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# The Fortnightly Review

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## Dishonesty—A Business Fallacy

By George N. Kramer, Los Angeles, California

It is becoming increasingly difficult for anyone to engage in business and to remain honest. This is a scandalous indictment and would be wholly unwarranted, were it not that it underlies our present economic difficulties and is retarding a return to normal conditions.

Scarcely anyone will deny that dishonesty has long been playing a major role in the realms of business and finance. For years it has been evident to those who took the trouble to think on the matter, but for months it has been shrieking from the news columns in such manner that it is no longer possible to ignore it. Graft, deals, falsification, perjury, corruption of officials, evasions, embezzlement, and even downright thievery have become so common as to be monotonous. Our senses have been dulled to the extent of accepting the evils as the rule, but when they are viewed in the light of Christian principles, they appear what they are—terrifying, monstrous things.

And yet, these are but the dishonesties of individuals. There is a vaster and more insidious perfidy that characterizes modern business, affecting all those engaged in it. Essentially, it may be called a movement, not organized perhaps, but widespread and general, which amounts to the same thing. It is dishonesty directed against the good of the public in favor of business, principally Big Business.

Dishonesty is generally regarded as an abstract factor, or at least as something negative. In a certain sense, this is true, but not as it applies to Big Business. There has been and still is a positive norm of conduct that, translated into action, may properly be called dishonesty, just as Communism may be called a theory or abstraction until put into practise, as we find it

in Russia to-day. The comparison is odious, but not unreasonable, because we are suffering the consequences of dishonesty as a system, as truly as the Russians are the victims of Communism.

Let us consider, for example, the trade group that says to the business man, "Join our association, and we'll show you how to make more money." Upon inquiry, he learns that the plan is very simple. It is merely a matter of stabilizing prices through group effort and sometimes curtailing production in order to bring it about. It is as easy as changing price tags and telling the customer that a shortage of raw materials has made it necessary to increase the selling price.

He may be a small business man, and so he replies that he is satisfied with the profit he is making and can see no advantage in joining the association. He will then be told in a patronizing manner that he is mistaken, that actually he is losing money, hand over fist, and doesn't know it. And should he be so stupid as to refuse to be aided, he may be politely informed that he had better "come in," or it will be too bad for him.

We are not speaking of a racket; we are describing a phase of recognized business in our country to-day. But, it will be objected, price-fixing and coercion are unlawful. This is putting it altogether too bluntly, however, because there appears to be a distinction between price-fixing and "stabilization of price", and between coercion and "acting in the interests of good business."

In practice, they may amount to the same thing. We have, on the one hand, an abundance of foodstuffs and, on the other, a starving population; but if the association is organized as it thinks it

should be, the prices are so "stabilized" and the output is so regulated that a profit favorable to Big Business results. This profit is usually based on a high return on an inflated valuation.

The small business man who regards his profits as a living wage, who has no overhead or dividends to worry about, who sells at a reasonable margin of profit and is content therewith, does not see the need of supporting a scheme in favor of Big Business. He understands well enough that for every dollar he might gain, Big Business would reap thousands, and that in the long run he would be merely contributing to a system that will ultimately spell the ruin of his own enterprise. And he knows it is fundamentally dishonest.

But Big Business will not let him alone. If he does not come in of his own free will, he discovers that "legal" pressure is brought to bear on him, even to the extent that certain manufacturers will no longer sell to him. If he be engaged in some lines, he will suddenly find himself in the midst of a devastating price war that is intended either to crowd him out of business or force him into line.

Why is Big Business playing the role of big brother to the smaller business man? Because Big Business cannot get along without him. The competition is unbearable. Big Business is fighting with its back to the wall. It has grown fat and unwieldy and top-heavy. Unless it can intimidate the independent business man, it will be lost.

Let us cite a recent instance. Chain and other large wholesale bakers in one of our major cities learned that some smaller wholesalers were selling their product at a lower figure, due to decreased cost of materials and production. These firms refused to join the group that had set a minimum of 8 cents for a certain size loaf. They were, accordingly, threatened with a price war. For nearly two months, bread was a drug on the market, being offered for as low as two cents a loaf

retail. One morning, the public woke up to find that bread was again selling at 8 cents per loaf. The big group had won the war, and is now again controlling the market, incidentally making up the losses it sustained, plus a profit that would not be possible if the independents had not been brought to time.

This is not an extreme or unusual case. It can be matched with similar instances in nearly every business. That the various steps taken in the interests of "good business" are dishonest, contrary to the welfare of the public, and an artificial suspension of economic laws, can scarcely be denied. That there will be a reaction is equally true, because no system founded on dishonesty, or essentially uneconomic, can survive. The point is that so long as it does endure, a return to normal conditions is impossible.

Let us reflect for a moment on the development of the system itself. Not so many years ago the public was assured that Big Business was the salvation of the world, that it would mean lower production costs, higher standards of living and contentment. Capitalistic writers of text-books went so far as to advocate monopoly as the solution to our economic difficulties. While on the one hand pointing out the evils of Communism, they were on the other hand proposing a system that was equally bad.

The next step was to get the public to support the system. This was done through the sale of stock. Everybody owned a bit of this and that, priding himself upon the fact that he was a capitalist. People believed the things they read about their owning a part of the vast holdings of Big Business, that they were partners in the ventures, when in truth they had nothing to say and did not even know anything about the corporations whose stock they had purchased.

It was an easy step to speculating in the stock market. The public was encouraged to do so. Glowing accounts of fortunes made were daily heralded in the newspapers. The result was



that the "big shots" "got out from under," and the public held the sack. Further, the public discovered that they were holding an empty sack, so far as their actual stocks were concerned. Too late did they find that they had been supporting a gigantic conspiracy against themselves, that they had been patronizing Big Business instead of the independent business man, in the delusion that they were increasing the value of their own holdings.

Many have not yet awakened to the truth even now. They have not understood why merger succeeded merger. They cannot convince themselves, even though they may suspect, that their stock is so much paper in their hands instead of a part ownership in actual securities. They will be convinced of it before the country is again on the upgrade.

The system is dying hard, however. Every effort is being made to restore prosperity, in the sense of making the former conditions prevail again. Big Business may be fighting with its back to the wall, but it is by no means departing from the dishonest methods upon which it was erected.

A recent incident brings this truth into the limelight. Throughout the country desperate attempts were made to force prosperity, at least a semblance of prosperity, before the fall elections, if possible. Mere talk and propaganda had produced no results, and so direct action was taken. At a meeting held by representatives of more than fifty lines of business in a certain large city (under the direction of the local Chamber of Commerce) the secretaries of the different trade associations were present. Speeches were made, carefully-worded speeches that could not be misinterpreted, but were at the same time perfectly "legal." Each group was told to work out its problem in its own way, but the resolution that was passed revealed the desperateness of the situation faced by Big Business and at the same time the uneconomic, dishonest motives back of the steps being taken to force prosperity.

Here is the text of the resolution in full (italics mine):

"Buy as you would sell"—give and obtain a fair profit. The present business situation has brought home the fact that prosperity exists and individuals have employment only when business prospers. *Business is entitled to a fair profit—only as business prospers can the community succeed.* The policy of exchanging dollars or accepting a loss for the sake of volume is destructive. It not only weakens the institution concerned, but also helps to undermine sound business. *Ruinous, heedless price-cutting without regard to profit retards recovery. Supporting concerns which are operating on a profit basis is not only good business, but will hasten the return of better times.* It is to the best interests of business and of the public to patronize those firms who render service at a price which includes a fair profit.

Buying waves do not take place during a declining price trend. When prices are stabilized or show a tendency to rise, buyers discard watchful waiting and enter the market. *Set a fair value on your products and stick by your guns. A smaller volume of profitable sales will produce the only kind of returns that insure continued employment, payrolls and a better dividend for stockholders and is better than a larger volume of unprofitable orders.* Profitless merchandising is to the disadvantage of the producer, the distributor, the retailer, the employee and to the public, and we repeat that "prosperity exists and individuals have employment only when business prospers."

Prosperity can only return with fair prices and fair wages.

Little fault can be found with any of the statements in itself, especially with the conclusion. But with what deplorable logic has it been arrived at! In the first place, as was just pointed out, "fair profit" to Big Business means actually a return on an inflated valuation. Secondly, Big Business interferes with, and brings pressure to bear on, the independent business man who is making a living and is content with his income. Thirdly, the very groups that subscribed to the resolution are the ones who start price wars.

On the other hand, it is admitted in so many words that such tactics are retarding the recovery of business, which proves what has just been said, namely, that the dishonest methods of Big Business are largely responsible for this retardation. Again, it is stated that "fair values" should be set, and

that the business man should "stick by his guns." Price-fixing? Oh no! Restraint of trade? By no means! But every business man within any group understands that he is to conform to a figure set by the association leaders.

Finally, they make bold to state that volume should be reduced in order to insure higher returns of profit. In other words, the public be punished for the sake of Big Business! It is made very plain what prompted this statement: "A better dividend for stockholders"!

Who is to blame for a system that has precipitated the world into economic chaos? Fundamentally, a false philosophy, in which the accumulation of riches instead of a comfortable living is the end, in which individual aggrandizement is placed before public good. A scheme that forbids labor to unite, but forces business to do so, that permits a nation to starve in the midst of abundance, that corrupts those whom it affects, is indeed a positive movement that makes it difficult for the honest business man to succeed. In a word, dishonesty has become a business fallacy, by which it must of necessity fail.

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### Papal Decorations

Like other sovereigns, the pope has and exercises the right to confer titles of nobility as well as knighthood, medals, etc.

The title of "*Count*," prefixed to the family name, is that most frequently conferred.

There are six papal orders of *knighthood*, ranking in dignity as follows:

1.) The *Order of Christ* is a historical survival of the right exercised by the popes of admitting members to the Portuguese order of chivalry which bears this name.

2.) The *Order of Pius IX* was founded in 1847 by the Pope whose name it bears. It has four classes: Knights of the Great Ribbon, Commanders with the Badge, Commanders, and Knights. The object of this Order

is to reward conspicuous deeds which merit well of the Church and of society, and it is noteworthy that a few non-Catholics have been considered worthy of this honor.

3.) The *Order of St. Gregory the Great* was instituted by Gregory XVI in 1831 to reward the civil and military virtues of subjects of the Papal States. It has two divisions, civil and military, and each is divided into four classes: Grand Cross Knights of the First Class, Grand Cross Knights of the Second Class, Commanders, and Knights.

4.) The *Order of St. Sylvester* received its name from Gregory XVI (in 1841), but as the Golden Militia it was really the oldest of the papal orders. Pius X divided the Sylvestine Order of Gregory XVI into two orders of knighthood, one retaining the name of St. Sylvester, and the other the ancient name of the Golden Militia or Golden Spur. The former of these has three classes: Knights Grand Cross, Commanders, Knights.

5.) The *Order of the Golden Militia*, or the *Golden Spur*, as just explained, was revived by Pius X, who limited it to 150 Knights and to men who had distinguished themselves in the defence or propagation of the faith. But this limitation has evidently been modified, since the Order was lately conferred on the King of Afghanistan.

6.) The *Order of the Holy Sepulchre* is a very ancient order, remodelled by Pius IX and divided into three classes: Grand Cross Knights, Commanders, and Knights. It is conferred by the Latin Patriarch of Jerusalem in the name and by authority of the Pope.

Minor papal decorations are: (1) the cross *Pro Ecclesia et Pontifice*, first instituted by Leo XIII in connection with his sacerdotal jubilee, and later made a permanent decoration; (2) *Bene merenti* medals, civil and military, both instituted by Gregory XVI; (3) The *Medal of the Holy Land*, which Leo XIII empowered the Custodian of the Holy Land to bestow on pilgrims—3 classes: gold, silver, and bronze.

## A Historical Sketch of the Canonization of St. Albert the Great

By Fr. Angelus M. Walz, O.P., Archivist of the Dominican Order, Rome

Those who took part in the papal audience at the close of the Albertus Magnus week in Rome, November 14, 1931, will never forget Pius XI's words, when he characterized that mark of honor to Albertus Magnus as a work of Providence, of justice, and of far-reaching utility. In his Bull of Canonization the Pope again emphasized the justice done to one of the greatest of the sons of men and of the Church, by the bestowal upon him of the highest honor in the power of the Church Militant.

In the ecclesiastical calendar for the Universal Church the feast of St. Albert the Great is observed on the 15th of November.

As the inquiring spirit likes to roam far afield in its quest after the complete truth, it seems expedient to recall briefly the attempts and the process which resulted in placing Albert the Great among the number of God's saints.

Albert departed this life on November 15, 1280, sitting in an armchair in his cell in the Dominican convent in Cologne, and surrounded by his kneeling brethren who had gathered for prayer. The extraordinary regard in which he had been held in his lifetime found expression at his death. The Archbishop and Metropolitan of the Lower Rhine, Siegfried von Westerburg, himself wished to officiate at the Requiem Mass of burial of his departed friend. Representatives of the religious houses and institutions in Cologne, of the government, members of the nobility as well as citizens of all classes, came to pay the last honors to their great master, guide, and friend.

Albert's sepulchre, situated before the steps of the high altar in the middle of the choir of the Dominican church, soon became a centre of prayer and pilgrimage. A further sign of extraordinary veneration is seen in the

exhumation of his body, of which the biographer of St. Thomas, William of Tocco, speaks explicitly in 1319. Consequently it must be put between 1280 and 1319.

A lasting influence must also have been exercised on the cult of the Saint by the apparitions which were granted to some devout persons venerating the great Bishop and Master, among them being Gottfried von Duisburg, Theodorice of Treves, and Matilda of Helfta. These extraordinary apparitions are classed as miracles. William of Tocco and Thomas of Modena assert that after his death Albert was credited with the gift of miracles. Luis de Valladolid, who wrote in 1414, tells of striking manifestations of grace in Albert's birthplace at Lauingen in Suabia. It is, therefore, easy to see why he should have been regarded as a *saint* among all classes, the learned and unlearned. It is possible that this title was accorded to him as early as the thirteenth century; it certainly was in the first half of the fourteenth. Luis de Valladolid refers the attempt to have Albert canonized to the time when the cause of St. Thomas Aquinas was in progress and contributes a further noteworthy piece of information when he writes of an Albert chapel at Lauingen, which probably dates back to the time of the movement in favor of Albert's canonization during the pontificate of John XXII, and indeed Luis de Valladolid connects it with that movement. It is clear that there were ample grounds for regarding the promotion of the cause of Albert the Great as a promising success, in view of the acknowledged holiness of his life, his reputation as a miracle-worker, and the active veneration accorded to him. It was due to the circumstances of the time, and particularly to the lack of tireless workers, that the important cause of the canonization of this great teacher and prelate was not

resolutely promoted. Doctrinal and national prejudices probably also played a part in preventing serious efforts for the canonization of Albert on that occasion.

The year 1480 is of special importance for the cult of Albert the Great on account of the memorable cure, ascribed to the Saint's intercession, of a Dominican in Cologne. It opened up new prospects for an official liturgical recognition of Albert's memory.

After the translation of Albert's relics, made by the Master General Salvo Cassetta, on January 13, 1483, Pope Innocent VIII (in 1484) granted permission to the two Dominican Priorities of Cologne and Ratisbon to dedicate altars to Blessed Albert the Great and also to observe his feast yearly with a Mass and an Office. By this act, as Pope Pius XI remarks in his Bull of Canonization, the official Beatification of this deeply venerated scholastic master was accomplished. It was in fact a *confirmatio cultus*.

The wonderful cures effected at Albert's tomb would of themselves have been ample ground for a further formal process. But it did not follow, and in the sixteenth century we hear astonishment expressed at the fact that he had not yet been canonized.

The century of the Protestant revolt was unfavorable to such a cause, and only in the time of the Catholic restoration, in 1622, do we note the extension of Albert's feast to the Cathedral of Ratisbon, and after the Thirty Years war (in 1670) to the whole Order of Friars Preachers.

While the French Revolution expelled the custodians of the tomb of Albert the Great, nevertheless his cult never ceased.

Passing over the efforts made by the German bishops at the time of the Vatican Council to have Albert declared a Doctor of the Church and a saint—efforts that were frustrated by the *Risorgimento* in Italy and the *Kulturkampf* in Germany—we must turn our attention to the Albertine studies of the learned Father Paul von Loe. His

researches regarding the person and writings of the Universal Doctor are fundamental. Doctor Scheeben was quite right when he said of Loe: "The exploration of the life history of Albert the Great will always be associated with the founder of the *Quellen und Forschungen zur Geschichte des Dominikanerordens in Deutschland*. The materials which he so actively collected laid the ground for every future biography of his great brother Dominican." Father Paul von Loe also added the stimulus that Albert should be accorded the highest honor which the Church can bestow. He often spoke to me about the matter in connection with other plans for the history of our Order and its Saints.

It was on a spring day, in 1927, that Cardinal Frühwirth, the present Chancellor of the Holy Roman Church, asked for some piece of information from the general archives of our Order. As archivist I was then engaged in cataloguing, and had, for my own purposes, made a note of the correspondence of Father Rouard de Card on the efforts made 60 years ago to secure the canonization of Albert the Great; and the Cardinal's inquiry actually concerned this very point.

The hour of Providence had struck; the canonization of Albert the Great was now to be a matter of but a short time.

As the office of Postulator General of the Order was at that time vacant, I turned to Doctor Scheeben to enlist his aid in the organization of the process. Towards the end of August some Catholics of Cologne had an opportunity of speaking to the Holy Father about the cause. The Pope declared that he would gladly keep the matter in mind, but that much prayer was still needed. Soon after this a committee was formed and an "Albert Sunday" introduced in Cologne. The Provincial of the German Dominicans, Father Peter Louven, sent out a special letter calling for prayers to the end that Albert might attain to the highest honors of the Church, and through-

out the following year many prayers were said for this intention.

The expectation that Albert would be canonized was wide-spread, and literary assistance was quickly forthcoming.

In August, 1929, the first official steps were taken to move the S. Congregation of Rites to re-open the cause. At this juncture appeared the two volumes of the *Esposizione e Documentazione*, which were presented to the Holy Father by the Master General, Most Rev. Fr. Gillet, together with an exposition of the conditions which, according to Benedict XIV, are necessary for "equivalent canonization." They were abundantly present in Albert's case.

The reason why this way was chosen was the keen desire to advance Albert's cause as quickly as possible. Accordingly, in the fall of 1930, the Historical Section of the Sacred Congregation of Rites, at the instance of the Pope, began an inquiry into the life and cult of the Universal Doctor. Its findings were set out in the *Inquisitio*, which was concluded on April 15, 1931. This volume and the *Positio*, a truly Herculean work, furnished the S. C. of Rites with all the documents in reference to the cause.

Finally, the minutes of the memorable discussion of the S. C. of Rites

on December 15, 1931, were communicated by the Promotor Fidei to the Pope, on December 16th. The Congregation had resolved to petition His Holiness to accede to the proposal to extend the observance of Albert the Great's feast to the universal Church. Pius XI graciously accepted the petition and granted the request, and so, December 16, 1931, is the day of the canonization of Albert the Great and of his being raised to the dignity of a Doctor of the Church.

That Pius XI for the attestation of the canonization of Albert the Great and his enrollment among the Doctors of the Church chose a bull, that is to say the highest form of papal documents, and not, as had previously been the custom in cases of "equivalent canonization," a simple decree of the Congregation of Rites or a papal brief, shows that he wished to pay special honor to Albert. The Bull was presented to the Master General of the Dominican Order at an audience which preceded the monthly official audience of the Chancellor of the Holy Roman Church, Cardinal Frühwirth. The Fathers who witnessed this presentation of the Bull ("*In thesauris sapientiae*") will ever hold in memory the Holy Father's expression of satisfaction at the glorious issue of this great affair.

### New Developments in the Konnersreuth Case

At their annual conference in Freising, the Bavarian bishops decided that Teresa Neumann and her parents cannot receive further countenance from the Church unless they agree to an expert examination of the case of the alleged *stigmatica* in a place where competent physicians can check the statements which have been made concerning Teresa's abstinence from food and drink, and her stigmata. Meanwhile, philologists with good knowledge of the Armenian language could take careful note of the alleged utterance by Teresa of "words in the dialect spoken by Our Lord Himself."

Soon after the bishops' conference, Dr. Rohrmüller, the cathedral preacher in Ratisbon, discussed the Konnersreuth case from the pulpit. He reminded his hearers that Cardinal Faulhaber, in a recently published sermon, had expressed the wish that a critical examination be made in a university clinic. The preacher added: "Without psychical abuse it must be determined through medical science whether or not the abstinence from food, the stigmata, and the so-called *tele-communions* (*Fernkommunionen*) may be traced to natural causes. Experts in Oriental languages must decide wheth-

er the alleged Aramaic words uttered by Teresa Neumann are really words of the dialect actually spoken by Christ or have been imparted by suggestion. Then, too, the facts will have to be examined more closely in the light of theological science, particularly of mysticism; and then only, says Cardinal Faulhaber, can the Church pass final judgment. If Teresa or her parents, who stand in the way, refuse to consent, it is self-evident that the Church can no longer concern herself with the case, since she has been deprived of the opportunity of studying it."

