, is not only an able craftsman, but has that background of historical knowledge and training that is necessary for a satisfactory treatment of the subject with which this splendid volume deals. His work presents, we believe, the first serious attempt to furnish reliable information to the American clergy on the subject of church architecture, in which they are so vitally interested. Under his competent guidance we shall learn to distinguish true Christian architecture from the spurious imitations that so often masquerade under its name.

After describing the fundamental ideas and the ultimate ideals that govern true Christian art, Mr. Weber takes up in succession the various edifices that come under the head of ecclesiastical institutions—the small church, the large church, the cathedral, the rectory, the school, the convent, and so on, and makes each the subject of careful study, always with an eye to the practical. He not only sets forth the best practice, but warns his readers against the shams and false notions that have marred so many of our ecclesiastical structures in the past.

One is particularly pleased to see him combat the silly notion that a

church must be big in order to be considered of any importance. "It is not the size of a building that lends value, but the artistic quality which adapts it for divine worship.... As a place set apart for prayerful worship, the smallest church in some rambling village of medieval England would put to shame the great majority of our large churches, for, in the churches of old, quality, not size, was the first consideration. Everything contained in these miniature gems of the Ages of Faith, down to altar-card and candlestick, was done with a feeling of reverence and a touch of genuine art. Small these churches might be, but, as they were destined to be the abode of the self-same Guest, their construction merited no less care and solicitude than the mightiest of cathedrals. This spirit explains the appealing charm of these little, unsophisticated churches. We feel that the faith of their builders was too deep to tolerate any shams or striving for effect in a House of God."

As to styles, he justly calls attention to the fact that "there is a vast difference between the slavish copying of old buildings or old styles of architecture, and going to them for inspiration.... To copy old buildings and old styles is not recommended, but shall we close our eyes to all that has gone before, and try to evolve something entirely new only for the sake of being original, especially when the 'original' is often merely the bizarre and the uncouth? It is quite possible to lend our own modern or personal touch to buildings designed in the *spirit* of the Early Christian, Byzantine, Romanesque, Gothic or other styles, and one's imagination need not be stifled in the least. A Catholic atmosphere, practicability of plan, simplicity of composition, dignity of proportion, grandeur of silhouette, and harmony of scale, are the qualities towards which we should aim in all our churches."

Rightly Mr. Weber protests against the domination of big business build-

ings over churches in our cities. "Formerly cathedrals were always the outstanding structures in size and richness. Thus, it should be now. The dome of St. Peter's at Rome is so vast that it can be seen by the traveler for many miles before the city is revealed. This is likewise true of the cathedrals of Chartres, Beauvais, Cologne, and many others. The temple of Mammon outshining in height and splendor and dwarfing the house of worship, was something unheard-of before the advent of sky-piercing commercial buildings. It is needful to-day, as it was in medieval times, to rear cathedrals loftier and with greater massiveness and comeliness than are possessed by the surrounding civic buildings. Loftiness, the symbol of the Resurrection, is required to lift men's souls to God. This dwarfing by commercial structures need not be tolerated when it comes to the question of the modern cathedral."

Mr. Weber has himself designed a cathedral (illustrated by Plates 128 and 131 in his book) which would be a possibility for any one of a dozen American dioceses. The plan is that of the Latin Cross, with a great central tower symbolizing Christ, buttressed by four angle towers, symbolizing the four Evangelists. It is a truly monumental and at the same time thoroughly modern interpretation of the Gothic style of architecture, which is the style best suited to a high pyramidal effect, and one can only hope that some day, somewhere, the idea will be realized in stone on an elevated site, on the shore of some great lake or bank of some mighty river. The cost of this truly monumental cathedral would not be larger than that of several now in course of construction in different parts of the country.

Catholic Church Buildings, Their Planning and Furnishing, is published by Joseph F. Wagner, Inc., 54 Park Place, New York City. Viewed from every point of view, it is an important contribution to the Catholic literature of our country.

Running the Church on a Business Basis

Msgr. J. S. Belford, D. D., writes in the *Homiletic and Pastoral Review* (XXVIII, 2, 140): "When people feel that their church is run on a business basis, like a theatre or a pay-as-you-enter car, they cannot go to it or use it with anything like the spirit of love and devotion which should prevail. God does not want His house to be commercialized. While He does make it a duty to contribute to the work of religion, constraint is no part of His plan or policy. God wants *voluntary* service and *voluntary* contributions. His blessing does not and will not rest on the parish where money is squeezed out of the people."

And again: "Does anyone dare entertain the thought that Christ our Lord would charge men an admission fee to hear Him or to participate in His sacraments or His holy sacrifice? Can anyone picture Him standing at the door of a church, watching those who enter and noting what they hand to the money changers? Can anyone conceive Him, calling out with a vulgarity which humor cannot excuse: 'Have your money ready! Get your dime or your quarter ready!'"

And again: "Appearances are deceptive. Magnificent churches are not always noble monuments. If they have been built with pride or extortion, they do not glorify God or show forth the virtue of the builders. Does it not happen that many a splendid church has been the occasion of a quarrel between the pastor and parishioners, which ended in estrangement or even in the loss of faith for a whole family?"

All of which has our unqualified approval. Let us keep business methods out of religion!

Woman is writing some of the most popular books and producing some of the most successful plays of the age—and turning out some of the most indifferent, inefficient and incorrigible children the world has ever known.—*The Vincentian*.

English as a Singable Language

The *Fischer Edition News*, edited by Mr. Howard D. McKinney, is more than a mere house organ of the firm of J. Fischer & Bro., New York City. Nearly every issue contains some noteworthy article on a musical subject. Thus No. 3 of Vol. III, which reached us the other day, discusses English as a singable language. The editor says that Edna St. Vincent Millay's "The King's Henchman" proves that "a beautiful English libretto, singable and at the same time soft and welcome to the ear," is entirely within the possibilities, and quotes David Bispam as remarking that "there is nothing bad about English except bad English; . . . much of the beauty of the so-called exclusively beautiful singable languages (Italian and French) is lost in meaningless repetition; I have never seen English or American songs or operas with many of the careless banalities of foreign language texts."

Take lines like the following from "The King's Henchman":

"Have done, Aelfrida.

Thou hast not tears enow in thy narrow heart

To weep him worthily.

Nor all of us here,

Nor all of England weeping,

Should weep his worth,

That was so young and blithe and fair,

Whom the thorn of a rose hath slain.

Wherefore let us save our tears for a little sorrow,

And weep not Aethelwold at all."

Deems Taylor has shown his understanding of the possibilities of these lines by his fine musical setting of them. Why, then, can we not have more English operas and songs, and so further remove the traditional prejudice against the use of English as a singing language?

"The King's Henchman," by the way, in the setting of Deems Taylor, is the first native opera that has run successfully through a whole Metropolitan season in New York. It is soon to be taken on a transcontinental tour, when those of our readers who reside in or near large centers will have an opportunity to judge its merits for themselves.

An Unfair Comparison

At the convention of the diocesan directors of the Propagation of the Faith, in Chicago the other week, a speaker compared the contributions of Catholics for foreign missions with those made by the members of Protestant sects in this country. The comparison was to the great disadvantage of Catholics. But as Father P. C. Gannon points out in the *True Voice* (Vol. XXVI, No. 42), "the comparison is most unfair," because it takes into account one activity only.

"It would be fairer," he says "to compare the total contributions of Catholics for religious purposes in this country with those made by Protestants for the same purposes. There is, for example, the little item of funds contributed by Catholics for the support of our parochial schools, which far exceeds the total contributions of Protestants for foreign missions."

American Catholics, as a whole, are very generous in contributing for church purposes, but their generosity is not always duly appreciated.