A subsequent official statement of the diocesan chancery of Ratisbon made it plain that the discussion of the matter from the pulpit and in the press had not the sanction of the bishops, "particularly in view of the fact that the Neumann family has not as yet come to a decision in regard to new observations."

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Among the German commentaries on the decision of the Bavarian bishops that have come to our notice, the most striking is that of Msgr. Dr. C. Kaufmann in *Der Fels* (Frankfurt a. M., Vol. XXVII, No. 1, pp. 10-13). This eminent Catholic scholar says among other things:

"The great riddle of Konnersreuth consists in the alleged fact that Teresa Neumann has taken no food for more than two years. Everything else, including the utterance of Aramaic phrases, is of secondary importance . . . . If it can be shown that Teresa really lives without taking nourishment, we are undoubtedly confronted by a miracle, because to sustain life for several years without nourishment lies beyond the laws of nature. Up to the present time the alleged fact has not been fully demonstrated. It is true that two nuns under oath carefully observed Teresa, and their observations would be convincing if they had been uninterrupted and continued during the entire period of alleged ab-

stention. But this was not the case. They observed Teresa only for two weeks, and their observations were stopped at the urgent request of Teresa herself and her father. . . . It is evident that Teresa Neumann, who lives in the home of a large family with many children and serves that family indoors and outside, meets many different persons every day and has frequent opportunities to take food in smaller or larger quantities. The suspicion that she makes use of these opportunities has been uttered by eminent Catholic critics because of her consistent refusal to subject herself to proper control. In view of this refusal the ecclesiastical authorities had no other choice than to prescribe an investigation of the case in a university clinic. The bishops hesitated long before making this demand, first, because the demonstration of a miracle is not the concern of a university clinic . . . . Secondly, university professors in German State institutions are mostly men who deny the possibility of miracles *a priori* and are inclined to ascribe even the most inexplicable phenomena to "unknown laws of nature." In my opinion, however, it is not at all necessary that the university clinic ascertain whether Teresa Neumann's abstention from food is to be attributed to natural or supernatural causes; it will be sufficient if the clinic establishes the fact that she actually lives without taking nourishment. To decide whether this is a natural or a supernatural phenomenon can be safely left to the Church."

Msgr. Kaufmann concludes his article as follows: "The resistance offered by Teresa Neumann or her parents to her being left under the observation of nuns is probably not the only reason which induced the Bavarian bishops to prescribe the extraordinary means of a clinical examination. Added to this consideration was no doubt the difficulty of exercising adequate control of the case in the milieu of

Konnorsreuth. Very likely the bishops also took account of the critical distrust with which the case has met among the German, including the Catholic, public. We never heard that the ecclesiastical authorities in Italy, Spain, or France ordered alleged or real miracle-workers to be taken to university clinics in order to establish the genuineness of the alleged miracles.

The Catholics of those countries do not demand such proofs."

According to the Vienna *Reichspost*, Teresa Neumann has informed the ecclesiastical authorities of her willingness to submit to a clinical examination and the examination will probably be made at the University of Würzburg.

## A Rational Method of Birth Control?

We have received several communications concerning the theory proposed by Dr. Leo J. Latz of Chicago in his booklet, *The Rhythm of Sterility and Fertility in Women* (see F. R., Nov. 1932, pp. 261 f.), which, as was natural to expect, has given rise to differences of opinion.

One reverend reader, a hospital chaplain in the East, writes: "Appropos of this publication it may not be amiss to call attention to the teaching and mind of the Church on procreation. The danger is to state the permissible in extreme cases at the expense of the human, Christian, and Catholic ideal. There is no justification in ethics or moral theology for unduly emphasizing the permissible or minimum of obligation, especially in matters where weak, fallen human nature is only too prone to exalt such a norm to a standard of perfection or even of heroism. If we counsel a minimum standard, let us be honest and emphasize the fact that it is the lowest. Empty cradles, most emphatically, are *not* the Church's ideal."

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Another priest subscriber writes: "The archiepiscopal curia of Chicago evidently does not agree with that of Munich-Freising (Cardinal Faulhaber), whose *Amtsblatt* recently contained the following significant warning: 'Concerning periodic abstention in married life': Authors who lack the necessary knowledge of the subject have recently published articles and books dealing with 'periodic abstention

in married life' for the purpose of a permissible limitation of births. Some of them uncritically advocate the application of the so-called Smulders method. In order to prevent wrong notions from gaining ground, especially in the confessional, we would call attention to the fact that biologically as well as medicinally the problem here in question has not yet been sufficiently cleared up, and that no definite attitude can be taken towards it until the ecclesiastical authorities have spoken a decisive word in the matter."

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Another subscriber calls our attention to an article contributed to the *Schweizerische Kirchenzeitung* (1932, No. 44) by a Swiss Catholic doctor who says:

"I have studied Smulders' book on periodic abstention in married life, but have refrained from applying the author's conclusions in my practise because I prefer to await the final results of the investigation of the irregular cycle. I would not for the present advise the application of the method without restrictions. Its field of application, by the way, is not as large as may appear to laymen. Serious disease, a scare, worry and resentment can change the regular cycle of fertility into an irregular one. Tumors may have the same effect. Young married women frequently have a very irregular cycle, and the years of transition are very deceiving. In such cases a well-meant advice might produce a negative result and thus the confidence which peo-

ple have in their medical adviser would be undermined. From the medical standpoint no doubt we have made considerable progress. The theory that a woman is ready to conceive at all times must be definitively abandoned. . . . In my opinion, however, the important discovery that has been made will become epoch-making only if the period of sterility can be determined after menstruation, without regard to the menses following. Then the cycle would no longer play a role. It is probably only a question of time when science will be able to do this. Whether this discovery would result in checking artificial birth control to the extent that some would have us believe, is doubtful to my mind. There are always men and women who will not practice restraint in any form. Nor will extra-matrimonial intercourse be appreciably limited. Those who indulge in this habit are usually not inclined to respect any cycle and depend entirely on artificial means of preventing conception."

The Swiss physician concludes his letter as follows: "I have often reflected on the question how a priest or moralist would regard the results of these new investigations in the *cura animarum*. Formerly married people were told that every form of natural intercourse between them was licit. Can this be upheld in view of the present status of science? I think it can be upheld only in a limited way. Of course, the moralists of the past had no idea that the discovery would some day be made that even with a perfectly natural physiological intercourse the birth of children can be entirely excluded, and that the principal purpose of marriage can thus be frustrated in a 'perfectly natural' way. But such a practice is open to very serious objections."

The editor of the *Schweizerische Kirchenzeitung* prints this letter with the remark that its lay author gives evidence of a very delicate appreciation of moral problems, and promises to print soon a series of papers on the Ogino-Knaus-Smulders method of

birth control from the standpoint of moral theology, showing the serious objections that can be raised against it and advising great reserve in dealing with it on the part of pastors and confessors.

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An eminent German Catholic physician, Dr. Herman Franken, director of the women's clinic in Freiburg, Baden, writes in the *Oberrheinisches Pastoratblatt* (Nov. 1932) that the Knaus-Ogino method is to be applied with the greatest caution in view of the opinion held by many leading specialists that its scientific foundation is uncertain.

"It is easy to understand," he says, "why the general public and also pastors of souls should be interested in the observations and assertions of Ogino and Knaus concerning a period of sterility between the *menses* of women, for the theory based thereon, popularized and spread by the Dutch nerve specialist Dr. Smulders, seems to point a way out of many a grave conflict. However, attention must be called to the fact that the assumption of such a period of sterility is rejected by the majority of physicians who are not mere theoreticians, but practicing specialists for women."

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We are obliged to the Rev. Novatus Benzing, O.F.M., Provincial of the California Province of the Franciscan Order, for the information that we were misled in taking cognizance (F. R., Dec. 1932, p. 277) of an alleged decree of Pope Pius XI giving the "Little Company of St. Joseph for the Dying" (*Pium Sodalityum S. Iosephi pro Moricentibus*) of San Francisco equal rank with the Third Order of St. Francis. Fr. Novatus declares that this information was sent out to the Catholic press by "a religious nut" and that no such decree has been issued. He wishes us "to correct the unfortunate publicity" given to the matter, a request with which we hasten to comply.



## The Agrarian Situation in Mexico

By the Rev. Charles R. Baschab, Ph.D., Sausalito, California

After the last Spanish soldier had left Mexican soil, in 1821, the Mexicans were a freer, but not a happier people. For over a century revolutions and counter-revolutions have come and gone and left the country strewn with ruins, material and spiritual. Nominally, these revolutions were the product of the struggle for control by the two parties of the land, the so-called Liberals and the Conservatives. But in reality a different social and political philosophy of life did not play much of a rôle in the armed movements of Mexico. It was chiefly a question of either breaking the economic and social status quo, or of retaining or regaining it. During this long century of strife and bloodshed, there were especially two strong factors in the land that suffered—the Church and the Indians; the Church in the first part of the century, the Indians towards the end.

From the beginning the Revolution was hostile to the Church. With or without reason she was looked upon with suspicion as an ally of wealth and power. While in the circumstances it is hard to see how the Church could have acted otherwise than she did, looking back a hundred years we know she was not wise in giving her enemies any pretext to despoil her, by pinning her hopes on the ultimate success of the Conservatives. Already the first Liberal constitution had for its aim to deprive the Church of her economic and social influence by compelling her to sell her large holdings of land, and upon failure to do so, she lost all her possessions by brutal confiscation, first by decree of that redoubtable and stubborn half-Indian chieftain, Benito Juarez, and then, in 1857, by constitutional law. Since then the Church has ceased to be a factor in the economic life of Mexico. The accounts we read about the late Revolution and its hostility to the Church, being due to

her wealth and the social influence that wealth gives, are simply fairy tales. The great harm that came to youth and to suffering humanity when the Church lost the means of supporting the manifold institutions of education and charity, cannot be over-emphasized. Of all classes the Indians were the chief sufferers. Even greater evil, however, was in store for them. The only relatively long period of peace in the last century of strife was during the government of Porfirio Diaz. To the Indians it brought disaster. The President needed land for distribution amongst his followers, to hold their allegiance. That had been, and seemingly still is, the method of solidifying and perpetuating revolutionary governments. Diaz's régime lasted so long that, in spite of the large tracts of land obtained by expropriation and confiscation of Church and Conservatives, the time arrived when there was no more land to give away. Then the robbery of the communal land of the Indian villages began. The first trick used by the government was the pretext of providing the Indians with better legal titles to the land they cultivated by converting the communal holdings into individual ownership. Most of their property was thus lost and given to the friends of the government, because the owners failed to register their holdings before the magistrate within the appointed time limit. What was left, was gotten from them by methods even more shameful, to some of which we are not unaccustomed on this side of the Rio Grande—buying land for a keg of whiskey.

Such was the condition of most of the Indian villages when Francisco Madero proclaimed as a political bait the return of the communal lands to the Indians. We can now understand why the late Revolution was successful. The Indians found themselves in a desperate economic situation. They

are seventy-five percent of the population and they had no land of their own on which to plant their corn and beans, as their ancestors had since the time of the Mayas. Now they depended absolutely on the great land owners in the neighborhood and were forced through hunger to work for anything the land owners were willing to pay them. Such being the case, can any one blame them for throwing in their lot with Francisco Madero and the other politicians who promised them the return of their lands?

The only question that remains in this connection is: What about the restoration of the communal property to the villages by the chieftains of the Revolution, the success of which is undoubtedly due to that promise? I took the liberty to ask a prominent representative of the present government, who spoke on this problem with great enthusiasm and as a consummate idealist, how far the government, now being in absolute control of the country for a number of years, has fulfilled its solemn pledge to the Indians? He said that perhaps in another year he would be able to give me some statistics. The only positive datum I got from him was the statement that three large "haciendas," belonging to three foreigners, had been expropriated for this purpose. From very reliable private sources of information I gathered that indeed many "haciendas" have been *expropriated*, which is rather a euphemism for *confiscated*, because all the people get for their property are worthless government bonds. I have good reasons to suspect that very little of these lands has so far gone back to the Indians. Like its predecessors, this government, too, is compelled to reward its friends.

In conclusion I want to say that by mere chance I came into the possession of knowledge which throws light on the whole situation. There is a "hacienda"—perhaps there are many of the same type—owned by a family not friendly to the present régime, an old Catholic family who has owned the land for more than a century. Every year or two, they are threatened with

expropriation unless they are willing to buy immunity from high officials in Mexico City for a few thousand pesos. I could give the names of the place and persons in question, but must refrain from doing so for fear of retaliation.

### The "Lusitania Peace Memorial"

Anglo-Saxon, or some other brand of hypocrisy is revealed in the proposed erection of a "Lusitania Peace Memorial" at Cobh (Queenstown), Ireland. According to the *St. Louis Post-Dispatch*, the monument "will consist of an exedra and pedestal surmounted by a figure of peace facing the sea, backed by an illuminated cross. The monument will bear the inscription: 'To the memory of all who perished by the sinking of the Lusitania, May 7, 1915, and in the cause of universal peace this monument is erected.' A bronze tablet will bear the names of the 1195 who perished when the liner was sunk."

It would be difficult to surpass the Pharisaic pretense of dedicating to "the cause of universal peace" a monument designed to recall an incident that had so much to do with prolonging the World War as the Lusitania tragedy had. Without going into the merits of the case—regarding which there is much to be said that would not be pleasant to American or British ears—it is safe to assert that the monument, as long as it stands, will remind those who view it of one of the most disastrous events of the world war, and consequently of the alleged guilt of the Germans, charged with responsibility for the sinking of the liner. In other words, the monument will in effect say: "In the cause of universal peace, I recall to mind daily the inhuman warfare conducted by the Germans," and thus perpetuate hatred.

By comparison, those who insisted that the restored library in Louvain should bear the inscription, "Destroyed by German fury . . ." were commendably honest in evidencing their intention to foster and preserve international hatred.

## Military Training in Catholic Colleges

By Major J. Donald Blevins, Commandant of the Corps of Cadets, St. Joseph's College and Military Academy, Hays, Kansas

A writer in the November number of the F. R. (pp. 260 f.) severely calls to task "the heads of certain Catholic institutions of higher learning" who "seem to believe that they can do nothing more prudent and patriotic than to introduce military training." To answer this criticism properly would require a thesis on the philosophy of war and the principles of international morality. I wonder whether the writer, who is evidently an advocate of pacifism, can quote any trustworthy authority, be it the Fathers of the Church, theologians or canonists, who have condemned as immoral, heretical, or not Catholic the training of men to defend their country in time of war or peril. On the contrary, eminent Catholic theologians from St. Augustine to St. Thomas Aquinas and De Lugo down to the present day have been steadfast in their teaching that citizens may not only fight in defense of their country, but have a sacred duty and obligation to do so in case of the necessity of a nation participating in a just war. It is, therefore, only reasonable to conclude that that same necessity could demand their being trained to meet such an emergency. Tertullian became a pacifist only after he became a heretic, and some of the greatest saints in Christendom were engaged for the greater portion of their lives in warfare as a *profession*. Christ had every opportunity and occasion to condemn the military profession, but never did so. He was face to face in His life upon earth with militaristic domination. He did not hesitate to condemn every human abuse and every kind of sin and immoral thing. Does it seem at all probable that if He had any objections to the military profession, He would not have been just as plain in condemning it as He was in condemning those engaged in usury? On the contrary, Christ dispensed some of His greatest kindnesses and per-

formed some of His greatest miracles upon the solicitation of *professional soldiers*. Any reasonable man must conclude that a military life, even a professional military life, is neither degrading nor un-Christian. St. Augustine proves conclusively that military service is not only perfectly legitimate, but a duty. He bases much of his findings upon St. John the Baptist. (See *De Civitate Dei*, I, 21, 26, Epistles 138, 11, 14, 15, and *Contra Faustum*, XXII, 22, 73, 74, 75). Another incident worth noting—there are a myriad of others—is St. Joan of Arc.

Some people confuse military training with militarism. The two are vastly different. The structure of our government is such that militarism, at least as it might emanate from the military service, is impossible. Our military service is wholly subservient to the civil law. Soldiers, no matter how well trained and efficient, do not fight except upon the express mandate of Congress and the civil authorities.

Another thought that is worth while in this connection is that the military training given in schools does not produce professional soldiers. The only result of the technical military training is the production of men who are capable of rendering service to their country in case of a *grave emergency*. This very military training, in its technical aspect, is a deterrent and an obstacle to militarism. No man with common sense, culture and higher education, who knows something about military science, will be in any way interested in aggravating war. He, more than the mass of citizens ignorant of military science, will want to do all that he possibly can to prevent war, because he knows, not from any sentimental reaction, but from actual knowledge, the terrible sacrifices war demands and that the demand will be made upon him personally. In genuine military training there is little tinsel

or glamour, but there is a real disciplinary training, and after this training is properly understood, no sincere Catholic educator will take issue with it as not being entirely compatible with the best kind of Catholic discipline. Indeed, the technical training in "tear-gas and smoke-screen drill" is a very small fragment of real military training. The disciplinary value alone will be of immense importance to the Church and to civilization, aside from its value to the State. Methods of discipline are being constantly tried and discarded, and in general the educator outside of the Church has followed the line of least resistance and has tried to get along with some theory of individual responsibility which in most instances is contrary to Catholic thought. A Catholic by virtue of the doctrine in which he believes must be a disciplinarian. Military discipline has been tried for centuries and has been found to achieve results for its given purpose, and I know of no system which is comparable with it. Such a system may be devised in due time, and if so, all Catholic educators will welcome it. At present the question of morale and discipline is a vexatious problem. I do not by any means intend to infer that military discipline could be wide-spread or general in our educational institutions, and I believe it would be a mistake at the present time to attempt it, but certainly it has its purpose, and our military schools are demonstrating the practicality of that purpose.

In our own institutions we have found that the military discipline has been entirely compatible with, and complementary to, spiritual and educational training, and it has produced a far from warlike attitude amongst the students who are taking the military science course. Our students realize that the ultimate aim and objective of military training is to establish and maintain peace in all justice. And I do not believe that our school is isolated in this. I have before me a section of the report to Secretary

of War Wilbur, covering the survey of 54 institutions in 39 States, and this is its gist: "It was addressed to 16,416 members of graduating classes between 1920 and 1930, who had taken the reserve officers' training corps course of instruction. The number of answers received was 10,166. Of those replying 93.6 per cent said that the training had not made them militaristic, 97.1 per cent, that it had a distinct educational value and 98.5 per cent, that the course should be continued. Of particular significance were the opinions that "a working familiarity with modern military weapons acted as a sobering offset to any romantic conception of warfare," and that "the military instructors on the whole had shown the repulsive side of warfare and had presented their material from the standpoint of its emergency application."

I believe that in every *Catholic* institution having military training there is at the same time carried on an active appeal for peace and the abolition of war. In this institution, only a few days ago, a solemn votive Mass was said for peace and the special order which set forth the programme of the Armistice Day celebration to the students stressed its significance as an occasion of celebrating peace rather than victory.

Every Catholic must sincerely aim at the ideal of peace, but we must not be hypocritical. We shall have peace only when all nations, or at least the majority of governments, are willing to listen to the voice of God. We as Catholics know that we must not only listen to that voice, but must live according to all which was taught by the Son of God. We know that there is only one safe and infallible guide for such an ordered Christian civilization, and that is the Church. If the majority of people in the civilized world were practicing members of the Church there might be some chance of an established and enduring peace. Yet history has even refuted that pos-

sibility. Until there is some degree of certainty that such a Utopian condition can be established, there will be wars of greater or lesser magnitude. The limitation of armaments is helpful, and there are many other ways and means of lessening the possibility of war. It is our duty as Christians to use every legitimate means to prevent war, but even if it were possible to preclude war, would military training even then be useless or harmful? With all the advances that civilization has made, we still have criminals and crime, and, what is worse, we have organized crime, and thus there must be a superior police force. In view of

this alone there would be a very positive use for the army. Organized crime can only be met by the organized force of the State and experience has shown that "tear-gas and smoke-screen drill" are of paramount importance in protecting and securing the lives of peace-abiding citizens. In the last analysis, granting the possibility of preventing war for all time, there would still be a positive necessity for military training, and certainly our Catholic school system would be neglecting an important opportunity if it did not provide some training in this most important of civilized measures for the safety of the individual and the commonweal.

## The Gospel in Action

By the Rev. Kilian J. Hennrich, O.M.Cap., New York City

The appearance of an important book, especially if it is well written, timely and intended to bring light to the great problems of the time, is an event that should be recorded more fully than by a review of the ordinary type. Such a book is *The Gospel in Action* by Paul Martin, a consultor in the Third Order (Bruce Publishing Company, Milwaukee). It is one of the volumes of the "Science and Culture Series," whose general editor, Father Husslein, S.J., also contributes an enthusiastic preface recommending the work.

As might be expected, the author writes on the Third Order of St. Francis, but not so much ascetically, as from the viewpoint of its relation to social reform and social justice. Starting with the social activities in the early Church as a background, he progresses to the time in which St. Francis exercised his beneficent influence upon the Church and society. The Franciscan spirit and ideals that are the foundation upon which the Third Order was built and their reaction upon feudalism, the exercise of charity and Christian living are well brought out and the splendid successes throughout the seven centuries of the Order's life are historically portrayed.