Instead, obnoxious commercial devices are latterly being employed to force them to give more, and from indications on every side it is to be feared that these means will have an effect exactly contrary to that intended. Our hierarchy and clergy should never forget that the Church in America in regard to temporal resources depends on the good will of the laity.

IN NATIVITATE DOMINI

By the Rev. H. J. Heck, Columbus, O.

Pange, lingua, gaudiosa
Puerorum cantica;
Christus natus est ex rosa
Flosulorum mystica.

Nobis datus est et natus
Sede sapientiae;
Mundus dolens roboratus
Dote patientiae.

Verbum-caro, virgo-mater,
Pignora laetitiae!
Orat filius et frater:
Sitis spes iustitiae!

TO MY BELOVED MOTHER

*By the Rev. Rudolf Blockinger, O. M. Cap.
Catholic Mission, Kingyang, Kansu, China*

I dreamt that I stood in a garden of roses,
Where angel forms dwelt in gold-spangled
bowers;
I saw them come forth in their vesture
resplendent,
To cull from the garden sweet-scented flowers.

Beneath the great tree, near the waters there
flowing,
They came, holding converse with mystical
powers;
About the fair form of a loved one there lying,
They scattered their tribute in generous
showers.

Glad was my heart and rejoiced in its prison,
When turning, they beckoned me near to be-
hold:
Naught could surpass the bliss of the moment,
When bowing, I saw my sweet Love of old.

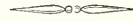
The face was the one I adored in my child-
hood:
And seeing the end of my journey was near,
I knelt to caress her and say how I loved her,
But all I could say was, "Sweet mother, I'm
here."

The FORTNIGHTLY REVIEW lost a sincere friend in Cardinal Bonzano, who departed this life at Rome, Nov. 26, 1927. During his term as Apostolic Delegate in Washington, the deceased prelate gave us repeated proofs of his sympathy and good will. Thus, in December, 1917, when we informed him that the F. R. was about to enter upon its twenty-fifth year, he wrote: "I heartily congratulate you on the good you have so zealously and intelligently accomplished by means of your REVIEW, and desire you to know that I am particularly gratified by your lofty resolutions for its future. I invoke the blessings of Heaven upon you and pray that your successes in the future may be more numerous, more consoling and even better than those of the past. Reciprocating your good wishes for this Holy Season of Christmas time, I am, sincerely yours in Xt., +Johr Bonzano, Archbishop of Melitene, Apostolic Delegate."—*R.i.p.*!

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But lacerated vanity never forgives.

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Si vis securus esse ab usura acci-
pienda in vita;

Si vis procurare alimonium pro
persona tibi grata;

Si vis cooperare ad salvandas ani-
mas paganorum;