Comparing our times and evils with those in which St. Francis lived and labored, the author concludes that both are basically the same, because the problems encountered in both spring from the same sources. The form in which they manifest themselves may differ somewhat, but both require identical remedies. These remedies he finds, like the popes, in the Third Order. Its rule, based upon the Gospel, presents the most concise, practical, and adaptable programme for Catholic and Social Action. Its history guarantees that if its spirit and ideals could be revived according to the rule of the Third Order, the good results would be as great as, if not greater than, at any previous period. An appendix quotes the more recent papal pronouncements and an incomplete bibliography lists some of the more important works on the Third Order.

Embodying so much material—most of it not easily accessible to the public—well selected, interestingly told and sanely interpreted, the volume is certainly the most comprehensive of its type yet published in this country. Excepting a few statements culled from private letters and the number of Tertiaries in the United States, the

present reviewer is wholly in accord with the contents of the book.

On page 189, the statement is found: "The First Order has no intrinsic connection whatever with the Third Order, except insofar as both are founded by St. Francis . . . . Their purpose is not the same." This statement is not quite acceptable, since both orders have not only the same founder, but have also the same spirit, basically the same rule, modified and adapted for the regular or secular life; both are (and were at the time of St. Francis) under the same spiritual jurisdiction and have always walked hand in hand. The one always supported the other, and their main purpose, the sanctification of the members and society at large according to Franciscan concepts, is decidedly the same in the regular as well as in the secular Order of St. Francis. With regard to the number of Tertiaries in the United States, given as 100,000, an explanation is in order. This number includes the Tertiaries enrolled in the fraternities that constitute the Third Order Corporation, but not the isolated Tertiaries who never registered in a fraternity, nor those who have severed their connection with fraternities without, however, ceasing to be Tertiaries. That their number may be as large as that of the "active" members, no director who looks over his register will be inclined to doubt. Moreover, thousands have become Tertiaries in Europe and were never entered on our rolls, but even if there should be so many Tertiaries, the percentage is still small in comparison with that prevailing in older countries. According to available statistics, there is only 1 Tertiary among about 600 adult Catholics.

In order to extend the size and influence of the Third Order, the author offers suggestions in a chapter headed, "Some Needs of the Third Order." These needs are well expressed, and no fault can be found with what is said, but it arouses in the reviewer the desire to suggest a few other and greater needs. The greatest need of the Third Order is trained leaders. Leadership

is the life blood of every organization; it supplies increment and efficiency. A secular order must look up to the clergy and the hierarchy to form and train directors who can in turn educate and inspire its lay members. A great step to remedy the lack of leadership has been taken by the establishment of Third Order fraternities in a number of important diocesan seminaries. Their number should be multiplied until the Third Order is found in every seminary for the secular clergy. Pastoral theology should concern itself with the direction of the Third Order.

Another need is publicity. It is truly remarkable that our catechisms, which contain words about other societies and confraternities, do not mention the Third Order of St. Francis, which is undoubtedly, and pronounced to be so by the highest authorities, the most important of all religious organizations in the Church. Diocesan courses for Sunday sermons, practical and useful as they are, as a rule do not call attention to the Third Order, although the last popes made it specifically a topic for the instruction of the faithful. The same holds true with regard to ascetical writings, study courses sent out by organizations, universities and colleges; syllabi on social and Catholic action prepared for the use of students and the text-books accompanying them. How few there are, printed in English, that mention, much less advocate, the Third Order of St. Francis? And, how few are the reviewers who point out this fact as a serious and unpardonable omission, which it unquestionably is! It cannot be altogether attributed to inculpable ignorance. The public pronouncements like the encyclicals of the popes, the pastoral letters of so many zealous Ordinaries, the many Franciscan publications, conventions, educational reports and activities, take away every excuse. Many reviewers, hiding themselves under patronages, college services, and anonymity, cannot be reached personally and privately. If all who are interested in the welfare

of mankind in so far as the Third Order can contribute to it would work together and express their ideas in harmony with those of the Supreme Pontiffs, the lack of publicity would soon be remedied.

A further need is the increase of the number of brother Tertiaries especially from among the educated and professional classes. In Europe, the greatest Catholic leaders are practically all Franciscan Tertiaries. It is true, a number of our leading Catholic Americans are likewise Tertiaries, but their number should be much increased. There are phases of public life where men find a quicker hearing and can do more for the common weal. This does not reflect on the large majority of members who are women. Their work is more indirect and less public, but their influence is nevertheless great, for the simple reason that they are Mothers of Men. They have influenced the world more for good than the men. They continue their work, but the support of the males would undoubtedly be productive of additional good.

The last need to be proposed, and not the least important for the Third Order in the United States, is the necessity of recruiting the young. Mr. Martin does not mention this need, most probably because he did not see the report of the important Third Order Convention held in New York in 1926. It is still a mystery to the reviewer, who was local chairman of that convention, why its report was not published long ago. In that convention, as well as in the convention held in San Francisco in 1931, the need for youthful Tertiaries was much stressed. To promote the Third Order among the young, the reviewer wrote *New Life* and *Seraphic Youth Companion*, which were widely distributed and translated into several languages. Both are not found in the bibliography, although the latter is the only exposition of the rule for young people that has so far appeared. In both the conventions referred to above, resolu-

tions were passed urging the establishment of youth fraternities in colleges, universities, and parishes. This would not only be an excellent means to get new blood and professional men and women into the Third Order, but also to provide a hold on the young people after they have left the educational institutions. It needs no further proof that reform and new activities are never attempted by those who have entered the evening of life. The introduction of the young and a special guidance for them is according to the ideas of the Roman Pontiffs, who have set the age of fourteen as the lower limit for membership in the Third Order.

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In the course of the month of December several readers of the F. R. sent in their renewals with words like these (we quote from one letter): "I see by the address label that my subscription expires this month, and in order to save you the labor and expense of sending me an expiration notice, am enclosing my check for \$3, for which please credit me a year ahead." Another subscriber wrote in a similar vein and added: "I feel that we have a special duty to help the F. R. through this depression, for it has served the good cause valiantly and well for many, many years, and is still very much needed. Don't give up your noble work; God and your friends will help you weather the storm of these times as they helped you weather so many others in the forty years of the F. R.'s existence." These are days when little things count, even the three cents to mail a renewal notice, and we are indeed very thankful to those of our subscribers who help us weather the storm of financial distress by mailing us their renewals promptly and without special notice. We hope many more will follow the example of the two quoted above.

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Nations that do not insure virtue in their subjects have to take out insurance on their morals.—A.F.K.

## Notes and Gleanings

The accident that brought about the death of Archbishop Albert T. Daeger of Santa Fe, N. M., removed one of the most saintly members of the American hierarchy. He was an humble missionary among the Indians of Northern New Mexico in 1919, when the word came to him that he had been chosen Archbishop. Archbishop Pitaval, who had resigned the see, had recommended Father Daeger, a Franciscan friar, as his successor. Fr. Albert thus became head of an ecclesiastical province that is perhaps the largest in area in the U. S. As plain Father Albert, he had won the hearts of his people—Indians and Spanish-Anglos of the frontier. As archbishop, he continued to be their best friend, and at 60, although broken in health, persisted in rendering them personal services. The Editor of the *F. R.* mourns the departed prelate as one of his dearest friends, and would not be surprised if this pious, humble, and zealous Franciscan would some day be canonized. *R. i. p.*

Mr. William F. Sands writes to us from Washington, D.C.: "To add to the London *Universe's* protest against tawdry objects of piety (*F. R.*, XXXIX, 12, p. 275): a sign visible from the Elevated in New York reads: 'Fish Globes, Rick Racks, and *Catholic Goods!*' "

The federal government has decided to pour out three billion dollars worth of its credit in the interest of railroads, banks, insurance companies, building and loan associations, and certain self-liquidating forms of public work. Nobody assumes that federal credit alone is going to meet the problems of these various forms of business enterprise. If they can not meet their present indebtedness, how can they carry a larger load? They must be reorganized. Fixed charges must be cut, efficiency must be increased, and, of course, the only way in which these things can be done is by a greater measure of government control. This is what we are

headed for under the new reconstruction programme. It will not be long until we shall have complete government control over the whole banking and credit machinery of the country. It is not a part of our programme, but we are going to be driven to it. Does a democracy have to solve its problems by process of drift?—*Catholic Charities Review*, Vol. XVI, No. 8.

The *Catholic Charities Review*, which has recently donned a new dress and greatly improved its contents, thinks the American people are learning very little from this depression that will help them in meeting the next. "Economics," says our esteemed contemporary (Vol. XVI, No. 8), "has aroused only a passing interest. It has scarcely touched our political life and thinking. Health insurance is not receiving the consideration it merits. When one refers to unemployment insurance, he is waived aside with the statement that now is not the time for the consideration of such measures. We are too busy lifting ourselves out of the depression to give any thought to the next cyclone. Experience, however, teaches that it is only under pressure that democracies experiment. The moment the pressure is relieved they follow the line of least resistance. The crowd quickly forgets the past."

The *N. Y. Times Book Review* (Oct. 16) discusses Mrs. Wilfrid Ward's new historical novel, *Tudor Sunset* (Longmans), and says that, though merely a novel, it is "in essence more true than history." The full-length picture which Mrs. Ward (since deceased) draws of Queen Elizabeth, is admitted by this non-Catholic reviewer to be "pretty close to the facts as we look back at Gloriana to-day." Noting the changed attitude toward Elizabeth the reviewer says: "She is no longer 'good Queen Bess,' but a shifty, vacillating, cruel-minded opportunist, remarkable for her vigor and untrustworthiness. . . . Mrs. Ward's portrait is drawn from a Roman Catholic point of view, and as such it cannot be called un-



prejudiced. It is possible that she makes darker what was already pretty somber. On the whole, though, her portrait is not so far away from the figure we have grown to accept and who last made her most vivid appearance in the pages of Lytton Strachey's *Elizabeth and Essex*. No one can go through the unimpeachable State documents without realizing that Elizabeth was not the pure-minded 'Virgin Queen' of romanticized history." Coming from a paper like the *N. Y. Times* this estimate of "Good Queen Bess" is truly remarkable and shows that gradually the truth is coming to prevail with regard to this ruler, in whom Protestants used to take such pride, but of whom they now admit that, though in some ways she was a great queen, her character must be detested rather than respected.

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The right of the Church to conduct schools has again been vindicated in the United States, this time by the Supreme Court of Oregon, which has declared invalid a zoning law that made the erection of churches and schools in about eighty per cent of the City of Portland depend on the arbitrary will of the city council. The Supreme Court of Oregon thus follows the accepted American principle, which is diametrically opposed to that of the Mexican government.

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An official bulletin of the Archdiocesan School Board of San Francisco instructs the managers of all Catholic high and elementary schools to discontinue the publication of all annuals or year books because their preparation involves considerable loss of time on the part of pupils and also because they are "a great annoyance to merchants who are imposed upon to advertise in these books, to defray the expense of printing them." The same official bulletin, issued in the name of the Archbishop, calls attention to a section of the archdiocesan school regulations which disapproves "the practice whereby children are assessed money for various enterprises, whether

conducted under Catholic auspices or not; also the practice whereby the children are asked and expected to sell tickets for entertainments, bazaars, whist parties or such like," saying that these rules have been neglected, but must be strictly enforced in future. Another abuse castigated in the bulletin is the excessive expense to parents in the matter of uniforms or dresses for the closing exercises. These uniforms or dresses, it says, are usually of no further use to the children, and "in all these matters simplicity and economy should be observed by all schools, especially during a time of financial distress, such as prevails at present." These are wise and timely regulations, and we think it would be very much to the advantage of our Catholic school system if they were enforced everywhere.

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A Universal Service dispatch printed in the Hearst papers the other day said: "The Federal Office of Education announces to-day a radio programme to educate the American people on war debts and other issues." Commenting on this report, the *San Francisco Monitor* suggests that such propaganda activities on the part of a federal bureau which was established as a fact-finding agency ought to be watched and adds: "You can imagine what the Federal Office of Education would become were it made a Federal Department with a secretary in the President's cabinet. Bureaucracies from little seeds into great trees grow."

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Hospitals and others will be interested in the new booklet of memory verses, "My Baby," by Anthony F. Klinkner, associate editor of the *Catholic Daily Tribune*, and author of the aphorisms signed A. F. K. which appear in almost every number of this REVIEW. Nothing more appropriate can be imagined for the new mother. Price 10c; \$1 per dozen postpaid. Order from the M. J. Knippel Co., Dubuque, Iowa.

The Holy Father recently received a volume containing the signatures of 50,000 sick persons, all of whom stated that they pray for him and offer up their sufferings for his intentions and his health. His Holiness revealed this fact in an audience when two American priests congratulated him upon his hearty appearance. "Yes," said His Holiness, "I am well because many pray for me."

Charles Darwin, author of *The Origin of the Species*, may now be found among the saints. A part of the decorative scheme of the newly-completed Riverside Baptist Church, New York, is a west portal. On the tympanum of this portal is a stone group of Our Lord with angels and saints. In the archway are successive rings holding stone likeness of sixteen of the world's most famous scientists, including Darwin and Einstein.

According to Dr. Henry O. Severance, librarian at the University of Missouri, approximately 3000 magazines have gone out of existence in the United States and Canada since the depression set in. While the loss of certain magazines may be a blessing, that is certainly not true of Catholic publications; and Catholic publications are the most valuable of all because of the principles they defend. One who sends in additional subscribers to a Catholic publication in these days is doing a truly meritorious work.

What is the explanation of the frequent boisterous applause at political meetings? We have heard countless addresses, many of them delivered by fascinating speakers before interested audiences. But our American people are undemonstrative and, on the whole, rarely interrupt a speaker. They reserve their outbursts of enthusiasm for the baseball park, the football field, and the boxing and wrestling arena. However, they do cheer often, loudly, and long during campaign speeches. Can someone shed light on the method of financing cheer leadership?

### A Symposium on Humanism

*The Modern Schoolman*, a quarterly journal of philosophy published by students of the School of Philosophy and Science of St. Louis University, under the editorial direction of Mr. Cyril N. McKinnon, devotes practically the whole of its December (1932) issue to a discussion of the new philosophical movement known as Humanism.

This movement, which first appeared several years ago in this country under the leadership of Paul Elmer More, Babbitt, and others, met with much genuine sympathy on the part of Catholic students of philosophy, because it was a sincere attempt to rescue the modern generation from humanitarianism, muddled revolution against the past, effete romantic art, etc., and to restore to the human intellect its rôle as the principal instrument of attaining philosophical truth. What Humanism lacked was and is the higher concepts of God and supernatural religion, without which, as is shown by various writers in this issue of the *Modern Schoolman*, no philosophy can achieve a true concept of man.

Paul Elmer More felt this inconsistency, and as early as 1930 warned his followers that Humanism was incomplete and unstable without the inclusion in its philosophical system of the idea of a personal God. Latterly, John H. Deitrich, a Unitarian pastor of Minneapolis, has announced the formation of an international association to "centralize the humanistic movement in religion." His purpose is, as he declares, not to establish a new religion, but "a means of extending to the present church structure the cooperation of Humanist groups." This, the *Modern Schoolman* insists, is a telling blow against Humanism, which regards an alliance between its system of thought and the "religion of Science and Progress," which is the *bête noire* of Messrs. More and Babbitt, as "a grotesque and unnatural prodigy."

Several contributors to the *Modern Schoolman* treat Humanism from var-

ious angles and show that there can be no such *via media* as that proposed by Mr. Deitrich, Harry Elmer Barnes, John Dewey, and others, and that the only true Humanism is Scholasticism, the "outworn creed of the medieval Schoolmen," which assigns to God and religion their proper place in philosophy, and gives man a true self-knowledge, with all that the term implies. "Dismiss this system of thought with a shrug," says one of the contributors to this symposium, "and the hope for a logical system that will lead to knowledge is gone. Other roads of thought may lie open, but they have been explored. They are but blind alleys in which only the blind tread in hope."

It is encouraging to know that the Jesuits of St. Louis University are training a school of Neoscholastics who are able to follow intelligently such movements as Humanism and to discern their weaknesses with such unerring sagacity as is shown by the contributors to this number of the *Modern Schoolman*. We gladly take this opportunity to recommend this able quarterly to those of our readers who are interested in metaphysics and regard Scholasticism as the only true philosophy, in the light of which all modern errors can be easily discerned and refuted.

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The folly which has permitted tens of thousands of home-mortgages to be foreclosed and families evicted during these critical times, passes understanding. The integrity of the home should be a first charge upon society. More ominous discontent has been created by the tragic wrecking of homes than by the widespread unemployment itself.

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The past is our only real possession in life. It is the one piece of property of which time cannot deprive us; it is our own in a way that nothing else in life is. It never leaves our consciousness. In a word, we are our past; we do not cling to it, it clings to us.—Grace King.

## Current Literature

—*Learning the Breviary*, by the Rev. Bernard J. Hausmann, S.J., will be welcomed especially by seminarians. Taking it for granted that the student knows little or nothing of the Divine Office, the author explains with great clarity its nature and divisions. He then gives an exposition of each individual Hour, with detailed directions as to where the various parts are to be found. This is followed by a general view of the whole Office. In the second part of the book Fr. Hausmann takes specimen offices and recites them part by part with the student, with directive notes accompanying each item. Thus the matter is presented in three different ways, ensuring a firm grasp of the fundamental principles. A helpful "Dictionary of Terms" precedes the opening chapter. (Benziger Brothers).

—A uniform price, \$7.75 net, has now been set upon each volume of that splendid Catholic reference work, Herder's *Lexikon für Theologie und Kirche*, of which Volume IV, reaching from Filippini to Heviter, has lately arrived. Among the chief subjects dealt with in this volume are film, freedom of research, free churches, free-thinkers, birth control, freedom of conscience, piety, grace, intercession, prayer, satisfaction, conscience, faith, pastoral care of prisoners, Good Templars, Salvation Army, St. Francis of Assisi, Frederick the Great, St. Gertrude, Guéranger, Görres, Harnack, Herod, etc. There can be no question whatever that the claim of the editors of this magnificent work, that it is the most complete and up-to-date reference work of its kind in existence, is well founded. We may add that it is also in every way the most reliable, and that if we had to give up our entire reference library, with permission to keep only one work contained therein, that one work would be the *Lexikon für Theologie und Kirche*. (Herder.)

### A SPRINKLE OF SPICE

“Laugh and live” is a time-honored saying, and a famous doctor once recommended one of his patients to try a course of funny stories. The patient, who was suffering from a nervous breakdown through overwork, obeyed the doctor’s instructions, and the effect of hearty laughter soon brought him round. The menu recommended was one funny story at each meal, with an extra two at dinner.

Mr. Cecil Hunt, who has already given us two books of “howlers,” has now compiled a collection of epitaphs, under the title of “Here I Lie”—beautiful epitaphs, humorous epitaphs, and epitaphs of the most awful bathos. Here are a few extracts:

“Sacred to the memory of Mrs. Maria Boyle, who was a good Wife, a devoted Mother and a kind and charitable Neighbour. She painted in Water Colours and was First Cousin to the Earl of Cork, and of such is the Kingdom of Heaven.”

*Suggested by Mr. Belloc for himself* (so Mr. Hunt says):

“When I am dead I hope it may be said—His sins were scarlet but his books were read.”

“Here lies, thank God, a woman who Quarrelled and stormed her whole life thru’; Tread gently on her mouldering form Or else you’ll raise another storm.”

“I am sorry,” said the housewife to the colored applicant, “but I advertised for a Scandinavian cook.”

“Fo’ de Lawd’s sake!” replied Ida Belle Washington, “jes’ so’s a pusson kin cook, whut diff’rence do it make whut her ’ligion is?”

Lady (when ship’s siren blows)—Goodness! What’s that awful noise?

Skipper—Oh, we blow that every morning to wake the fish.

An old lady was climbing into one of the carriages reserved for the mourners at a funeral. “Were you a friend of the deceased?” asked the undertaker. “Oh, mercy, no!” replied the old lady, “and never wanted to be. I’m just going for the ride.”

The following instructions were given in Latin to servers for a funeral by a master of ceremonies:

“Attentite pueres!  
Cras habemus funeres.  
Alter ferat lux,  
Alter ferat crux,  
Et alter aqua benedictus;  
Et ego post vobis cantabiles-ibimus.”

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Perhaps, in time, it may be more important to save civilization than to save machinery.—A.F.K.

# The Fortnightly Review

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ST. LOUIS MISSOURI

February 1933

## Buchmanism

The Syracuse *Catholic Sun*, in a recent editorial from the pen of its scholarly editor, Father Wm. M. Dwyer, reported on the progress of "Buchmanism," to which we have devoted several notes in this REVIEW, last of all in our No. 4 of April, 1932, pp. 90 f. The Buchmanists, as the followers of Dr. Frank N. D. Buchman are nicknamed, or First Christian Fellowship, as they call themselves, in January again held a house party at Briarcliffe Lodge on the Hudson River, at which 500 persons were present, including university professors and a number of preachers.