Scribas hodie, indicans aetatem
tuam, ad

Rev. P. Provincial Procurator,

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SECOND HAND BOOKS FOR SALE

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

- McGuire, C. E. Italy's International Economic Position. N. Y., 1926. \$1.
- Sister Benigna Consolata Ferrero, Religious of the Visitation of Como, Italy, 1885-1916. Tr. by M. S. Pine. 10th ed. Chicago, 1925. \$1.
- Brevis Collectio ex Rituali Romano ad Parochorum Commodum. Turin, 1926. \$1. (vest-pocket format).
- Van der Donckt, C. Christian Motherhood and Education. Adapted mainly from French authorities. N. Y., 1926. \$1.50.
- Gratry, A. Die Quellen. Ratschläge für die Ausbildung des Geistes. Neue Uebersetzung von Dr. E. Scheller. Cologne, 1925. 75 cts.
- Day, H. C. (S. J.). The Love Story of the Little Flower. London, 1927. 75 cts.
- Ambrosius à S. Theresia, Ord. Carm. Des hl. Johannes vom Kreuz Aufstieg zum Berge Karmel. Munich, 1927. \$1.50.
- Pallen, C. B. As Man to Man. Adventures of a Commuter. N. Y., 1927. \$2.
- Malfatti, H. Menschenseele und Okkultismus. Eine biologische Studie. Hildesheim, 1926. \$1.50.
- Bessler, W. (O. S. B.) Der frohe Prediger. Ein führender Freund unsrer Predigerjugend. Freiburg, 1927. \$1.
- Cooper, J. M. Religious Outlines for Colleges. Course II; The Motives and Means of Catholic Life. Washington, 1926. 75 cts.
- Heinen, A. Jungbauer erwache! M. Gladbach, 1926. 50 cts.
- Berry, E. S. The Apocalypse of St. John. Columbus, O., 1921. \$1.
- Weibel, J. Eug. Vierzig Jahre Missionär in Arkansas. Lucerne, 1927. \$1.
- Blunt, H. F. Homely Spirituals. N. Y., 1926. \$1.
- Hannan, J. D. Teacher Tells a Story. Book II: Story-Lessons in Conduct and Religion. N. Y., 1926. \$1.50.
- Geiermann, P. (C. SS. R.) "Follow Me." A Spiritual Retreat Clothed in Words Taken from S. Scripture. Adapted from the Latin of Rev. N. Paulmier, S. J. St. Louis, 1927. \$1.50.
- Kelly, J. B. The Son of Man and Other Poems and Essays. N. Y., 1927. \$1.
- Lepicier, A. M. The Eucharistic Priest. N. Y., 1927. \$1.
- Micheletti, A. M. Epitome Theol. Pastoralis. II. De Magisterio Pastoralis. Turin, 1927. 75 cts.
- Pohle-Preuss. God the Author of Nature and the Supernatural. 4th ed. St. Louis, 1923. \$1.50.

THE FORTNIGHTLY REVIEW

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Notes and Gleanings

The "Souvenir of the Silver Jubilee of the Abbey and the Abbot of Saint Leo, Florida," is unique among publications of this kind in that the historical sketch of the Abbey is not only supported with documents, but suffused by that gentle humor for which Rt. Rev. Abbot Charles Mohr, O. S. B., the jubilarian, is famous. Even the mortuary record (pp. 96-107) is interlarded with humorous incidents and anecdotes. The hospitable little community at St. Leo Abbey, with which it has been our privilege to spend a week on different occasions in the course of the past quarter of a century, is nothing if not human, and the kindly humor and cheerful spirit of the Abbot has given it a stamp peculiarly its own. This mortuary record, by the way, in which a few lines are given to each departed member of St. Leo Abbey, including the humblest lay brothers, is worthy of imitation by other religious communities. How many a saintly, able, and great man a necrology like that makes known to the rest of the world, and how many a *requiescat* it is apt to bring to the dear departed, who would otherwise be forgotten even by those who knew them best.

The paper "De Conceptu Moralitatis" by Father Claude Mindorff, O. F. M., adverted to in the F. R., XXXIV, 22, p. 461, has been reprinted from the *Antonianum* in pamphlet form, and we are obliged to the reverend author, who is a friend of, and an occasional contributor to, the F. R., for a copy. The essay, which comprises thirty-two 8vo. pages, deals in two parts, of which the first is analytic and the second synthetic, with the essential notion of



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morality as developed by St. Thomas, Duns Scotus, and Suarez, shows how that notion has been perverted by modern writers, and establishes the true psychological and ethical sense of morality. The author rightly insists that the correct idea of morality must be retained by all who wish to write on ethical subjects, because "*confusio idearum est philosophiæ ruina.*"

Pope Pius XI has granted that in every diocese of North America, on September 26th of each year, the feast of Blessed Isaac Jogues, John de Brebeuf, and their martyred companions may be celebrated under the rite of double major, with the Office and Mass from the Common for Many Martyrs, except the prayers and Proper Lessons of the Second Nocturn as approved, with due regard to the rubrics.

Writing in the *Chicago Tribune* after the recent Dempsey-Tunney clash, June Provines declared that the fight gave "women new thrills." "Women at a prize-fight," she says, "don't faint, or scream, or grow pale. They don't even shut their eyes when bright blood streaks the bodies of the fighters, as the tearing blows find their targets. No, they lean forward in their seats, with glistening eyes, and when the assault has been especially vicious, applaud as heartily as they would a

first-night opera performance." It would be unwise to assume that because a group of society women, and some women of less respectable social standing, "enjoyed the fight," American womanhood is fast degenerating. On the other hand, a symptom of moral deterioration such as the one referred to, should not be treated slightly. June Provines' observations on the Dempsey-Tunney prize-fight, considered in connection with a number of similar indications, demonstrate that the new paganism is fast corrupting the moral fibre of the American people. As Prof. E. Krebs truly says: "To fall away from the Church and from Christianity means to sink back into the vices of pre-Christian paganism."

In "The Vatican and the Action Française," Monsieur Charles Maurras, one of the editors, asks the following impertinent question: "How is it that the Honorable Alfred Smith, governor of the State of New York, has been permitted to write: 'I recognize no power in the institutions of my Church to interfere with applying the Constitution of the United States or the execution of the laws.' Why has Rome not remonstrated with him for such an utterance, why has she not disavowed or reproved him?" The insinuation plainly is that the Holy See uses a double standard for France and America. In

reality the Holy See has not yet been called upon to pronounce upon the orthodoxy of Gov. Smith's famous letter to C. C. Marshall. If that letter were submitted to the Supreme Congregation of the Holy Office, it would most certainly be condemned as an altogether inadequate and in some respects incorrect and misleading statement of the Catholic position.

The *Downside Review* (No. 129) justly observes at the end of a notice of the English edition of Msgr. A. Farges' work, *The Ordinary Ways of the Spiritual Life*: "When the Apostles asked our Lord to teach them to pray. He did not teach them any method of mental prayer, but the 'Our Father,' a vocal prayer taken in all Christian tradition not as of the lowest grade of prayer, but as the most sublime of all. And in the glimpses given us in the Bible, both Old Testament (Isaias VI) and New (Apocalypse), the worship of God by angels and saints in Heaven, is represented as vocal prayer. Again, the Mass is vocal prayer; it is in keeping with the rather modern subjective atmosphere of this book, that the Mass is regarded as 'preparation for Communion,' and the laity are discouraged from the use of the Missal."

The newspapers have widely distributed photographs of the latest atrocity of Epstein, a sculpture named "Madonna and Child," unveiled in New York, and making a worthy addition to those works of the Jewish artist that are devoted to the cult of the hideous. This production might well serve as an illustration of the ancient Jewish blasphemy on the parentage and life of Christ called the *Toledot Yeshu*. What is even more shocking than the prominence given to this abomination is the setting up recently in a Chicago Catholic church (St. Thomas the Apostle) of a set of Stations of the Cross done in the Epstein manner, which a clerical correspondent of ours in that city calls "the biggest travesty on religious art ever perpetrated in America." They are illustrated and described in a pam-

phlet which adds to the horror of the sculptures some doggerel verses by Padraic Colum that render the whole performance even more repulsive. Whither are we drifting?

Although everybody now professes to hate war, millions of people love it. There is no industrial enterprise, no adventure of peace, no scheme of philanthropy undertaken with anything like the enthusiasm inspired by a war. If a war lasts long enough, and especially if the shadow of defeat draws nigh, peace—if the terms be not too severe—is welcomed; but even peace does not arouse the fanaticism excited by the first outbreak of war. Though, compared with Sweden, we have had a superabundance of fighting during the last 100 years, America is not exactly a warlike nation; yet it is certain that if Congress to-morrow declared war against any nation for any reason, the enthusiasm would be tremendous, and hundreds of thousands of our young men would enlist with greater eagerness than they would display if they were going on a camping holiday.