Dr. Buchman himself describes the movement as "a revival based on survival." It has no dogma or organization beyond that voluntarily supplied by the followers, and seeks converts to a new religious life by personal contact, from members of all Christian denominations and even from non-Christians. Dr. Buchman is an ordained Lutheran minister who began teaching the principles of a "Return to First Century Christianity" in Pennsylvania State College from 1908 to 1915. Later the movement spread to Princeton University, where it made considerable headway, but came into conflict with the authorities. In recent years Dr. Buchman has made his headquarters at Oxford and Cambridge universities in England, both strongholds of the movement. There are groups of Buchmanists in Great Britain, Holland, Germany, Switzerland, Italy, Peru, Bolivia, Chile, Argentina and Brazil. It is not, therefore, a negligible affair.

Buchmanism has four principles, according to Dr. Shoemaker, an Episcopalian minister, who heads the movement here in America. The first is "sharing," which he says means, "confess your sins to one another." The

second is "conversion" or rebirth, "when God becomes the dominant factor in your life." "Guidance," the third, is "God talking to you, for God has a plan for every one, for every hour of the day." "Witnessing," the last of the four, is "telling the other fellow what is happening to you." Dr. Shoemaker adds very truly: "There is not a single new idea in the lot."

What effect does Buchmanism have upon those who surrender to it? They all assert that it brings them nearer to Christ and moves them to give Him first place in their lives. On this claim Fr. Dwyer observes:

"While Catholics must feel a sympathetic interest in any group that tries to make 'Jesus Christ the dominant factor in their lives,' our interest must remain more or less academic since all that Buchmanism offers to its adherents, Catholicism offers and offers more abundantly. Freeing one's conscience by confessing one's sins, the effort to make God the dominant factor in one's life, listening to His inspiration in the 'quiet hour' or meditation, and telling others how one has come at peace—all these are the ordinary experiences of convinced and fervent Catholics."

Fr. Dwyer then shows how two at least of the four principles of Buchmanism—public confession of sin and the following out of the inspirations that come to one at times of meditation—"are peculiarly apt to be abused when not surrounded by the checks and safeguards that Catholicism throws about these two practices. To talk freely and openly about one's sins and to describe one's lapses from virtue may easily do more harm than good and, besides, violates the decent reticence that every normal, healthy man feels about such things. For these and other reasons the practice of general open confession once observed in the

early Church was soon done away with. Even auricular or secret confession as practised by Catholics is so protected and guarded from abuse by two thousand years of ecclesiastical legislation as to make it—as a non-Catholic critic said the other day—practically ‘fool-proof.’ Buchmanism, lacking these checks and balances, is apt to find that this practice of open confession of sin will end in a neurosis of some kind. Then seeking God’s inspiration in a sort of modern quietism, and following it blindly without any objective standard by which to test it, is very apt, in some cases at least, to lead to disaster. For while the Catholic, too, seeks God’s inspiration and tries to follow it, he can never be led into error if his inspiration squares with the teaching of the Church, which alone—and not the individual—has the promise of inerrancy.”

### The K. of C. Membership Drive

The Hon. Martin Carmody, Supreme Knight of the Knights of Columbus, opened a membership drive at Montreal on Jan. 4th, 1933. His scheduled itinerary provided for stops in a number of American cities. An advance agent, sent out by national headquarters, preceded the Grand Knight and proposed a programme for his visit, prepared at the headquarters of the K. of C. in New Haven, Conn. This programme consisted of the following items:

- a) A considerable amount of advance publicity, prepared at New Haven;
- b) A public reception to Mr. Carmody on his arrival in the city;
- c) A formal call on the Bishop of the diocese;
- d) An afternoon meeting with the State and district deputies and the chairmen of the local membership committees;
- e) A ten-minute radio broadcast;
- f) Dinner at 6 P.M., with the Bishop, the Governor, the Mayor, and distinguished local citizens as invited guests;
- g) A public mass meeting at 8 P.M. for Catholic men under the auspices of the Knights of Columbus.

For this elaborate programme the local committee of the K. of C. in one city that we know of, unanimously and firmly, yet courteously proposed the following substitute:

- a) A very limited amount of publicity, prepared locally;
- b) A select committee to greet Mr. Carmody on arrival;
- c) A courtesy call on the Bishop;
- d) An afternoon meeting, to take the form of a round table discussion on things besides the depression which affect the Knights of Columbus;
- e) No radio broadcast;
- f) The dinner to be limited to the Bishop and a few distinguished Knights of Columbus, particularly the Past Grand Knights;
- g) No public mass meeting for Catholic men under the auspices of the Knights of Columbus, but a special meeting of Knights to meet their supreme official.

For this substitute the committee offered the following reasons: the false impression spread in the past that to be a Knight of Columbus meant more than to be a Catholic; the ill-will the Order has incurred by the difficulties in financing the local K. of C. building; the conviction that a membership drive at this juncture is untimely, and that what the Knights of Columbus need at present is not more, but fewer members; the hope of restoring the former prestige of the Order by recreating that interest in intellectual matters which is so necessary for the Catholic laity and so much in accord with the original purpose of the Knights; the objection to using the bishop of the diocese as an advertising medium for a K. of C. membership drive; the honest belief that the committee could not guarantee an audience of sufficient size to warrant the proposed mass meeting; and the fear that the programme outlined for Mr. Carmody’s tour by the national headquarters of the K. of C. will injure rather than promote the cause of the Order. A K. of C.

An ass is not learned, even though he be loaded with books.

## The True St. Philip Neri

In a portly volume published by Sheed & Ward under the title, *St. Philip Neri and the Roman Society of His Times*, by Louis Ponnelle and Louis Bordet, translated by the Rev. R. F. Kerr, editor of the English edition of Pastor's *History of the Popes*, an attempt is made (the first, we believe) to relate the founder of the Oratory to the life of his age. It is a profoundly interesting and valuable study. (On certain defects of it see *The Month*, No. 822, pp. 559 ff.)

The religious revival which took place in Counter-Reformation Italy has been too readily ascribed to the disciplined activity of the Jesuits. But side by side with the movement that owed so much to the genius of Ignatius Loyola, was another which, deriving rather from the Franciscan tradition, had its roots in a type of piety pre-eminently Italian. It was in 1533 that Philip Neri, then eighteen years of age, first entered the semi-pagan Rome of Clement VII. For a few years he pursued his studies. Then, in 1538, he laid his books aside and turned hermit. But it was to no life of seclusion that he dedicated himself. In the busy streets of Rome, and above all in the Florentine quarter, the young man, with his friendliness and good humor, became a familiar figure to those who little knew of his nightly struggles among the Catacombs. A body of followers soon grouped themselves around him. But the coming of Ignatius Loyola had brought in a new spirit of organization, and the life of a hermit unattached to any foundation was rather precarious. On the advice of his confessor, Philip changed his informal association into a canonical body with the special duty of ministering to destitute pilgrims. The "Trinità dei Pellegrini" became a force and worked wonders in the jubilee year of 1550.

As the number of his adherents increased, Philip was led to a second resolution. He had, he said, always desired to serve God as a layman; but

his followers needed more direction than a layman could give, and so, in 1551, he took orders and settled at the Convent of S. Girolamo. He discovered a genius for the confessional and soon his little room became crowded with penitents. To meet their needs he built a gallery in the attic of the church, in which were held the first meetings of the famous Oratory.

The Oratory was not intended to be a religious order, for Philip believed that there were already enough orders in existence, and had no desire to add to their number. He exacted obedience from his followers, but they were bound by no vows, and for many years there was no constitution. The association grew out of his strong practical sense. Most of the work in Rome was done in the morning, and he wished to find employment for the people during the idle hours of the afternoon. Hence he organized his "spiritual exercises," sermons preached by laymen who were carefully enjoined not to exceed half an hour and on no account to be "intellectual." Readings and hymns were included and, above all, scenes from the Bible set to music, which from their early performance in the Oratory later became more widely known as Oratorios. Then the whole party would go for a walk, visiting churches and taking their evening meal in some vineyard outside the city, where Philip would indulge his lively sense of the ridiculous. It was a mixed party—nobles, poor students, beggars and anyone whom he had swept into his net. But absolute equality prevailed, and Roman senators would take their turn with the rest in begging for alms or working amid the appalling conditions of the Roman hospitals.

Many were the recruits in these early years. There was Bozio, whose injudicious advocacy of the papal claims was to be an embarrassment to St. Robert Bellarmine. There was Tarugi, who was to become cardinal-archbishop of Avignon. Above all there was Baronius, an uncouth boy from the

Abruzzi, later to be the historian of the "Annals," who barely escaped becoming pope. Such men Philip did his utmost to keep with him. He never cared to extend his work; and when, at the urgent request of Carlo Borromeo, a few priests were at last sent to Milan, they were soon recalled. He made every effort to prevent the establishment of a daughter foundation at Naples and only accepted its institution, under Tarugi, with a resigned disapproval.

This volume makes it somewhat easier to disengage the peculiar charm of Philip's personality from the hagiological accretions of his early biographers. Nevertheless the authors have not suppressed numerous circumstances which in the opinion of Gallonio and Baccio added to the lustre of their hero, but impress modern readers rather unfavorably. We read of phantasms and portents, of the apparition of black dogs and the vomiting forth of fetishes—phenomena, we must hope, of a bygone age. Yet behind all this appears a figure of singular charm. "If you wish to be obeyed," Philip is reported to have said, "do not give command;" and though he designed many ingenious mortifications for those of his brethren in whom he detected a lack of humility, he left them much freedom. Not until the Oratory had been established for some years at the Vallicella did he leave his old quarters at St. Girolamo, and then only by order of the Pope. The manner of his departure was characteristic: he had his frying-pan borne before him in triumphal procession. His behavior all through life was marked by the strangest eccentricities, and often visitors were surprised to find the man of whose piety they had heard so much with his clothes inside out or dancing a jig. To the Spanish ambassador, who had asked him how long it was since he had left the world, he replied: "I do not know that I have ever left the world;" and when his disciple Gallonio, feeling that his master was not doing himself credit, interposed a pious disclaimer, he was severely snubbed.

Philip was no theologian, and the great issues which troubled the world of his day did not disturb him. He never interfered in politics, save when he urged the Pope to absolve Henry IV from the decree of excommunication. To the pursuits of the intellect he was not only indifferent, but rather hostile, and his contemporaries are agreed that he esteemed "reasoning" as the most dangerous of all errors.

Nevertheless, the "Filippini" clung to him, and as he grew older, their veneration increased. His death plunged all Rome into mourning, and there was an immediate demand that his sanctity should obtain recognition. He was beatified in 1615, and in 1622 he received, with Ignatius Loyola, the highest honor which the Church can bestow. What he would have said to this we can only conjecture.

Gene Tunney's new book, *A Man Must Fight* (Houghton Mifflin Co.), is not likely to increase respect for the profession of pugilism. What he says about the necessity of a fighter having a press agent if he wishes to get before the public, rather proves the venality of the daily press, just as his elaboration of the topic of managers and their tactics reflects on that noble gentry, "more jealous of a reputation for cunning than for honesty." Of the spectators of prize-fights Mr. Tunney has this to say: "Yet the mob wanted the kill. *This lust for the kill makes beasts of the major part of all boxing audiences.*" Then there are the parasites who hang on champions, and the leeches who resort to blackmail or court proceedings to extort money from them. Finally, there is the danger of permanent injury to the eyes or even to the brain. The book shows Mr. Tunney (who, by the way, is a practical Catholic) to be as chivalrous a fighter as the prize-ring will allow; but we are sure he would not encourage any boy who has a fairly good job to follow in his footsteps.

No one is so wise that he cannot become wiser.



## Substance and Accidents

By Neo Scholasticus

The protests evoked by my paper on the substance-accidents theory which appeared in the *Commonweal*, Sept. 17, 1930, demonstrate quite ingenuously, though all the more emphatically, how little the modern mind is prepared to accept that conclusion of Aristotelian Physics. The fact is worthy of notice. The *volte-face*, in spite of the official, quasi-standardized teaching in our schools, is more general than is ordinarily supposed. It was this spontaneous reaction experienced in the case of every person with whom I discussed the subject, that first prompted me to translate my thoughts into print. I argued: If such be the facts, we are consciously or unconsciously, in this particular at least, anti-Thomists. I went further. I contended that we could not help being so.

In rejecting the Thomistic and Aristotelian view, I do so with all due respect and deference. Anything more would imply hero worship, undue cultus. I am mindful of the first principle in criteriology, that evidence, not authority, is the ultimate test, the last court of appeal, in our quest of truth. I recall, too, the consoling fact that I am logically in good company, namely, in none other than that of Suarez. So fortified, I think I may presume to voice my dissent.

The fundamental source of the error seems to me to lie latent in the misconception that there exists in material things a principle of action somewhat similar to the soul in man. This contention would represent the line of demarcation between the idealism of Plato and the crude mechanism of the mathematicians and materialists. Aristotle was slow to divest himself completely of the influence of his master. The above assumption would naturally suggest a dualism, which, to mean anything beyond mere words, must be real. Hence the two fundamental axioms of Thomism: (1) the real distinction between essence and existence

—substance and the suppositum—and (2) the real distinction between substance and its accidents. *Verbum sat sapienti.*

The substance-accidents theory subverts all our conceptions of substantial and chemical changes. A substantial change is a new generation. Concrete oxygen and hydrogen are each potentially present in water. Substance and accidents severally are not even potentially concrete. It is an abuse of language to say that oxygen and hydrogen in water are really distinct. They are actually and *de facto* really absent. Similarly, my breakfast of yesterday is not really distinct from my living flesh and blood of to-day. And so on *ad infinitum*. If substance be really distinct from its accidents in the resultant suppositum, *a fortiori* oxygen and hydrogen would remain equally distinct after the process. Then you would have some sort of solution or mixture, and that only. Whether the constituents be proximate or ulterior or ultimate, will not alter the principle. Why should the elements substance and accidents remain really distinct, when such constituents as oxygen and hydrogen so completely coalesce as to lose their identity? The only answer is to continue repeating the mere assertion that in ultimate syntheses the elements retain their physical identity, while in the proximate, the individualism of the components yields to a communism, or more properly to a monism in the composite. Dualism as the last exponent of things has become an obsession or fixed idea. There is, moreover, not a vestige of evidence in favor of the so-called substratum in bodies. It is a totally gratuitous assumption, which runs counter to all our modes of speech. Hitherto we fancied material things were just what they seemed to be; now they have become substantially and *in se* immaterial. The theory likewise contradicts logic and ends in an absurdi-

ty: substance is only a partial entity, and the accidents are infinitely less. These highly rarefied, nebulous, and denuded elements coalesce in some way to call into being a real, concrete, complete entity. *Natura non facit saltus impossibiles.*

When the physicist tells us that a body is that which possesses mass and energy, we must understand him to mean that which has energized man. Bodies are monistic.

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### Catholic Ethnologists

The somewhat delayed report of the fifth "Semaine Internationale d'Ethnologie Religieuse" (Paris: Geuthner) gives Fr. Cyril C. Martindale, S.J., an occasion to review briefly in the London *Month* (No. 817) the progress of the Catholic ethnologic movement organized about twenty years ago by Fr. Wm. Schmidt, S.V.D.

When the first "Week" was held, in 1912, he says, "Catholics had not fully established their own attitude towards the 'new' sciences, anthropology, ethnology, comparative religion, and so forth; still less had they obtained a public opinion, in or out of ecclesiastical houses, in their favor. Meanwhile an enormous amount of non-Catholic and usually anti-Catholic material had been accumulating for many years. Hence a double duty had first to be attended to—the wearisome task of refutation, and the creation of an indisputably secure method. Catholic scholarship played its due part in refuting many systems, each professing to be adequate and universal; but the warfare of the heterodox scholars was itself internecine, and the world is at present cumbered with the corpses of such systems. But now that one may regard the Catholic scientific organization as complete—the Holy Father himself put the finishing touch, maybe, to it, by insisting on the inclusion of a folk-lore section in these studies—one can foresee a very rapid growth of invaluable material; the corpses will in part just naturally decay and vanish, and their valuable elements will be ab-

sorbed into the healthy Catholic organism. Impossible to exaggerate the sense of freshness, firmness, and direction that one experiences, when reading a book like this, after fumbling around for so long among articles and books on African native beliefs and practices, written by men who are industrious in research, but possess no philosophy.

"However, Catholics were at once, and rightly, asked to be also constructive. Hence general topics are treated only in the first and much shorter part of this book; whereas the second is entirely devoted to the study of the family in various parts of the world, and usually in its less-elaborate cultures (for nothing should force one to describe such cultures as primitive: if anything, they are all of them sophisticated)."

Fr. Martindale regrets that no English-speaking scholar appears to have been forthcoming at this reunion; but says that probably there was no call for it. "However," he adds, "those professors who do realize the enormous apotheotic importance (if nothing further) of the general topic, are now able to make use of a whole series of Catholic works, which, to our mind, set the standard. The whole history and theory of the thing are adequately set forth in Father Pinard de la Boullaye's magistral volumes; the application of the theory, in a special department, by Father Schmidt's works; and we have a positive revelation of the activity being actually displayed by Catholic research in various parts of the world. And it is good to learn that the average Catholic student will soon have at his disposal a manual of History of Religions by Father Schmidt, to appear in German, French, Italian, and English; while he and Father Koppers are to produce a somewhat similar manual of Ethnology."

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Some of our enthusiastic Neo-Scholastics need to be reminded that, as Father Joseph Rickaby, S.J., used to say, Scholasticism will return, but it will not return as it was in the Middle Ages.

## The Rhythm of Gregorian Chant According to a Standard Encyclopedia

By the Rev. Ludwig Bonvin, S.J., Canisius College, Buffalo, N. Y.

The "Grosse Herder" deserves, it is readily acknowledged, the characterization, "a Standard Encyclopedia." But where does it stand on the question of Gregorian rhythm? An inquiry into this matter throws light on the knowledge, or on the bent of mind, of a part of the Gregorianists. I open the book and read:

"It [Gregorian Chant] knows neither measuring nor measures (bars); it forms its free rhythm by the combination of accented and unaccented tones which follow one another, singly (syllabic chant) or in groups of 2 to 5 or more notes to a syllable alternating freely (melismatic chant). As to its durations, it forms them by combining 2 or 3 indivisible time units or by lengthening."

The pages of the F. R. are not the proper place for an exhaustive examination of this characterization; however, a short estimate of at least some of the chief points is possible, and will no doubt be welcomed by the interested reader.

Music in the four quarters of the globe measures its tones, whereas Gregorian Chant, it is alleged, *knows no measuring*. Let us inquire of the medieval Gregorian music teachers what they say in the matter. A more direct opposition is not thinkable than the one between the assertion of the musician of the encyclopedia quoted and the answer of the Gregorian music teachers. Gregorian chant knows no measuring, in other words, *is not to be measured*, says the first-named authority; "the *proportional durations of the notes are to be measured*" writes a Gregorian author, the Benedictine Abbot Berno of Reichenau, and long before him Huebald said: "Every melody *must be carefully measured like a metrical text (certo omne melos more metri diligenter mensurandum est)*; "to sing rhythmically means to *measure the proportional durations to the*

long and short notes." And this proportion is clearly indicated by Guido of Arezzo: "One note must be twice as long or twice as short as another (*duplo longiorem, duplo brevior*)."  
If this does not mean measuring, then words mean nothing.

Gregorian chant, according to the "Gr. H.", knows *no measures (bars)*. But Huebald, in the golden age of Gregorian chant, wrote: "Singing rhythmically means the observance of the long and short durations . . . in order that the melody may be *scanned as by metrical feet*." The metrical feet are literary measures, and the Gregorian feet reproduce musically these literary feet or measures based upon the order of proportional long and short durations. And, let us ask in passing, if the first note of the two and three time units, as one of the principal branches of the equalistic school teaches, is to be dynamically accented, what then is wanting in these "twos" and threes" that we should not call them 2/8 and 3/8 measures?

The writer of the encyclopedia continues: "Gregorian chant forms its rhythm by the combination of *accented and unaccented tones* over a syllable."

If the essence of the Gregorian rhythm really consisted in this, the Gregorian music teachers, in their treatises, would necessarily have had to mention the accent as the rhythmic factor. They do this nowhere. For them the rhythm of the Gregorian melodies is essentially constituted by the order in the different durations, as is the case in the literary meters of the Greeks and Romans. (See the above quotations from Huebald, etc.)

The writer in the encyclopedia asserts further that Gregorian chant moves in the well known groups of *two and three time units*. It so happens that up to the present not a single Gregorian text has been found in favor of such an *exclusive bi- and three-*

*partite gait*; the latter, on the contrary, is in evident contradiction to the teaching of the Gregorian musicians, who, for instance, in Gregorian melodies mention dactylic combinations and, therefore, also rhythmic groups containing four counts.

The durations admitted here by the Gregorianist of the "Gr. H." are, besides, only time units, short tones all equal in value, whilst the notes of Gregorian chant described by the medieval authors, as the above quotations prove, are proportional long and short values. And, finally, as to the *lengthening*, the other form of duration mentioned in the "Gr. H.", it most probably means a mere indeterminate "nuance." Here again the question arises: Where have Gregorian authors ever mentioned such nuances? Not even a semblance of proof has been offered up to the present time, whilst, on the contrary, the Gregorian authors oppose such a gratuitous assumption. "*Omnia longa aequaliter longa, brevium sit par brevitatis.*" (Huebald.)

The rest of the article is good and worthy of the "Grosse Herder."

### American Social Psychology

Under this title, the McGraw-Hill Book Company, of New York, has published a work by Dr. Fay Berger Karpf, a lecturer in the theory and methods of social investigation and director of social research. The unusual interest manifested at present by a large number of writers in individual and social psychology, makes it necessary to become acquainted with the history and development of modern psychology in order to form a correct estimate of what is acceptable in this field and what must be rejected. The book under review serves this purpose admirably. It is a good substitute for a small library of books not otherwise found in Catholic institutions.

The author divides her book into two equal parts, the first giving a good historical perspective of the European background, and the second concerning itself with the American develop-

ment and present status of social psychology. The European background is formed by the labors of Lazarus, Steinthal, Wundt, Schaeffle, and others in Germany; Tarde, Durkheim, Levy-Bruhl and Le Bon in France; and Darwin, Spencer, McDougal, etc., in England. The nineteenth century background is painted by a more extensive treatment of Hegel, Comte, and Spencer. The information furnished is intended as a help to understand the development of social psychology in the United States, which forms the subject of the second part of the book. Before the Civil War not much American thought in sociology was expressed. The first worth-while treatises came from Ward and James. The relations between the two are pointed out. American social psychology separated itself from the Spencerian philosophy of despair and followed Ward's optimism in the possibilities of human effort, although its influence never became very strong. Events of great importance were the appearance of James' *Principles of Psychology* and Dewey's *Psychology*. Other contributions by Baldwin, Cody, Ross, Mead, Dewey, Thomas, Faris, and Ellwood are evaluated in the order mentioned. A differentiated social psychology emerged. Allport, Bernard, Young, and others of minor importance are passed in review.

A summary, final conclusions, and an extensive bibliography conclude the study. The author arrives at the conclusion, well supported by the material presented, "that nothing is as yet settled in the field" of social psychology. The modified biographical treatment and copious quotations make the treatise quite readable and interesting. The author is mostly objective in her statement of theories presented by others. This is as it should be. It is not the task of the reviewer to evaluate the philosophy presented in this volume. Those interested in a work of this type know more about these things than a short review could encompass.

Kilian J. Hennrich, O.M. Cap.

## The Present Status of Religion in Mexico

By the Rev. Charles R. Baschab, Ph.D., Sausalito, Cal.

In this, the last of my series of articles on Mexico, I wish to call attention to some of the dangers that threaten religion in the Southern Republic to-day.

Under the regime of Porfirio Diaz, persecution gradually assumed milder forms and in the end a certain amount of liberty was given back to the Church. Religious communities came from without or developed within and, as a consequence, especially in the field of education, a number of new institutions sprang into existence. However, these developments, more or less promising, had no foundation in law nor much of a basis among the people. The mestizos or mixed elements, who had been chiefly the active promoters of the various revolutions, and who had, to a great extent, for economic and social reasons, been hostile to the Church from the beginning of the Republic, continued to be, if not openly hostile, at least religiously indifferent. The old Spanish families and their descendants, who had been the backbone of the Church both religiously and financially, lost much of their wealth and standing as a result of the defeat of the Conservatives, and, what was worse, their religious fervor and moral stamina were greatly impaired, to say the least, as a consequence of the lack of Catholic schools and other religious institutions.

Worse even than this was the bitter fruit of the poverty of the Church and of decades of strife in respect to the Indians because of their numbers. Their religious education had never been perfect, if we include as an essential part thereof a solid intellectual understanding. After her economic conditions compelled the Church to leave them more or less to their own resources, the religious situation of the Indian villages became deplorable. The external rites of religion were kept up fairly well, and the regular "fiestas" of the Blessed Virgin and the Saints

were celebrated, often with much show and pomp, but with the decrease in spirit and understanding went a gradual increase of superstitious practices, in which a strange mixture of pagan and Christian elements is often noticeable.

Such being the situation at the outbreak of the recent series of revolutions, the bitterly hostile chieftains, such as Obregon and Calles, met with little resistance in their violent attacks upon religion in general and the Church in particular. The iniquitous laws of persecution were already embodied in the Constitution. They had never been fully enforced, but now, by their interpretation and the special decrees of rigorous enforcement, their injustice was doubled and tripled. As a supreme measure of defense the Mexican bishops imposed the interdict. All public liturgical services ceased throughout the land. The interdict, which worked well in the medieval ages of faith, in modern days is a dangerous experiment. No doubt, some good came from it. In the large centers of population, where there is always a strong nucleus of devout Catholics, there was a renewal of piety and fervor. It is very edifying to see the great number of Masses going on from early dawn till noon every day in Mexico City or Guadalajara and to note the evident devotion of the many attendants. However, on the whole, I think the interdict has done more harm than good. The crowds of the indifferent have grown and the haters have become more vehement in their hatred. The worst of all is that the Church has been definitely put on the defensive and the plan of attack is so clever and comprehensive as if the devil himself had become the lawyer of the prosecution.

The most dangerous part of the plan, the success of which would spell final disaster for religion in Mexico, is the attempt to deprive the indigenous population (75%) of their religious

faith. The two most serious points of antireligious propaganda among the Indians are the charge that the Church failed to educate them, and the accusation that, by isolating them from the rest of the population, she brought about their economic, social, and political inferiority. And since both charges, as they stand, cannot be entirely denied, ninety-nine out of a hundred admit them on their face value and believe in and avow the hostility of the Church, or at least her indifference in the Indian problems. Only one out of a hundred examines the accusations more deeply and finds how unreasonable and unfounded they are. It is evident that during the 19th century, in the midst of the turmoil and confusion of incessant revolutions, and especially after the complete spoliation by her enemies, the Church could do little or nothing in the matter of popular education. Nor was there anything done by her enemies who were in power. And to charge the Church with the failure of popular education among the Indians during the rule of Spain is absurd. There was no such a thing anywhere in those days, neither in Europe nor in America.

There is a little more reason for the second charge—the isolation of the Indian from the other groups. But this charge is a boomerang if considered on its merits. The Indian villages were kept for themselves, the whites were not allowed to live there, for the good of the Indians, *i. e.*, to save them from corruption and exploitation.

The enemies of the Church are not satisfied with propaganda; they have the means and the power, and ruthlessly use both to undermine and destroy the religion of the Indian. They say that more than 8,000 rural schools—that means Indian village schools—have been established by the federal government. I have visited many of these. They are not only like our own public schools, godless, but frankly anti-religious. As a substitute for religion the old Indian dances and festivities are revived. I also visited three rural normal schools where teachers for the village schools are being

trained. The candidates are mostly crude adolescent boys and girls from remote villages, who, often enough, cannot even read and write upon their arrival. Both sexes live and study together in the same buildings, mostly ancient and only partly restored monasteries. Their living conditions are quite primitive. Concerning the result of such co-education in matters of sex morality I did not dare inquire. Worse by far is the anti-religious atmosphere of these institutions. I had a chance to look into various copies of their school papers. The open hatred of God and His Church expressed in these pages is appalling. There is a lot of talk about industry and thrift and other natural virtues, but the names of chastity and piety do not seem to exist in their moral dictionary.

In conclusion I wish to mention an unbelievable incident of religious hatred that came to my notice on a visit to a government institution for young female delinquents. One of the inmates had recently died. When she felt death approaching, she pleaded for a priest to confess her sins and receive the holy viaticum. Her plea was denied; the unfortunate girl died without the Sacraments. I was informed by people who ought to know and who were in sympathy with those in power, that the case referred to was no exception, but the general rule.

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The Apostles were six of one kind and half a dozen of another—all of one mind in Christ Jesus.—A.F.K.

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A new book dealing with Buchmanism (better known in England as "the Oxford Group movement") has just been published by Macmillan. It is called "He That Cometh," and is from the pen of Geoffrey Allen, co-author, with Roy McKay, of *Tell John; or, The Message of Jesus and Present-Day Religion*.

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The standing armies of the world are the main reason why the standing debt of nations is still outstanding.—A.F.K.

## Slavery in the Modern World

Those who imagine that, because property in human beings is no longer legally permitted in the civilized countries of the world, slavery has ceased to exist, will receive a rude shock from Lady Kathleen Simon's book, *Slavery*, recently published, with a foreword by the Rt. Hon. Sir John Simon, by Hodder & Stoughton of London, England.

"There are certainly in the world to-day," she says in the first chapter, "at least 4,000,000 slaves. There are probably many more; their number may even exceed 6,000,000." She then takes the reader on a tour of Abyssinia, the Sudan, Arabia, Sierra Leone, Liberia, China, Nepal, etc. Thence she goes to places like Central and South America and the Philippines, where the system of debt slavery "binds the peon not merely for life, but in advance fastens its shackles upon his children and even upon his children's children." She shows also how, in certain parts of Portugal's African colonies, contract labor, "indistinguishable from slavery," has literally decimated the population.

In fairness to the countries indicated, it is necessary to say that any estimate as to the numbers of slaves can only be a matter of guesswork. Lady Simon's guess may be as good as, or even better than, another's, but it remains a guess. In one case, at any rate, she is wide of the mark. To argue that, because in other "backward" states in tropical and sub-tropical areas, slaves generally number 10 per cent of the population, therefore "we are able to estimate the total number of property slaves in Arabia at something over 700,000," shows a lack of comprehension of the peculiar conditions in that country. Lady Simon has apparently consulted only two authorities on Arabia. She makes no reference to the testimony of Eldon Rutter, who lived in Mecca and Medina for a year and a half, moving freely among the people, and who observed that few

slaves were coming into Arabia across the Red Sea. The colonies of African ex-slaves and their descendants, known as the Abid, which are to be found in various parts of the interior may, perhaps, reach the figure named, but they do not properly fall within the slave category.

If Lady Simon has been a little too hard on some countries, she has certainly been too lenient with others. Thus, she says nothing about labor conditions in the Belgian Congo. That sheet will not be clean until the Belgian government sees its way to paying adequate salaries and pensions, thus relieving its civil servants of the necessity of seeking commercial employment in the colony when they retire. Again, except for one passing reference, the French colonies in Africa escape unscathed from Lady Simon's indictment. But, if Albert Londres is to be believed, no less than 2,600,000 natives of the former and several hundred thousand of the latter have left French territory. Why? "They have fled from our methods of [forced] labor."

Such facts, however, serve only to make one agree the more cordially with Lady Simon that the fight against slavery "calls for all our energies," and demands the mobilization of public opinion against slavery in every form. Lady Simon has done good work in reminding the civilized world of its duties in this respect. One could have wished that she had added a chapter describing the constructive work which needs to be done. Mere appeals to sentiment lead nowhere, for the physical act of setting the slaves free is the smallest part of the problem. Bitter experience has shown that if the slave-owner is simply coerced, without being convinced, he will evade the law. Moreover, side by side with the mentality of slave ownership, there has grown up a slave mentality which has to be eradicated. Of the 200,000 slaves set free by Great Britain in the Sierra Leone Protectorate, on Jan. 1, 1928, nearly

all remained with their former masters.

Actually, however, the reformer may congratulate himself on the fact that many things are working indirectly toward the desired end, not the least of which is the expansion of the Catholic Church in pagan and semi-pagan lands.

### An Old Missionary's Reflections on "Our Leakage"

To the Editor:—

I read with great interest the articles that periodically appear in your magazine and other Catholic publications on the subject of "our leakage." There always was a heavy leakage here in this new pagan and materialistic country of ours, and it will probably continue for a long time to come. I remember what the late Mr. Hickey, editor of the *Catholic Review*, then published in New York, wrote in 1877 or 1878, when the total Catholic population of the U. S. was only about seven millions. We ought to have more than twice that number, he said, since at least four million Irish Catholics landed on American shores. And the Germans, too, at that time were already numerous.

The chief causes of our leakage are undoubtedly: (1) our public schools, which nearly fifty per cent of our Catholic children attend, even in large cities, where they have no excuse whatever; (2) secret societies, (3) mixed marriages, and (4) the whole un-Christian atmosphere of our public life, which weakens the faith in ever so many souls.

The best remedies, in my opinion, based on long experience, are: *Hausseelsorge* (as pointed out in the F. R.), Catholic Action, and the early training of children in devout prayer.

A most useful form of Catholic Action is for the laity to help the pastor in finding all those Catholics who neglect the practice of their religion, who are not properly married, or who send their children to the public schools. Some Catholic society—Holy Name, Third Order, Sodality, Holy

League—might divide up the parish among its members, each member visiting every family in the district assigned to him or her a few times a year and then reporting to the pastor. City people, especially in the slums, move frequently, and there is danger that many will fall away if not followed up. Known changes of address should be given to the new pastor.

An important means of stopping the leakage is the early training of children in prayer. It is almost impossible for a Catholic to give up his religion entirely if he has learned to pray well in early youth, especially every morning and evening. A few weeks ago I visited a family in one of our big cities. When I was about to leave, the father asked his little daughter, only two years old, to show the priest how she could pray. She came, knelt down, folded her hands, and, to my great surprise and edification, recited the Our Father and the Hail Mary, though, of course, not yet distinctly. I said to myself, if all Catholic parents would take the same trouble in instructing their children in prayer, there would be no such wide-spread defection from the faith.

Nearly every priest has had the experience that Catholics who returned after neglecting their religion for many years, stated that they said some prayer from time to time. The writer once prepared for death a man who had neglected his duties for sixty years, and afterwards said: "Father, this is the day for which I have been praying always, that I might not die without the aid of a priest." H.

Some of the wise statesmen who seemed to think that the theory of religion would have to undergo a change, are finding out that the theory of government is changing in spite of itself.—A.F.K.

Free thought and infidelity has lessened the freedom of mankind. Security of person was never so insecure as it is nowadays in any large city of the land.—A.F.K.



### The "Safe Period" in Family Life

Dr. James J. Walsh discusses "The 'Safe Period' in Family Life" in Vol. XXXIII, No. 3 of the *Homiletic and Pastoral Review*. He reviews the researches of Drs. Ogino and Knaus and says that the conclusion that there is a "safe period" in the menstrual month during which sex congress is not likely to be followed by pregnancy seems to be established. He recalls Fr. V. J. Coucke's articles on "Birth Control and the Tempus Ageneseos" in the same review, and concludes his paper as follows: "On account of the variations in the length of menstruation and the differences in the intervals between periods, there always remains a problem that should be solved not by confessors or clerical advisers, especially in the confessional. A competent physician of considerable experience in this special department is in a better position to take account of various individual peculiarities and to make the decision as to what is the 'safe period' for the individual."

In a foot-note at the end of his article Dr. Walsh says of Dr. Leo J. Latz's booklet, *The Rhythm of Sterility and Fertility in Women* (see F. R., XXXIX, 11, p. 261): "Dr. Latz has some rather novel theories on the 'safe period,' which he extends far beyond the limits set by Knaus and Ogino. While later developments may prove these theories to be correct, error on the conservative side would seem to be far preferable in the present state of our information."

### A Rational Method of Birth Control

To the Editor:—

In connection with your article "A Rational Method of Birth Control?" (F. R., XL, 1, pp. 11 f.) allow me a few observations.

The human mind is subject to a law of inertia. If we have entertained a certain idea for a long time, it is difficult to get rid of it. Hence, it is not surprising if many people remain sceptical about the validity of the Ogino-Knaus rational method of birth control. It is the exact opposite of what they had learned in the classroom and read in textbooks.

When religiously inclined the human mind has a tendency to adopt as a working principle, "the stricter the better." Hence the reasoning: "Total sexual abstinence is stricter than periodic abstinence, hence, it must be better." There is no need of pointing out the fallacy of this reasoning. Let us not be stricter than the Catholic Church.

The human mind loves to follow the line of least resistance. It is so easy to give expression to anxiety, doubts, and misgivings. The less mental courage a person has, the more he is inclined to indulge in these emotional states. It is quite a different thing to formulate clear-cut arguments. In the two pages of the article quoted I find a lot of the former, none of the latter. Authorities carry as much weight as their arguments, not as their emotional states.

To disprove the rhythm theory there is no need of complicated apparatus, long drawn out observations, a large carefully trained corps of experts, etc. All that is needed is a healthy, fertile married couple such as you have in every nation by the millions. There is scarcely another theory that can be so easily disproved as the Ogino-Knaus theory, if it is wrong. Why don't the opponents adopt this obvious procedure, forget about their worries, doubts, etc., and obtain certainty?

As for the moral implications of this theory, J. E. Georg in his recently published work, *Eheleben und Natürliche Geburtenregelung*, gives a list of references in which the rational method of birth control is defended by the following authorities—to mention only a few: Vermeersch, S.J., Hurth, S.J., in *Nouvelle Revue Théologique*; Schmitt, S.J., in *Ztschrift. f. Kath. Theologie*; Hejmeyer, S.J., in *Studien*; Grosam, in *Theol. Quartalschrift*.

If the rational and natural method of birth control is wrong from any point of view, I am the first who wants to know. But please give me evidence, and not misgivings, arguments, not doubts and anxieties.

Chicago, Ill.

Leo J. Latz, M.D.

### A Vanished Race

*The Vanished Race* by Arthur English, published by "Editions Edouard Garand," 1423 St. Elizabeth St., Montreal, Canada, tells of the race of Beothuck Indians, who once inhabited Newfoundland, and who were, it seems, warred upon by the whites who went to that island, and by Micmaes who went there from Nova Scotia, and were finally exterminated. When Cabot made his discoveries the Beothucks were a numerous people, but they had no guns and, it seems, never got any, and therefore fell victims after a time to whites and other Indians who were better equipped. Mr. English tells what is known and related of them by way of a work of fiction, of which the heroine is a little Irish girl, the last survivor of an immigrant ship wrecked on the coast of the island, who was adopted and tenderly cared for by the Beothucks.

The Beothucks seem to have been a mild and gentle race, for Indians, and to have been very harshly dealt with. The history of the Indian races in their wars with the white invaders is surely a record of disgrace for the latter. The cruelty and savagery were not by any means always on the part of the Indians; the whites, who knew better, often outdid them in brutality; and it is probable that the agreements and treaties that were made from time to time were kept by the Indians more faithfully than by the whites. All the Indians of North America were the objects of the covetous rascality and the unscrupulous intrigues of both French and English; were used by both, the one against the other, and were trained in the vices of the white men, that they might be the more easily used, one tribe against another, or by one white race against the other.

The Indian was, on the whole, deserving of a better fate, and the wholesale extermination which finally was his fate, was neither deserved nor necessary.

### The Church Dormant

(From an article by Fr. Joseph Keating S.J., in No. 822 of *The Month*.)

Let us not allow the admirable energy of the Church Militant . . . , which is almost daily adding to the number of its churches, and multiplying its religious institutions and schools, which finds vent in a vast variety of lay societies connected, in one way or another, with the spread of the faith, which reaches its highest peak in the devoted lives of the pastoral clergy and the multitudinous educational and charitable achievements of its religious Orders and congregations of both sexes, blind us to the fact that, in spite of our being encamped on hostile territory, those who thus realize the obligations of their faith are possibly in a minority, that, either through ignorance or worldliness or actual perversion, multitudes of our fellow-Catholics are asleep, so far as the work which they might do for God is concerned.

Our leaders are calling for immediate and intensive action on our part, but there is so far little enthusiasm for the new crusade amongst our ranks. For ten whole years, from his inaugural Encyclical in December, 1922, to his recent protest against the Mexican persecution, the Holy Father has been summoning Catholics with ever-increasing urgency to a fuller sense of their privileges and responsibilities. The economic chaos of the world is but a material reflection of that moral confusion which the abandonment of the Christian ideal has caused, and which, when not counteracted formally by those who possess the faith, is affecting even the children of the Church.

It is, therefore, not open to Catholics to be neutral or indifferent in regard to such grave issues as the Pope has in mind—international peace, the integrity of the family, Christian education, the maldistribution of wealth, the war between classes, the excesses of bureaucracy and nationalism. "He that is not with Me is against Me," and how can we be with Him if we do nothing in response to the summons of His

Vicar? If the Catholic world as a whole had not been asleep when Leo XIII began his campaign for social justice, and if its millions had not neglected, through sloth, to preach and apply the economic teaching of the Pope, we should not to-day be suffering from the terrible consequences of blind mammon-worship.

Are we still asleep in regard to this all-important matter of sociology? What are we doing to prepare the younger generation for the weighty task that must be theirs—to restore the social order to the guidance of Christian morality?

### An Appeal to Our Subscribers

Some of our oldest and most faithful supporters are failing to renew their subscriptions to the F. R. because of financial stringency resulting from the depression. Practically all of them express a sense of sorrow and regret, which in some cases is truly pathetic. Our loss, too, is serious, as we cannot afford to have our subscription list cut down, especially since our modest revenue from advertising has almost completely vanished into thin air. Here is a chance for the more fortunate among us to do a good work by making gifts to the publisher for the benefit of these hard-up subscribers. Send us \$3 or \$6 or \$10, or, if you cannot spare more, \$1, and we will see to it that these subscribers are kept on the list and made happy again. Such gifts will be thrice blessed in that they will bless the giver, the receiver, and the FORTNIGHTLY REVIEW, which has served the cause of Catholic truth and sound philosophy for wellnigh forty years and should not be suffered to go under as a victim of the depression. We are glad to say that some of our subscribers have already made donations for this praiseworthy purpose, but more money is needed, and we trust it will be forthcoming from those who have never failed us when we have appealed to their generosity in the past. Please renew your subscription this month and add your mite for the good cause indicated.