That popular and often anti-Catholic novelist, Rafael Sabatini, is convicted in the London *Catholic Times* by Fr. Bede Jarrett, O. P., of gross historical inaccuracy in his book *Torquemada*, now in its sixth edition. Fr. Jarrett accepts the writer's claim that he is trying to be impartial, but declares that "he fails egregiously in being accurate. His inaccuracies even make one wonder whether he can read Latin. After quoting a large number of glaring inaccuracies, Fr. Jarrett concludes that "Mr. Sabatini is not unfair, but only incompetent. It is time such attempts as these at writing history, unworthy of the historical science of our day, should be given up."

A reader asks: "Why has the feast of St. Peter Canisius, who has been raised to the rank of a Doctor of the Church, not yet been introduced into our churches?" Who can answer this question?

Current Literature

—*The Concordia Encyclopedia*, a fair-sized octavo volume of 848 double-column pages, is what its subtitle indicates, namely, "a handbook of religious information, with special reference to the history, doctrine, work, and usages of the Lutheran Church," especially as represented by the Missouri Synod, the most orthodox and the strictest of all the Lutheran synods in the U. S. In everything that pertains to the teaching, discipline, and history of that Synod the volume is a first-class source of information and will be appreciated as such also by Catholic scholars. There is an unusual number of Catholic topics scattered all through the work, which shows that the American Lutherans still retain a deeper interest than they would probably care to acknowledge in the old Mother Church from which they were weaned by Martin Luther and his followers. Most of the doctrinal articles are based on the Catechism of the Council of Trent and are consequently correct. We wish we could say as much for the historical articles pertaining to the Catholic Church. In these the old Lutheran spirit frequently crops out. The *Concordia Encyclopedia* is edited by Drs. L. Fuerbringer, Th. Engelder, and P. E. Kretzmann, who have had a number of diligent collaborators. The articles on secret and allied societies are numerous and satisfactory. This *Encyclopedia*, remarkable for its brevity and variety of information, covers a field all its own and can be recommended to those who wish to inform themselves on the history, doctrine, work, and usages of a branch of the Lutheran Church, which, despite its strong anti-papal bias, has retained much of the Catholic heritage of the Middle Ages. (St. Louis, Mo.: Concordia Publishing House).

—*Principles of Theosophy*, by Théodore Mainage, is a careful but somewhat dull investigation of the teaching of Mrs. Annie Besant and her coworkers. The author first exhibits the sys-

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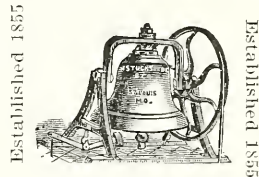
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tem in its broad outlines and then criticizes the Pantheism of the Theosophists, their evolutionism, their doctrine of the-reincarnation, their attitude towards religion, and their theory of knowledge. The subject is an obscure and difficult one, and the translators (Suzanne Duché and Ivonne Cooper) have not rendered Professor Mainage's study more readable by their unidiomatic and awkward rendition. With us the author has attained the end for which he wrote his book, as set forth in the preface, for he has convinced us that Theosophy is not worth the effort which it costs to understand its illogical and irreconcilable doctrines. (Sheed & Ward and B. Herder Book Co.)

—In his C. T. S. pamphlet, *Miracles*, the Rev. Ronald Knox divides his subject into four parts: the Possibility of Miracles, Miracles in the Gospels, Miracle in the History of the Church, and "Miracles" outside the Church. The style is clear and simple, and the argument easy to follow. It is a pamphlet which can be read with profit by Catholics and non-Catholics alike.

—*Holy Images and the Crucifix* is a reprint of a C. T. S. pamphlet by Father Sydney Smith, S. J., which has been several times revised. On its first appearance it was called *The Use of Holy Images*. And in its next edition, *Wayside Crosses and Holy Images*. Now it has been revised again; this time by Father Cuthbert Lattey, S. J., who has added a chapter on the crucifix as an object of devotion.