### Notes and Gleanings

Certain newspapers have stated that the well-known Padre Pio de Pictralcina, O. M. Cap., has been suspended from saying Mass. The London *Tablet* (No. 4829) declares that this is not so. "Father Pio is not suspended; he says Mass every day, but not in a public church, because the fervor of his admirers has sometimes led to scenes of undisciplined devotion. It is true that certain books concerning this priest have been placed on the Index; but Father Pio has had nothing to do with their authorship and he strongly deploras the publicity which irresponsible admirers have tried to force upon him." Another inaccuracy concerning Father Pio describes the recently suppressed community of "The Little Hosts," in the Archdiocese of Taranto, as being "one of the institutions inspired by him." This also is untrue. Father Pio has had nothing whatever to do with "The Little Hosts."

If the social order is not promptly reconstructed on some other method of administering private property than our effete Capitalism, then private property, at least private property in production, is at an end. The Socialists, and maybe the Communists, will have their way; or perhaps Capitalism, in blind terror, will bring about a governmental economic dictatorship, as is foretold by Col. E. M. House in *Liberty* of Jan. 21st.

In a recent number of *The Month* Fr. C. C. Martindale, S.J., makes an urgent appeal to Catholic schools and colleges to withstand the prevailing tendency to jettison the teaching of Latin. The war on the classics is, he declares, much more than a mere matter of languages. It is a significant symptom of the life and death struggle between the world's disruptive forces and the tradition and continuity of Catholicism. Someone has likened the Catholic Church to a soul, of which the Latin language is the fitting body.

With the maiming of the body restriction and constraint must necessarily chafe the indwelling spirit.

The Pioneer Press, 1,107 Broadway, New York, is preparing an important work to be entitled *The American Indian: A Cyclopedia of the Aborigines North of Mexico*. The editor in charge of this work is Frederick Webb Hodge, director of the Southwest Museum of Los Angeles, Cal. He will be assisted by a corps of specialists, who have devoted particular attention to the archeology, ethnology, history, and statistics of the Indians of the United States and Canada. The work will be based upon the *Handbook of American Indians North of Mexico* which was published in two volumes in 1907-10, under Mr. Hodge's editorship, as a bulletin of the Bureau of American Ethnology. This Handbook, from which the F. R. has often quoted, is now out of print, and the sets that exist are quoted at four or five times their original price. In the Cyclopedia now projected the matter contained in the Handbook will be revised, expanded, and brought up to date, and effective use will be made of the original researches that have been conducted during the past twenty-two years. The entire work is to be published in four octavo volumes, to be issued at six-month intervals, beginning April 1, 1934.

For grave reasons, the Pope can dispense from the law of celibacy; indeed he did so in Mary Tudor's reign, for the relief of some priests and deacons who had married under Edward VI. No authentic case of a bishop being so dispensed is known to canonists. In 1920 Benedict XV declared that the Church would never abrogate her law against the marriage of clerics in major orders.—London *Tablet*, No. 4829.

Most people think that the American labor movement is a reform movement. This, as the *Catholic Charities Review* (XVI, 8) points out, is not so. The main purpose of the movement is to attain certain concrete objectives by

economic pressure. In his Labor Day speech, President Matthew Woll of the American Federation of Labor said that "labor fears a strong State." Rightly so. If the State does everything, what is the use of private organization? Why should workingmen give part of their hard earned dollars to support a labor organization that attempts to bring about complete slavery, such as Russia is suffering from under Bolshevism?

We are utilitarian in this country about everything. We want to know of what use nuns and brothers are, and how they will be supported. "Men like St. Benedict," comments the *San Francisco Monitor* (Vol. LXXV, No. 30), "didn't go out into the wilderness to waste their time and efforts in working solely for the material things of this life; they went there to praise God. Churches were built on the crags of the Pyrenees to honor God. We do not seem to know anything about that kind of religion—that is most of us don't. We are too American for that. We wanted to make the U. S. A. a Kingdom of Heaven on earth. We were busy building a tower of Babel. Even our religious outlook was mostly an adaptation of the same utilitarian scheme. Is it too much to say that we failed because we did not put first in our scheme of things the adoration and praise of God? Adoration implies acknowledgment of our absolute dependence on God. Perhaps we need a new Benedict who will go out to some wild place with a shovel and hoe and live on what he grows and often throughout the day and the night praise God. And God looking down might say to the angels and saints: 'At last there is one man in the United States who knows what it is all about.' "

There is much in the writings of those speaking for Technocracy, especially in the writings of William H. Smith of Berkeley, Calif., compatible with the encyclicals of Pope Leo XIII and Pope Pius XI . . . . We wish some

of the great Thomists of the country would gather and translate into English all that St. Thomas Aquinas had to say about prices, profits, money, and usury. With these published, Catholics might look with more confidence on the problem posed by the Technocrats. Of course the great danger to Technocracy is that it will become the mania of vast numbers from the insanity fringe of society, and by its supporters be brought into disrepute, as were the Single Tax and Communism. But, it's a good thing now, even were it not so true, because it gives people something to think about and hope for. All recovery must begin in the minds of men.—*The Monitor*, Vol. 75, No. 40.

Father Ronald Knox, the learned English convert, in his latest book, *Broadcast Minds* (Sheed & Ward), applies to some famous givers of broadcast talks the method of his Caliban in Grub Street. He chooses Julian Huxley, Bertrand Russell, Langdon-Davies, Gerald Heard, and a few others as his targets, and entertains his readers with a first-rate display of virtuosity in marksmanship, designed to show that in none of the various branches of natural science does any real conflict arise between religion and science. On the whole, he is not friendly to radio broadcasts, which, he says, make for the passive reception of ready-made opinions, particularly those inculcated in the "scientific" type of culture so prevalent to-day. He fails even to find comfort in the fact that our Holy Father was able lately to address the whole world, and estimates the reaction of the average non-Catholic listener to that event rather pessimistically. In this Fr. Knox may be right or wrong, but no Catholic will dispute his statements showing how the Church has always encouraged science.

*Catholic Truth* calls attention to the recurrence of the forged "speech" of Bishop Strossmayer, of Diakovar, who opposed the definition of papal infal-

libility at the Vatican Council. He was no doubt tactless in his opposition to the definition, but his publication of the decrees of the Vatican Council in his own diocese (Dec. 26, 1872) and the bestowal upon him of the pallium by Leo XIII (1898) prove that he was not heretical in his views. Nevertheless, shortly after the Vatican Council a forged speech written by an apostate friar, bitterly hostile to the Church, appeared and after appearing in the *Guardian* of June 28, 1871, was reprinted in pamphlet form. In spite of the fact that Bishop Strossmayer repeatedly repudiated this forgery, the annoyance continued for more than twenty years. More than that, the forged speech is still in circulation, with numerous additions that make the Bishop out to be an unmitigated and relentless opponent of papal infallibility. Its appearance in America should be intelligently combatted with the facts, as presented by the English historian of the Vatican Council, Abbot Butler.

The Catholic Dramatic Movement (1511 West Wisconsin Ave., Milwaukee, Wis.) presents in pamphlet form a one-act Christmas play for children that should prove a boon to harassed supervisors of dramatics in Catholic schools. This one-act play is from the pen of the Rev. Mathias Helfen, founder of the C. D. M., and bears the title, "Through St. Nicholas to the Child Jesus." Copies can be obtained at the address given.

The *Chronicle*, official organ of the National Catholic Federation for the Promotion of Better Race Relations, has changed its name. It is now the *Interracial Review*, but remains under the editorship of the Rev. Wm. P. Markoe, S.J., and is published in St. Louis. The first number under the new title maintains the excellence of previous issues. This organization and its mouthpiece are doing a laudable work in calling the attention of American Catholics to the problem of Christian-

izing the Negro. The *Interracial Review* is worthy of support by those who take seriously the call of our Holy Father to Catholic Action.

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It is impossible to pass by such high-minded efforts at Catholic Action as are presented in a new magazine entitled, *The Guildsman*. In fact, to those of us who realize the pitiable inability of American Catholics to understand the social problems in the light of Catholic philosophy, the efforts of Mr. Edward Koch call for encouragement and support. Mr. Koch, formerly of the staff of the Central Bureau, is thoroughly Catholic in his approach and presents his views clearly and convincingly. In the second issue of the *Guildsman* he discusses among other things: "What Causes Depressions?"; "Merits of the Co-operative Movement"; "The Change of Government Officials"; "Personal Responsibility for Reform"; "Industrial Warfare in Newer Form"; "The Confiscation of Church Properties." There is room a plenty for Mr. Koch's venture, not only because the number of such publications is very small, but also because the evils he decries are so numerous and threatening. Specimen copies of *The Guildsman* may be obtained from the publisher at Germantown, Illinois.

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Father R. Garrigou-Lagrange's latest book, entitled *Le Réalisme du Principe de Finalité* (Paris: De Brouwer & Cie.), is a vindication of the objective reality of purpose and includes a careful review of a large area of the field of metaphysics from the teleological point of view, with special reference to the interdependence of the four causes enumerated by Aristotle. The author has taken St. Thomas for his guide and shows the richness and suppleness of Thomistic thought when brought to bear on problems which appear peculiarly modern. Fr. Garrigou-Lagrange deals at length with the creative evolution of M. Bergson and his followers, who present the ultimate fact of existence as not so much a fact

as a growth—"a perpetual, unbroken advance from perfection to perfection; not so much a life as a never-ending living." The author has no difficulty in proving that mere development can never be an ultimate purpose, and his answer to Edouard Leroy is substantially that of Aristotle to Heraclitus: A thing must be, before it can develop, for development is merely a state of being.

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A few years ago a Kentucky woman, resentful of an innovation reminiscent of Catholicism, smashed the organ that had been installed in the church attended by her against the will of a minority adhering strictly to the traditions of their sect. For this happening in a mountain hamlet excuses may be offered: the religious heritage of the people, their isolation and ignorance. It is more difficult, to account for the attitude of the Anglican divine of whom the *London Saturday Review* says: "Whatever unrecorded dreams Gerontius may have had, none can have been more fantastic than the fate of that set to music by Sir Edward Elgar in having the doors of Peterborough Cathedral banged in its face. Newman's *Dream of Gerontius*, it would seem, is a nightmare to certain worthy persons, and among them Dean Simpson. Are we really to believe that the name of the Virgin Mary, delicately muffled by music, profanes a Protestant cathedral? That the playing of an Oratorio with passages based on the doctrine of Purgatory endangers the security of Anglican faith? Is not the Wedding March from Lohengrin played at countless weddings without shrieks against the work of so notorious a pagan (Parsifal notwithstanding) as Wagner? Have we not heard on the organ extracts from the Yeomen of the Guard and yet not one of the congregation rose in wrath?" But there is a difference: None of this music threatens to arouse in those attending an Anglican church a yearning for the faith of their fathers, whereas the music banished from

Peterborough Cathedral is apt to create nostalgia for what was lost in the Reformation.

The Foreign Mission Board of the Methodist Episcopal Church, we read in the *Kablegram*, has decided to demand psychiatric examinations of all candidates for foreign missions, in order to eliminate such as are temperamentally unfit for mission work in the Far East.

Aldous Huxley, on reading Voltaire's *Candide*, wrote an essay on it, wherein he points out that the horrors which turned Voltaire into an atheist were trivial compared with the horrors we have ourselves witnessed in the Great War, after a century of "progress" and rationalism. And it must be remembered that this century of rationalism sprang from the Encyclopedists and Voltaire himself.

A truth always worthy of pondering over: We are apt to hate those whom we have wronged. If you develop an aversion towards someone you have long known, search your memory for some injustice done him and make amends.

The glories of the past and their destruction, the ruin of past civilizations, the achievements and failures of the present, all are station-markers along the road by which the Lord of time and eternity leads mankind to its goal, the goal of every spirit-endowed creature, purification and completion.

According to Catholic moral teaching, betting is not in itself a sin, but when it becomes a besetting habit, it exercises very injurious effects on character, is almost inseparable from vice, and, therefore, seriously at variance with well-ordered Christian living. Perhaps this latter truth needs greater emphasis in our day of unlimited and unrestricted betting, not only on market prices and horse races, but also on baseball scores, temperature records,

and almost every fortuitous thing in life.

The following answer to a correspondent in the Anglican *Church Times* is really too good to spoil with comment: "St. Augustine and his monks, as also St. Gregory, were Catholics. The two saints happened also to be Romans; but whether all their monks were may be doubted. None of the party were 'Roman Catholics' in the modern sense."

The pitiful story of the pontificate of Clement XIV, as related in the latest volume of Pastor's monumental *History of the Popes*, suggests a striking apologia for the divine institution of the Church. A human institution could not well survive under pontiffs as weak as this Clement was, or afflicted with so many shortcomings.

Some one remarked to Phillips Brooks that atheists seemed to lead moral lives. "They have to," returned that famous Protestant churchman; "they have no God to forgive them if they don't."

We have had any number of economic and social plans to get us out of the morass of the depression. But none of the popular planners seem to have even read the master-plan submitted in "*Rerum novarum*" and "*Quadragesimo anno*."

Jacques Maritain somewhere remarks that "The intellect can develop its highest powers only in so far as it is protected and fortified by the peace given by prayer."

St. Teresa said that if she had to choose between humility and courage in a person who presented herself as a postulant, she would choose courage, as it was the first condition of the contemplative life.

Truth gives a short answer, but lies go round about.

Adopting a translation that is rhythmic but not metrical, Charles H. Hitchcock, A. B., has given a new dignity and life to *The Oresteia of Aeschylus*. His translation will be especially valuable to that section of the English-speaking public which is interested in the great Greek classics, but is unable to read them in the original. Mr. Hitchcock has managed skillfully to keep the spirit of this classic and at the same time to translate the trilogy with strength, vigor, and remarkable accuracy. His translation has received the highest commendation from foremost Greek scholars. (Bruce Humphries, Inc.)

A reviewer of the first volume of the Dominican translation of the *De Potentia* of St. Thomas Aquinas, in *Catholic Book Notes*, incidentally remarks that it would be impossible to estimate how great the effect would be upon the world if a course in the philosophy and theology of the Angelic Doctor were made part of the compulsory training of every public writer in these days of muddled thinking so lamentably demonstrated almost daily in our newspapers and periodicals.

*Catholic Truth*, the organ of the Catholic Truth Society of London, in its current issue prints two interesting pictures, one showing the clumsy apparatus that was formerly used in transcribing notes and books in Braille for the blind, the other its very much improved modern substitute, a dot-making typewriter which is much more expeditious and easier to handle. Incidentally our esteemed contemporary calls attention to the fact that the British National Institute for the Blind is now the leading publishing house for the blind in the whole world. How vast its operations are, may be gathered from the fact that, in 1931 alone, it produced 24,535 bound volumes and 28,259 pamphlets, besides some 500,000 copies of newspapers and magazines. The Institute is "non-sectarian" and publishes books of all kinds. Among its Catholic publications is a Braille

edition of the Catholic Truth Society's *Simple Prayer Book*, *The Life of Our Lord* by Lady Amabel Kerr, the *Jesus Psalter*, and Father Considine's *Words of Encouragement*. These books can now not only be borrowed from libraries, but purchased outright and kept, not only in Great Britain, but also in the U. S. A., since the National Institute of the Blind has but recently arranged with the corresponding society in this country for a complete interchange of publications.

Last year, according to the *Publishers' Weekly*, 1,272 fewer books were published in this country than in 1931, the exact number being 9,035. There was a slight increase (about 50) in the number of books of fiction, but juvenile titles dropped sharply. There was a considerable drop also in what is called "general literature," 387 as compared with 494, and poetry and drama were cut from 711 to 573. 99 fewer titles were issued under the classification of "Religion, Theology." We have no statistical data on the Catholic publishing trade for 1932, but from our observation of this particular field we are convinced that it suffered a severe decline during the past year. The leading houses (Herder, Benziger, Pustet, Wagner, etc.) issued comparatively few books, for the simple and sufficient reason that there was no demand for them, and the only Catholic publishing firm with a considerable output of new books was the comparatively new one of Bruce & Co., of Milwaukee, Wis. How it will fare with its various costly undertakings still remains to be seen.

The year 1933 should be a great year for Catholics all the world over, for the Holy Father has proclaimed it as a Holy Year of Jubilee, with all the rich opportunities which such a season affords to a sorely stricken world for spiritual graces and for more powerful intercession than usual for aid in its intellectual, moral, and material needs. The Jubilee Year, to run from Passiontide 1933 to Passiontide 1934, is to com-



memorate the 19th centenary of the death of Our Divine Lord. While the date is not entirely certain, 33 has the balance of scientific opinion in its favor, and it is to be sincerely hoped, in the interest of the entire human race, that Catholics everywhere will comply with the Pope's wish to testify to the greatness of the Redemption by "the greatest possible merit in prayer and expiation, in propitiation and holy indulgences, in the rectification of lives and copious sanctification."

In *Escape Fever*, a book just published by John Hamilton, of London England, Captain Geoffrey Harding, one of the small number (ca. 30) of British officers who made successful escapes from German prison camps during the World War, refutes many of the lies that were put in circulation during and after the War about alleged cruelties against war prisoners in Germany. He states that while there were some bullies among the German jailers, they were the exception and, as a rule, acted under provocation. Capt. Harding gives several instances of almost intolerable "ragging" of the prison camp authorities by British prisoners, but adds that "the sublimest form of ragging" was practiced by the Russians. Here is one instance: A highly placed Russian prisoner died and the Germans acceded to the request that his body be restored to his native land. They even provided an escort of honor to take the coffin to Holland. On its arrival in that country there were knockings, and when the coffin was opened there issued from it a Russian, who had substituted himself for the corpse while it was lying in state. The Germans ignored the trick and sent home the real corpse with all due honors.

Sigrid Undset's new novel, *Ida Elizabeth*, deals with the contemporary scene and has mother love for its theme. The heroine is a woman of the middle class, who takes in sewing to support her ne'er-do-well husband and their children. The situation grows increas-

ingly difficult, and when he himself finally puts evidence of his unfaithfulness in her way, Ida consents to a divorce. Afterwards two other men come into her life, one of whom she learns to love; but her two sons resent him as an intruder, and she finally places duty above love and sends him away. But as the book ends there is no suggestion of tragedy or remorse because of her decision. The Norwegian literary correspondent of the *N. Y. Times* finds there is "too much fatalism in the dénouement." We have not yet seen a Catholic criticism of this new novel of the eminent Norwegian convert.

To hear Mass is one thing; to pray it, another; but to live it is to enter into the Life of the Lamb.

See that the date 1934 is opposite your name on the address label of your F. R. That is the best way to show your appreciation of our humble efforts for the good cause.

Mr. Mencken confesses he has never experienced a religious impulse in his adult life. It may be a short circuit. There is no guarantee that he never will.—A.F.K.

More than one false note is rung in a b-flat (beer flat) these days.—A.F.K.

More than one clergyman has often wished the choir could sing Amen, without referring to the subject so many times. He would not dare do that in a sermon.—A.F.K.

Begin in time to finish without hurry.

He who always thinks it is too soon, is sure to come too late.

People want some things "pretty bad," and discover they are "not so good."—A.F.K.

It isn't always the younger set that doesn't stay put.—A.F.K.

## QUOTETH THE RED ROSE

By Dom Placid, O.S.B.

No more your petals grant to mortal man  
That fragrance which his senses crave.  
Shalt be collected and thrown to the winds?  
Or midst the book leaves find a grave,  
Red rose?

What's that you say? You have a tale to tell?  
A tale of love and beauty fair?  
Speak, crimson leaves, you have my courteous ear—  
So long 'tis love—and not despair.  
Now speak!

When born, a wondrous maiden passed me by.  
She glanced—I blushed at beauty fair.  
She plucked me from my thorny bed of pain,  
And placed me in her chestnut hair—  
A token!

A gallant youth, her lover, chanced hard by,  
And saw our beauty—our's, I say.  
He clasped her, e'en as Lochinvar did steal  
His bride, and drew us on his way.  
Betrothed!

Ah, nestling midst those chestnut-golden strands,  
I 'marked the lovers from above  
'Change tales of future bliss and happiness . . .'  
You rascal! That's my tale of love!  
Not yours!

Why tell you not the *whole* truth when you speak!  
Tell not that *she* was Cloister-Life!  
And you, a jewel flashing in her crown,  
Wert Peace—won only in the strife!  
Red rose!

## Current Literature

—*Introduction to the Bible* (xvii & 324 pp. with illustrations and maps) by Father John Laux, A.M., concludes that scholarly author's "Course in Religion." It is primarily intended for high-school students, but will be appreciated by the laity generally for its accuracy, simplicity, and completeness. The manner of presentation is fresh and attractive; ancient and modern writers of distinction are laid under tribute to add light and zest to the subject, and study aids, questions, maps, illustrations, and chronological tables contribute to thoroughness of treatment. (Benziger Brothers).

—James Truslow Adams, in his recently published book, *The March of Democracy* (Scribners), which forms the first volume of a new history of the United States, makes no pretensions to originality, but he does rescue numerous facts which have been lost from current history. Thus he remarks that only one-third the passengers on the Mayflower were Pilgrims, "the rest a non-descript lot of settlers picked up in London or elsewhere and shipped by the capitalists." Hence, a Mayflower passenger may have been far from a desirable kind of ancestor!

—The Benedictine monks of St. John's Abbey, Collegeville, Minnesota, whose monthly magazine, *Orate Fratres*, is the organ of the liturgical movement in the U. S., constantly publish books dealing with some phase of that sacred subject. The latest is *The Mass Liturgy*, translated from the German of Dom Fidelis Boeser, by the Rev. Charles Cannon, O.S.B. The book is a series of seven lectures on the liturgy of the Mass. It explains the active part which the laity may and must take in the Holy Sacrifice. It unfolds the fact, too often ignored, that the Mass is not a mere representation, but a reality. This book should be of service in popularizing the use of the Missal among the laity, for instruction at Forty Hours' Devotion, and generally for sermon purposes. Liturgical study clubs will see in this book a splendid subject for their attention. The lectures are prefixed by a short summary and followed by a synoptic outline of their matter, both of which are valuable aids to study.

—*Emergency Work Relief*, by Colcord, Koplovitz, and Kurtz (New York: Russell Sage Foundation) is the first extensive study on work relief in action. It is a credit to the Foundation, which conducted the research at the request of the President's Unemployment Relief Organization. The book is divided into three parts. The first describes the development of work relief; the second gives interesting and

readable reports on relief work performed in twenty-six communities of different sizes and situated in fifteen Eastern and Middle Western States. Part III, which is the most interesting for the general reader, offers suggestions for setting up programmes of work relief. The whole is well done and much more than a dry record of facts. It is the listing of experiments from which a more perfect form of public relief emerged. The study will claim the attention of all who are interested in public welfare. It should have a special appeal to social workers, public officials, economists, sociologists, and educators in general. It deserves a place on the shelves of public libraries since it is undoubtedly of great value in the present and future emergencies and periods of great depression. —K. J. H.

—The titanic assaults upon the Christian family call for the concentration of resources in the Catholic camp. Our leaders must constantly encourage the rank and file and provide them with every available bit of ammunition. Dr. Hermann Muckermann's pamphlets in behalf of the Christian family are doing much to stem the anti-Christian tide in Germany. Number 1 deals with *Die naturtreue Normalfamilie*; No. 2 with *Die Mutter*; No. 3 with *Keimendes Leben*; No. 4 with *Eheliche Liebe*; No. 5 with *Werdende Reife*; and No. 6 with *Eugenik*. These 15 to 20 page pamphlets are not only in strict conformity with Catholic doctrine and the traditional Catholic mode of expressing that doctrine, but they are in addition, literary gems. Dr. M., a former contributor to this REVIEW, is a biologist of distinction who knows how to write. To these pamphlets should be added a larger booklet by the same author which deals with birth control, the object of a concentrated attack in America at the present time. *Um das Leben der Ungeborenen* is a peculiarly effective weapon against the birth-controllers. (Ferd. Duemmler's Verlag, Berlin and Bonn.)—H. A. F.

—The Rev. Carlo Rossini's *Laudate Pueri Dominum, a Collection of 100 Hymns and Motets and an Easy Mass for Unisonous Chorus* (J. Fischer & Bro.; Organ Score \$2, Vocal Part 80 cts.) comprises the hymns and motets most frequently called for in the course of the ecclesiastical year, together with such as are required on special occasions for which suitable compositions are not readily available. The setting for unisonous chorus is designed to supply those of our choirs, and they form the majority, whose activities are or should judiciously be confined to the performance of simple music well within the range of their capabilities rather than that of involved polyphony beyond their powers. The compiler has scoured the vast literature of church music in search of material that would come within the scope of the limitations indicated. Not only is the music easy of performance, but the compiler has, with unerring taste and eclecticism, included only compositions that have distinct musical value as well as a direct appeal. He has drawn upon the heritage of medieval and modern melodies, Gregorian and metric, that serve best the particular purpose which he and the publishers have in view. Where hiatuses presented themselves, Father Rossini has filled them in with compositions of his own fertile pen. The mass, too, is of his own invention. He has supplied suitable organ accompaniments, playable with or without pedal. There are rules for performance, accent and breathing marks, and—an invaluable requisite for an intelligible interpretation—translations to all the Latin texts. For, as Bishop Boyle states by way of introduction, "as men ought to know what they are talking about, so singers ought to know what they are singing about." Unless the reviewer misses his guess, this collection is destined to replace much of the rubbish that has been accumulating in our choir lofts, rubbish inherited from a period now characterized by serious musicians as "the stupid age."—Casper Koch.

### A SPRINKLE OF SPICE

While wandering in a Florida swamp, a hunter saw an alligator snatch a small colored boy from the bank of a canal. Soon he came to a cabin with a number of pickaninnies in the yard. He addressed their mother saying, "I hate to tell you, but I just saw a 'gator get one of your children over on the canal." The old lady turned back in the door and said to her husband, "Rastus, Ah done tol' y'all sumpin wuz ketchin' our kids."

In the course of one of his lecture trips, Mark Twain arrived at a small English town. Before dinner he went to a barber shop to get shaved.

"You are a stranger?" asked the barber. "Yes," Mark Twain replied. "This is the first time I've been here."

"You chose a good time to come," the barber continued. "Mark Twain is going to read and lecture tonight. You'll go, I suppose?"

"Oh, I guess so."  
"Have you bought your ticket?"  
"Not yet."  
"But everything is sold out. You'll have to stand."

"How very annoying!" Mark Twain said with a sigh. "I never saw such luck! I always have to stand when that fellow lectures."

Little Boy: "Have you got a wife?"  
Visitor: "No, Sonny, I haven't."  
Little Boy: "M-m! Who tells you what to do?"

"Everything is going up," remarked the man who had been watching the recent stock-market manipulations.

"I don't know about that," retorted his wife; "for instance, my opinion of you, your opinion of me, and the neighbor's opinion of both of us."

Robinson: "Who was that man you just raised your hat to?"

Green: "That? Oh, that was my barber. He sold me a bottle of hair-restorer a month ago, and whenever I meet him I let him see what a fraud he is."

"And are you really satisfied with walking about the country begging?" asked the housewife.

"No, ma'am," replied the tramp, "I'll soon have enough money saved up to buy a secondhand car."

"I never knew till I got a car," said the vicar, "that profanity was so prevalent."

"Why, do you hear much of it on the road, sir?" asked the parishioner.

"Dear me, yes!" replied the vicar. "Nearly everyone I bump into swears dreadfully!"

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# The Fortnightly Review

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March 1933

## Tax-Exemption in Favor of Religion

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wis.

*Scribner's Magazine* for January gave a prominent place to an article from the pen of Henry Hazlitt, entitled, "No Taxes to Pay." He deals with tax exemptions, what they are and how they affect everybody's pocketbook. There is one aspect of this writer's discussion that deserves the special attention of Catholics.

Naturally, the question of tax exemptions cannot be discussed without reference to the exemptions accorded to religious institutions. Mr. Hazlitt sees in this a perversion of the American doctrine of the separation of Church and State. "Religion," he says, "is to this extent officially recognized and endowed by the State. In New York City this endowment amounts, in effect, to nearly \$700,000 a year for Trinity Church and its cemetery; to nearly \$60,000 a year for the Jewish Theological Seminary of Rabbi Isaac Elachanon; to \$135,000 a year for St. Thomas' Church, and to \$400,000 a year for St. Patrick's Cathedral. Altogether New York City donates more than \$10,000,000 a year in tax exemption to religious institutions."

What Mr. Hazlitt has to say regarding tax exempt securities will interest every American concerned about the problem of concentration of wealth and its official protection, but American Catholics should be prepared to meet this phase of the tax exemption argument. The subject will be widely discussed during the coming days of reconstruction, and no doubt much attention will be given to the exemption accorded to religious institutions.

Mr. Hazlitt presents an argument that will have more and more force with each passing year. The vast number of non-church-goers, to say nothing of unbelievers, are being made to support these religious institutions when the State places them on the ex-

empt list. Is this right and proper? So runs the argument, and its cogency increases with each passing year and the increasing number of non-Christians in our midst. The F. R. has occasionally called the attention of its readers to this condition and its potential possibilities for persecution. Mr. Hazlitt's article indicates one possible fulfillment of this fear.

In a recent issue of the Chicago Sunday *Tribune* there appeared the first of a specially announced series of articles entitled, "Tax Exempt Realty Raises Levy On Others." It is announced that the other articles will deal with the favoritism shown "hospitals, religious, and general property."

It is estimated by the writer, Philip Hanson, that there are 1,100,000 parcels of real estate in Cook County, Ill., of which from 14,000 to 15,000 are tax exempt. "The exempt holdings vary in size, some running up into the hundreds of acres, as in the case of parks, university campuses, etc. In total they take a large slice from the taxable real estate of Cook County." Mr. Hanson points to the number of institutions that possess special State charters granting tax exemption practically in perpetuity. These are, according to this writer, Northwestern University, the Garrett Biblical Institute, the Y. M. C. A., Loyola University, Kent College of Law, the Baptist Theological Institute, and the Washingtonian Home. It is obvious that no discussion of this subject can omit mention of the Catholic group of holdings of various kinds. And yet, forcing these institutions to pay taxes would place the Catholic group at a tremendous disadvantage relatively to the others. But the worst feature of this tax exemption pow-wow is the fact that it can be made a very neat hook upon which to hang

an inimical movement against the Church. Let us not forget that the majority of Americans are no longer church-goers, nay, may be classified as unbelievers! In normal times they care not a whoop about a few favors shown religious groups, but let a four-year depression grip them and any agitation to stop this drain would be welcomed. It behooves American Catholics to watch carefully this growing sentiment against exemption from taxation for all religious, educational and welfare organizations.

### A Dissenting Voice

To the Editor:—

It is asked why the Church is not enthusiastic over the so-called new but belated discovery of "Rhythmic Sterility in Women." The reasons are as old as matrimony itself. One is: The man who abuses marriage, makes of his wife a harlot. Another is: The man who uses marriage solely for pleasure, makes of his wife a harlot. And a third is: The man who uses marriage with the intention of avoiding offspring for insufficient reasons, makes of his wife a little less than a harlot.

Theologus

### Causes of "Our Leakage"

To the Editor:—

Having read the letter under the caption, "An Old Missionary's Reflections" in the F. R. for February, I fully agree with what is contained therein. However, it seems to me that there are additional causes of leakage of equal importance that ought to be discussed, to wit: (5) Liberalism, promoted and brought about by the endeavor to carry on both shoulders in order to preserve peace and harmony with non-Catholics at any cost; (6) toleration and encouraging of neutral organizations among youth driving thousands of our young people of both sexes into non-Catholic and often absolutely anti-Catholic societies; (7) the lack of preparation for parochial missions among Catholics, resulting in the fact that but few who are in real need of conversion attend them. What I

wrote in the *Commonweal* for January 25th need not be repeated here.

Kilian J. Hennrich, O.M.Cap.  
N. Y. City

### Married Bishops

To the Editor:—

In the February number of the F. R. (p. 40) you quote the London *Tablet* as saying that, while the pope, for grave reasons, can dispense from the law of sacerdotal celibacy, and did so in England for the relief of some priests and deacons in Mary Tudor's reign, "no authentic case of a bishop being so dispensed is known to canonists." This may be true so far as England is concerned, but it is not true as a general statement. The late Dr. Heinrich Hansjakob, for many years pastor of St. Martin's parish in Freiburg, Baden, and widely known as a popular author, says in his *Sonnige Tage*, pages 78 ff.:

"Among the Austrian princes who succeeded [Margrave Charles of Burgau] and were at the same time lords of the Tyrol and the anterior portions of the Austrian domain, there were, within a period of thirty years, two bishops whom the Roman authorities permitted to resign their office and get married. In 1626, Archbishop Leopold, until then Prince-Bishop of Passau and Strassburg, became ruler of Günzburg and the margravate. He was followed in 1662 by his son Sigismund, former bishop of Augsburg, Trent, and Gurck. Leopold had married an Italian lady of the Medici family, and Sigismund was the husband of a palsggravine of Bavaria-Sulzbach. His marriage was solemnized in Sulzbach by the acting master of ceremonies of the Archbishop-Bishop, but before husband and wife saw each other, the Bishop succumbed to a paralytic stroke. It was an abuse that Rome in the seventeenth and eighteenth century permitted royal princes of Austria and Bavaria to occupy the best episcopal sees, but it was even worse that it allowed them to marry on the pretext that the royal race was in danger of extinction. . . ."

W. P.

## "Father Coughlin's Radio Discourses, 1931-1932"

By the Rev. Francis J. Martin, Church of Christ the King, Louisville, Ky.

Whether we approve or disapprove of Father Charles E. Coughlin's views on political economy or his oratorical methods, we cannot permit to pass unchallenged his distortions of Sacred Scripture and of history. A cursory reading of his Radio Discourses for 1931-1932 is sufficient to indicate that he handles texts of Holy Writ without due regard for the acknowledged Catholic principles of Biblical interpretation.

On page 17, for instance, we read: "I came not to destroy, but to up-build." Matt. V, 17 has: "fulfill". In paraphrasing this text, Fr. Coughlin writes: "As if He [the Master] had said: 'I come to replace greed with generosity. I come to preach charity instead of selfishness. I come to abolish slavery and to set up liberty. I come to teach the principles which beget prosperity instead of poverty. Seek ye first the kingdom of God and His justice and all these things shall be added unto you.'" Incidentally there is nothing in his punctuation to indicate that the last sentence is a direct quotation from Matt. VI, 33. What kind of slavery and liberty does Fr. Coughlin mean, spiritual or political? The only inference to draw from the sentence about the principles of prosperity and of poverty is that he speaks of political slavery and political liberty. Is this not a deliberate distortion of the purpose of Christ's ministry on earth?

On page 59, to strengthen his case against the Prohibitionists, who tried to refute him by contending that his arguments against Prohibition are identical with the arguments used against the abolition of slavery, he declares: "They are also forgetful of the fact that the New Testament is specifically plain in its condemnation of slavery." If such be the case, why did the Catholic Church permit her clergy as late as nineteen centuries after Christ to own slaves? I wonder where he found the least shred of support

for his statement, unless he had in mind Gal. IV, 31: "So then, brethren, we are not the children of the bond woman, but of the free: by the freedom wherewith Christ has made us free." One need not be a Prohibitionist to note that St. Paul is speaking of one thing, while Father Coughlin makes him speak of another. Moreover, the latter's statement is flatly contradicted by Eph. VI, 5 and 1 Peter II, 18. Perhaps he may retort that the Apostles use the word "servants" and not "slaves," but he will desist from such a reply if he consults a Greek or Latin text.

On page 32, to make stronger his attack on Prohibition, Fr. Coughlin states: "He [Christ] chose to drink wine in the house of Nicodemus." This opinion is mere conjecture. Our Lord may have drunk wine with Nicodemus, but Fr. Coughlin cannot prove it. There are five references to Nicodemus in the New Testament, all in St. John's Gospel, viz., III, 1, III, 4, III, 9, VII, 50, XIX, 39. The three citations in chapter III relate to Nicodemus as coming to Christ at night. Nothing is said about wine-drinking. The incident in chapter VII refers to a defence of Jesus before the Pharisees, the last in chapter XIX to the burial of Our Lord. In chapters VII and XIX St. John identifies Nicodemus as "he that came by night." Twice St. John emphasizes this nocturnal visit of Nicodemus, which he had previously narrated, but Fr. Coughlin, better informed than St. John, says that "Jesus chose to drink wine in the house of Nicodemus." The discourse with Nicodemus has a very important connection with water, but none with wine.

On page 38, Fr. Coughlin changes St. Paul's admonition to Timothy (1 Tim. V, 23) from "Use a little wine for thy stomach's sake," into "A little wine is good for the stomach." Perhaps the context will better indicate this deliberate manipulation of the

Scriptures: "St. Paul's admonition and advice still holds good to-day that: 'A little wine is good for the stomach.' And St. Paul does not contradict himself because his writings are the inspired words of the Holy Ghost." Of course, St. Paul does not contradict himself, but Fr. Coughlin is trying to contradict St. Paul by extending to the generality of men a particular advice given to a particular individual for a particular purpose. This text has no bearing on the prohibition question except in so far as it can be used against those who speak as if the use of liquor violated the natural law.

On the same page 38 the orator says: "While I am on this subject a second thought occurs to me, which is associated with a New Testament quotation often trumped up by adherents of Prohibition. It is this: 'If thy brother offend thee in meat or in drink it is better to abstain.'" In this short pretended quotation, Fr. Coughlin has borrowed words from at least four texts, namely: Matt. XVII, 15, Rom. XIV, 15 and 21, 1 Tim. IV, 3. The New Testament contains no such text as that which he quotes.

On page 12 he changes St. Matthew's words (XXII, 40) from: "On these two commandments dependeth the whole law and the prophets," into: "Upon this depends all the laws and the prophets." Only ignorance can lead a man into thinking that "the whole law" refers to legal enactments, for even a tyro in Scripture knows that the expression is a consecrated term to indicate that section of the Hebrew Scriptures known as "the Law," that is, the five books of the Pentateuch.

On page 15 he reduces to one the two distinct parables of the Lost Sheep and the Good Shepherd. Note his rendition: "I am the Good Shepherd. I know Mine and Mine know Me. Other sheep there are not of this fold. But them, too, I must save. The Good Shepherd will leave the ninety and nine and will seek the one that is lost until He finds him. There shall be but one flock and one shepherd." The

two first sentences are from John X, 14, the next two from John X, 16, the fifth from Matt. XVIII, 12 and Luke XV, 4, and the last a return to John X, 16, but only the two first sentences are exact quotations of the sacred writers. In the other four sentences he has managed to change the wording.

On page 26 Fr. Coughlin represents Our Lord on the cross as speaking first to St. John, then to the Blessed Virgin: "Only Christian charity can take away man's childish selfishness and teach him to live in the brotherhood of Him who spoke from the cross: 'Son behold thy mother; mother behold thy son.'" St. John, an eye-witness of the event, quotes the words thus: "Woman, behold thy son"; "Behold thy mother" (XIX, 26 and 27). Such carelessness ill becomes a priest, especially since not even the punctuation of Fr. Coughlin is correct.

On May 17th, 1932, I wrote Fr. Coughlin as follows:

"On p. 34 of 'Father Coughlin's Radio Addresses' appears this statement:

However we are still back in the third century of Christianity. The authorities of the Church meet in solemn council to deal with this man who preached that wine is essentially evil. Their answer to him is to legislate that everybody receiving the Blessed Sacrament or Holy Communion as many call it, must receive it under the form both of bread and wine so to disprove the sophistry of this father of prohibition.

"Without regard either to the merits or demerits of Prohibition, this statement should not be allowed to pass unchallenged.

"Surely you do not mean, as your words seem to infer, that prior to this supposed legislation the Eucharist was generally received under one form. Lebreton in the article, "Eucharistie," *Dictionnaire Apologétique*, tome I, col. 1572, says: 'In Christian antiquity Communion was generally administered under both species.' Moreover, as Mani was not a Christian (according to Duchesne he does not seem to have been well acquainted with orthodox Christianity), the most the Church could do was to deal with his doctrine, not with him.



“Neither Denzinger in the *Enchiridion* nor Cavellara in the *Thesaurus Doctrinae Catholicae* makes reference to such legislation. Toner in the *Catholic Encyclopedia*, ‘Communion under Both Kinds,’ Vol. IV, p. 177, says: ‘The same is true of the decree attributed by Gratian to Pope Gelasius.’ Since the authenticity of this decree is called into question, question may be raised as to the propriety of quoting it in support of the asserted legislation.

“I ask you kindly to inform me of the date and place of the ‘solemn council’ at which ‘the authorities of the Church meet . . . to deal with this man.’ Even if the decree attributed to Pope Gelasius be authentic, the Church was exceedingly slow in dealing with this man, for Mani died in 276 or 277, while Gelasius did not become pope until 492.

“I ask your authority for these statements:

P. 32 ‘He [Jesus] chose to drink wine in the house of Nicodemus.’

P. 63 ‘Both the Pharisees and publicans in His own day called Him a wine bibber.’

P. 59 ‘They [the advocates of Prohibition] are also forgetful of the fact that the New Testament is specifically plain in its condemnation of slavery.’

“For this last statement I trust you are not relying on Gal. IV, 31, for the context, as indicated by the heading in our Douay Version to the fourth chapter of Galatians, shows that the Apostle refers to freedom from the Jewish Law. The statement is irreconcilable with the admonition of both SS. Peter and Paul to slaves.”

The only acknowledgment of this letter, which I sent by registered mail, was the return receipt secured by the Post Office Department. When a man who makes positive statements to millions of people and reproduces such statements in printed form, refuses to furnish authority for his words, his measure has been taken.

The ten most beautiful words in any language are: God, faith, hope, charity, country, home, father, mother, sister brother.—A.F.K.