New Books Received

De S. P. Francisci Cultu Angelorum et Sanctorum. Auctore P. Willibrordo Lampen, O. F. M. Extractum ex Periodico "Archivum Franciscanum Historicum," XX, 1927. 23 pp. Svo. Quaracchi: Typis Collegio S. Bonaventurae ad Claras Aquas. (Wrapper);

The Story of Our Lord for Little Children. By Margaret Mackenzie. 48 pp. 32mo. Catholic Truth Society, 72 Victoria Str., S. W. 1, London, England. (Pamphlet).

Isaac Jogues, Missioner and Martyr. An Adaptation of the Original Biography of Martin-Shea by Martin J. Scott, S. J. xii & 242 pp. 12mo. P. J. Kenedy & Sons. Cloth, \$2; paper, 50 cts.

The Fairfield Experiment. The Story of One Episode in an Effort towards a Better Understanding of Catholics by Protestants. With Suggestions for Group Discussion of Religious Differences. 74 pp. 12mo. New York City: The Inquiry, 129 E. 52nd Str., 40 ets. (Wrapper).

Manuale Rituum pro Sacerdotibus Americae Septentrionalis. Ritus Excerpti ex Rituali Romano Adjectis Precibus Lingua Anglica pro Cura Infirmorum Utilibus. Novis Curis Novoque Ordine Disposuit Rev. P. Aurelius Bruegge, O. F. M. 278 pp. 32mo. B. Herder Book Co. Cloth \$1.25. Leather, \$2.50.

Franciscan Mysticism. A Critical Examination of the Mystical Theology of the Seraphic Doctor, with Special Reference to the Sources of His Doctrines. (Essay Crowned by Oxford University.) By Dunstan Dobbins, O. M. Cap. (Franciscan Studies, No. 6). 207 pp. Svo. New York: Joseph F. Wagner, Inc. \$1.25. (Wrapper).

The Story of Sir Charles Vereker. By Jessie A. Gaughan. iv & 298 pp. 12mo. New York: P. J. Kenedy & Sons. \$2.

Souvenir of the Silver Jubilee of the Abbey and the Abbot of Saint Leo, Florida, Thanksgiving Day, November 24, 1927. 111 pp. Svo. Illustrated.

Play Guidance. A Manual for Recreational Leaders by Rev. Killian J. Hennrich, O. M. Cap. Edited by Charles E. Smollins. 31 pp. 16mo. New York: General Headquarters of the Catholic Boys' Brigade of the U. S., 217-19 W. 30th Str. 15 cts.; \$1.50 per dozen. (Paper).

Spiritual Searchlights. A Report on the Third Religious Survey, Villanova College, 1926-1927. 67 pp. 12mo. (Wrapper).

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"Yes, Papa; I was showing him my picture post-cards."

"Well, the next time he wants to stay late, show him some of my electric light bills."

Passenger, stranded at small station, to railway official, "It's like the Deluge."

"The what, sir?"

"The Deluge. Haven't you heard about the Deluge—Noah and the Ark, and so on?"

"No sir, we have had no papers here for four days."

"Now, listen," said the teacher to the beginners in the arithmetic class. "In order to subtract, things have to be in the same denomination. This is what I mean: Now, you could not take three apples from four peaches, or eight marbles from eight buttons, and so on. Do you understand?"

"Please, teacher," the small boy inquired, "could you take three quarts of milk from two cows?"

A WEARY EDITOR

(From the Everglades (Fla.) News)

To the good friends who read this very personal column I can confide that I am getting old. I know I am getting old because of an increasing disinclination to have a row with anyone. By this test I know that the fire of my flaming youth is burning out. I am a tired old man, and I don't want controversies with anybody. I want to feel that, whether God is in his Heaven or all is right with the world, it isn't my fault if it isn't so—that I did my part while I was physically able. I am a sick old man, and I want to be at peace with everybody. I want to say, "That's good," on all kinds of propositions as well as in a poker game when my full house is beaten by somebody's better hand.

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The Fortnightly review (St.
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