## The Communist Peril

The Dublin *Cross* predicts that the near future will witness a tremendous conflict in England between Communism and the Catholic Church. Every day the issue is more closely knit, and when the inevitable clash occurs, it will be a terrific one. Quite recently a Catholic bishop in England received an unpleasant shock when he discovered that every piece of Church property in the diocese—churches, chapels, schools, and convents, was catalogued and recorded at the local Communist headquarters. The inference is obvious; and with the example of Mexico and Spain before their eyes, English Catholics are beginning to brace themselves for the coming storm. In pastoral letters the bishops warn their flocks against giving ear to Communist speeches; the Catholic press is earnestly striving to awaken the people to their danger; and in many places the priests have openly warned their congregations what they must expect. “I am not a scare-monger or a prophet of panic,” declared Fr. Leonard, C.P., at Vauxhall, London, recently, “but I sincerely believe that we in England—we of the Catholic Church—will have to suffer even as Spain and Mexico. . . . It is all too evident that the forces of evil in the world are organized with a subtlety and perfection that suggests the mind of anti-Christ.” While it is true that the Universal Church, protected by the promise of Our Saviour, can never be overcome by the forces of evil, however much it may suffer from their attack, individuals and nations have no such guarantee, but may fall away and incur all the tremendous evils incident to defection from the true faith.

Communism is at work also in this country. What are we doing to ward off its dangers and to prepare for the persecution that some of our most enlightened leaders see coming in the near future?

It seems absolutely foolish to propose a theory of creation without a Creator!  
—A.F.K.

## The Holy Shroud of Turin

The Holy Shroud of Turin, which, it is reported, will be once more exhibited during the Holy Year of Jubilee (1933-34), never, at any epoch, rallied a large body of defenders among enlightened Catholics. It was always and at best an open question—purely historical or archaeological—on which everyone was free to take sides as he liked. With the progress recently made, things seem to have altered considerably. Now that the image of Our Lord's body in sepulchre has been made to come out upon the Turin shroud so distinctly, its minute confrontation with the actual and historic burial as described in the Gospels has become possible, and it is such a confrontation which rules out the question of authenticity altogether. The Holy Shroud of Turin can no longer be advocated as a relic from Calvary.

The Rev. A. Grignard, S.J., wrote in the *Bombay Examiner* some years ago (Vol. 82, No. 29): How is that? The demonstration is easy. St. John (XIX 39, 40), describing the mode of Christ's interment, relates that the Sacred Body, being taken down from the cross, was tied all round (*ligaverunt*) in bonds or strips of linen (*linteis*). The Greek word *othomia* has only one meaning: it denotes the long narrow strips which were used in antiquity for the dressing of dead bodies: their appearance is familiar to anyone who has ever seen a representation of Egyptian mummies. That Joseph of Arimathea actually used such strips is further corroborated and supported by another detail on record, *i. e.*, the Gospel references to myrrh and aloes. Of course, the object of the linen strips was to secure and maintain a proper and permanent contact of the dried and pulverized aromatics with the Sacred Body. In the same connection, we should notice that, in the case of Our Lord, a very free use was made of those antiseptics: for Nicodemus is stated to have brought with him about a hundred pounds of them (Jo. XIX, 39). If so, the shroud brought by Joseph of Arimathea (Mt. 27, 59; Mk. 15, 46)

can only have served as an outer cover for the Sacred Body, previously wrapped, as we have said. One ultimate inference is irresistible: whatever blood, if any, may have oozed through the united and solid mass of the aromatics and strips, must have been very little indeed, and, on its reaching the outer shroud, could not, in any case, have caused upon this cloth anything but meaningless stains. A picture of the Body as a whole, especially a picture as distinct as that on Turin cloth, is totally out of the question.

As to the scepticism which was professed towards the so-called Holy Shroud of Christ at Lirey (where it used to be kept) in 1389, nothing could be more telling than the action of the then Bishop of Troyes, who appealed to Clement VII (the Avignon Pope recognized in France) to put a stop to the scandal connected with the shroud. His complaint was about the dubious and reticent manner in which its exhibition was carried out. The Pope decided that in future the priests should declare in a loud voice that it was *not* the real shroud of Christ, but only a picture made to represent it.

Thereby, no doubt, hangs a sensational tale, the details of which we should like to know. In the interval, between 1360 and 1389, as the Bishop proceeds to tell Clement VII, the actual forger of the shroud had been found out and made to confess!

Who was this ingenious painter? (The term "painter" here does not necessarily imply the use of a brush nor of a mineral paint.) What was his nationality? Was he a Christian? Had he acted with a pious intention, or had he been bent on deceiving? How was the discovery brought about? To those interesting questions no answer can be returned with any degree of certainty. But, it remaining understood that we are here dealing only with probabilities, the "artist," if a Christian at all, must have been but poorly conversant with Catholic tradition. As Msgr. Barnes has pointed

out, the representation of the Sacred Body on the Turin cloth presumes to fill in certain details unrecorded in the Gospels, and is on other counts at variance with the best and most generally accepted traditions. We particularly allude to the large wound on the right shoulder, to the nails being put through the wrists, to the transfixion of both feet by one nail only, and (most unpardonable of all) to the centurion's lance being thrust through the *right* side of Christ after death.

On the whole, it is probable that the shroud now at Turin is an Eastern fabrication, foisted like so many others (and of course with fraudulent intent and an eye to business) upon the credulous crusaders, possibly upon King Peter I of Cyprus, who was warring in Armenia about the year 1360.

Who would say that this idea is far-fetched and *a priori* unlikely? What about the many Eastern forgeries that have been palmed off even on rich and enlightened European States of the XIXth century? What about the Moabite pottery (1700 vases, urns, statuettes) which were acquired in 1872 by the Imperial Berlin Museum at the price of 20,000 thalers? What again about the famous leather strips of a Bible of 900 B. C., presented in 1883 to the King's Library for a consideration of a million pounds sterling? What finally about the Saitaphernes tiara, fabricated by an Odessa Jew, which held its own in the show-cases of the Louvre Museum from 1896 to 1903? Happily for these European countries, the celebrated French Orientalist Clermont-Ganneau was then living, and exposed all three forgeries to the satisfaction of all concerned. (On those Eastern forgeries, an interesting article may be consulted in the March number of the *Etudes* for 1923.)

With reference to the shroud now at Turin, it is on record, as we have said, that, in this case also, the forger was found out and confessed. Nothing has come down to us as to his way of proceeding. Did he use brush and paint for it? Most likely not.

The Turin image was probably taken from a human body, dead or alive,

besmeared with some animal's blood or with red paint at appropriate spots.

Of course, previous to such an impression being taken, the cloth had to be prepared, to prevent the red coloring (whatever it was) from spreading too much and thus blurring the picture. So the cloth was, in anticipation, soaked in some chemical solution of an astringent nature, but which would not, for some 150 years, be sensibly affected by sunlight: such a period was all that the forgers required for their own safety. The red coloring which they used would itself, on the other hand, pale down to white, but not before a like lapse of years.

In reply to the objection from the Gospel records, brought forward by Fr. C. Lattey, S.J., Msgr. Barnes has replied that, in his view, the Holy Shroud was primarily used for the taking-down of the Sacred Body from the Cross, and that it was when the Body was laid out on the shroud, as a preliminary to its being washed and wrapped in bandages, that the stain-images were formed. To which Fr. Lattey replied that, according to this explanation, the marking of the shroud was due to mere contact, and not to the action of the spices! Moreover the Gospel indicates the use of only one winding-sheet, which (as the Greek word used implies) was wrapped round the Body rather than folded over it lengthwise, as required for the shroud.

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The Catholic Nurse Guild of England has published the first number of a new monthly magazine, *The Catholic Nurse*, with a blessing from the Cardinal-Archbishop of Westminster and a foreword by Msgr. Goodier. The magazine is published from 77a, Ildeston Road, London S. E. 16, and costs only 3s. 6d. a year post-free. Catholic nurses would do well to subscribe for this practical and interesting organ of their profession.

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People never imagined, when automobiles were invented, that their money would go faster than their cars.  
—A.F.K.

## Scholasticism and the Modern Mind

By the Rev. Russell Wilbur, St. Louis, Mo.

A serious misunderstanding which exists very commonly and for which many Scholastic writers themselves are largely responsible, crops out in the paper on "Substance and Accidents" by Neo-Scholasticus in the February issue of the F. R.

The Thomistic-Aristotelian theories concerning essence and existence, substance and accidents, act and potency, matter and form, are thoroughly sound and, in the domain of metaphysics, indispensable; Neo-Scholasticus is surely mistaken to call them in question. But these theories have no bearing whatever upon the task of the modern empirical physicist and there is no reason why he should concern himself with them in the least.

The object of modern empirical science is to determine what are the uniformities of co-existence and sequence which obtain among events, and to state these uniformities, as far as is possible, quantitatively. This is the sole task of modern empirical science through the whole spectrum, so to speak, from astronomy and geology through physics, chemistry, biology, psychology to sociology inclusive. Everything else is mere, as it were, infra-red classification and description or ultra-violet special metaphysics.

The object of metaphysics and ethics, general and special, is to determine what absolute value, if any, exists (*bonum ontologicum et bonum honestum*) and in what varying degrees the various species of events that take place in the universe participate in this absolute value.

These two disciplines, physical and metaphysical-ethical, are poles apart, and never the twain shall meet except in the twilight zone constituting the periphery of special metaphysics and special ethics, where anything more certain than probable conclusions is very rare.

The whole of modern empirical science is an application, as far as the subject matter permits, of mathematics; and, as St. Thomas says, mathe-

matics is not concerned with causes. Men of science of the modern type are interested in the invariable antecedents of events; metaphysicians are interested to determine which among the invariable antecedents of an event has sufficient ontological value, *i. e.*, sufficient value in the hierarchy of being, to be the "efficient cause" of the event.

Since they are, after all, human beings, and not mere practitioners of applied mathematics, men of science insist on making metaphysical systems of their own, where, alas, they usually confuse the issues of physics and metaphysics as inextricably as is done by many, nay most, of the disciples of the great Suarez himself!

I mention Suarez because Neo-Scholasticus does, who seems to regard his theses as an improvement upon those of Aristotle and St. Thomas in these important matters.

Think of the oceans of ink which the disciples of Suarez have consumed in attempting to discredit the work of empirical psychologists who prescind from the existence of the soul in their psychological investigations. Why should one who is concerned with the uniformities of concomitance and sequence that obtain among the events of consciousness or of human behaviour, concern himself with the existence of the soul? If the man of empirical science denies the existence of the soul, which his empirical labors can neither prove nor disprove, the Catholic controversialist or the metaphysician should give him a summons to appear in the court of metaphysics; but why feel obliged to discredit the poor man's psychoanalytic, behaviouristic, physiological-psychological, or *gestalt*-psychological equations or quasi-equations because of a theological and metaphysical error with which his empirical psychological research has no necessary connection?

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I notice that at the bottom of the second column of page 30 of the same

issue in which the article of Neo-Scholasticism appears, you have the following detached paragraph without special heading:

"Some of our enthusiastic Neo-Scholastics need to be reminded that, as Father Joseph Rickaby, S.J., used to say, Scholasticism will return, but it will not return as it was in the Middle Ages."

Will you permit me to make a remark which I fear will not be very popular in your most lively, interesting and readable of all American Catholic reviews—a review, which, I think it is not too unfair to say, inclines somewhat to Scotus and the Franciscans when it does not incline to Suarez and the Jesuits.

In the humble judgment of your correspondent, and so far as the fundamental, central, and essential problems of metaphysics and ethics are concerned, it is precisely the high medieval and classic Dominican Thomism (Sylvester of Ferrara, Capreolus, Cajetan, Bañez and John of St. Thomas) which, provided it is "loved deeper, darker understood," has at the present time the most *actuality*, as the French say, of all the Scholastic systems. It is the least "anthropomorphic" in its conception of God and His creative activity; the most organic and least mechanical or forensic in its conception of free will, the natural law and, indeed, in the general run of its conceptions; the most evolutionary; and, last but not least, the most soundly materialistic, so to speak, in its conception of the relation of soul and body—all of them points of sympathetic contact with the best of typically modern philosophers.

No doubt all of the Scholastic systems are terribly barnacled with the encrustations of medieval, baroque, and rococo conceptions, and perhaps no one of the great Scholastic philosophers or commentators is genuinely *historically-minded*—Cajetan perhaps comes the nearest to being so. But the center or core of the high classic Dominican development of St. Thomas' metaphysics and of Suarez's development of St. Thomas' ethics—peace, peace, I make

peace at the last—surely is the veritable *philosophia perennis*.

One or two reservations:

(a) I have included Bañez as a *philosopher* in the list of classic Thomist philosophers; but, a follower of Cardinals Pecci, Satolli, and Lepicier, as I am, in the doctrine of grace, I have, naturally, not a good word to say for him as a theologian.

(b) If we are to deal soundly and effectively with modern men in regard to what is now called the philosophy of religion, we shall have to fall back for our traditional footing much more upon St. Augustine than upon any of the Scholastics; and the same is true to a considerable though somewhat lesser extent with reference to the relation of the natural and supernatural orders. Even St. Thomas is somewhat inclined at times to build the supernatural order as a second story might be added as an afterthought to an original one-story house; *i. e.*, his conception of the relation of the two orders is mechanical, not organic. But after all, this is a theological, not a philosophical matter, and does not belong here.

Perhaps it will interest your readers to know that before the present writer became a Catholic, at the age of thirty-three, he had completed two philosophical courses; one at the feet of a Neo-Hegelian professor (English style, Thomas Hill Green and Bradley), the other at the feet of an Anglo-American Pragmatist (James, Dewey, Schiller). Perhaps this may add a little weight to his testimony that, in his humble judgment, it is Thomism, high medieval Thomism in its essence, that has the best chance of establishing a fruitful point of contact with the modern mind.

"With salaries and wages cut, interest by savings banks to be reduced, the income tax doubled on low incomes, etc.—where are the common people to get the money to spend which is to revive trade?" writes a New Yorker to one of the daily papers of the metropolis. So far as we have been able to notice, no one has made an attempt to answer his question.

## Was There Ever a People Without Religion?

By the Rev. John M. Lenhart, O.M.Cap., Westerville, Ohio

Theologians agree that there never was found any nation entirely lacking religion. Even leading non-Catholic ethnologists are at one with the Catholic theologians on this point.\* Yet it would seem that exceptions must be made regarding some savage tribes. The saintly Capuchin missionary, Joseph of Carabantes, stated positively, in 1666, that the Indian tribes of the Province of Cumana in Venezuela had no religious beliefs whatever. He wrote:

“There are many different tribes of Indians living in this country; one of them is called Guamonteyes, and the others Chaymas, Tapies, Azaguas, Cor-es, Tiguitiques, Tarautes, Caribs. All these inhabitants of this immense land are very ignorant, and, as far as I can judge, they believe only in a temporal life and not that they have a soul in their body. What surprised us most was to notice that they have not the least knowledge of God—an incredible thing, as it would seem. We have examined them often on this point and especially those who seem to have brighter minds. When we put the question to them: ‘Who made heaven and earth?’ they answered that they did not know (and this despite the fact that they had thought much) and that they could not say, since it was a long time back that they were made. They believed that the whole visible world has appeared and for that reason they neither believe nor adore any deity, be it true or false. They have some obscure idea of the devil and fear him as a very powerful thing which could kill them or make them sick; and for this reason, because among those tribes are some men who are in communication with the devil.”

Joseph of Carabantes wrote this after he had labored among the Caribs for over five years, had been living with natives in a village for more than four years, had compiled a grammar

and vocabulary of the Carib language, and had converted hundreds of cannibals into exemplary Catholics.

In a joint letter to the pope, dated April 10, 1666, the chiefs of five different tribes attested that “they and their tribes had lived in such great ignorance that they did not know that there was another life besides the present.” This letter was handed to the pope, and the report of Carabantes was submitted to the cardinals of the Propaganda in the spring of 1667.

In 1678 another Capuchin missionary reiterated the statement that the Indians in Cumana had no knowledge of God and only some of them had a vague knowledge of the existence of an immortal soul.\*\* But such exceptional atheistic nations do not invalidate the general conclusion of the theologians.

\*\* The above facts are taken from a work of Baltasar de Lodaes, O.M.Cap., *Los Franciscanos Capuchinos en Venezuela*, Vol. II, pp. 48-49; Vol. III, p. 175, Caracas, 1930-1931.

In a review of Guy de Pourtales' *Richard Wagner: The Story of an Artist*, recently translated from the French by Lewis May, Richard Aldrich gives a brief critical estimate of Wagner and his work, which we believe is substantially correct. “The view is widely prevalent now [in contradistinction to the past blind acceptance of everything that Wagner wrote as a product of plenary inspiration] that Wagner was a great musician, was gravely at fault in many respects as a dramatist, sometimes of doubtful quality as a poet, and of little significance as a philosopher.” Though Guy de Pourtales is not a professional musician and refrains from analyzing and passing judgment on Wagner's music, he has written a biography of the great artist that forms a valuable addition to the library of Wagneriana, which is already much greater than that on any other of the world's composers, and is still growing.

\* See Brunsmann-Preuss, *Fundamental Theology*, I, 1928, pp. 127-138.

## The Germans at Yorktown

By Professor Paul G. Gleis, Ph.D., Catholic University of America

On the nineteenth of October, 1932, commemoration was made in Paris of the French who fell at Yorktown in 1781. Representatives of the French and American governments and members of the Society of the Daughters of the American Revolution were present at the unveiling of a monument which records the names of those who fell. In the city of Washington, too, during the week of October 19th, 1932, and the entire month of October, the part of the French, especially the French navy, in the victory of Yorktown was commemorated by patriotic celebrations.

Now, as far as non-Americans are concerned, who was it who fell at Yorktown? Was it Frenchmen alone? Were there not many prominent Irishmen also? It might very well be mentioned, in view of the one-sided glorification of the French and because of the Pulaski celebrations in Washington (last October and each year) and the recent bicentennial of the birth of Washington and the very partial attitude of American patriotic societies, that, besides Steuben and several native German-American volunteer corps of the time, Bavarians, too, directly from their old home, engaged in battle on the American side, fell, and covered themselves with glory.

Three Bavarian generals, with an entire regiment of Bavarian soldiers were victoriously engaged in the struggles of the Americans. They were the Barons Christian and William von Zweibrücken (sons of Duke Christian IV of Pfalz-Zweibrücken and cousins of the subsequent King Max Joseph I of Bavaria) and Frederick, Baron von Zoller, who later became the Bavarian lieutenant general, and whose monument to-day stands in Ratisbon. They were at that time officers of the Pfalz-Zweibrücken Grenadier-Regiment, which, in the service of the French king, took part in the American campaign of 1780-81 and partici-

pated in the capture of Yorktown on the side of George Washington.

The full history of this regiment, to which Dr. Max Baron Du Prel (Munich) has drawn attention, [see *Atlantic Post*, Sept. 10, 1932] has not yet been written. The respective documents lie strewn about in European archives. On the thirtieth of March, 1751, Duke Christian IV, of Pfalz-Zweibrücken, concluded a treaty of friendship and alliance with his French neighbor, King Louis XV, as other German princes had often before favored the French court. The formation of a regiment composed of citizens of the land of Zweibrücken, to-day in the Bavarian Palatinate, which sent so many good immigrants to America, was therein determined. In 1757 this regiment was pressed into service by the French king. That this regiment was to be not French, but German, was expressly stipulated in an agreement made on the third of June, 1776. Accordingly, the German duke continued as permanent commander of the regiment, and, in case of necessity, possessed the right of freely using it and disposing of it "for the defense of his present and acquired States." Three-fourths of the body of officers must be and was composed of German noblemen and one-fourth of German Alsatians and Lothringians; the troops themselves were made up of Zweibrücken men, all German-speaking subjects of the Duke.

This regiment, as has been said, was mobilized for the American campaign of 1780. Just as the English in part sent German ["Hessian"] troops to America, so also did the French. The men of Zweibrücken, together with five French regiments, embarked at Brest on April 14, 1780. The Journal of Count William Zweibrücken, who at that time served as colonel in the regiment, while his elder brother, Christian, was at the same time colonel and commander, written by S. A. Green (Boston, 1868) and translated

and published in English [*My Campaigns in America, a Journal Kept by Count William de Deux Ponts*] informs us of the details of the ocean voyage. Officers and men did not know the goal and purpose of their expedition. Not until June 3 did Rochambeau inform the two brothers of the real aim of the mysterious trip. The other officers and the men learned about it June 8. Most of the men became sick of scurvy, as happened to many immigrants in the 18th century. The Germans were placed under Count Rochambeau. After seventy-one days on the ocean, the fleet landed at Newport, Rhode Island, July 13, 1780.

There was no active fighting in the course of the year 1780. But in the forced marches of the year 1781, which the troops made across Philadelphia, both the advance and rear guard were formed of the grenadiers and riflemen commanded by Colonel William von Zweibrücken. The turning point of the war occurred at Yorktown, where the British army under Lord Cornwallis had entrenched itself. Washington commanded the besieging army together with Steuben. The French left wing was under Rochambeau, whose adjutant, by the way, was a German officer, Baron Ludwig von Closen, born 1755 at Zweibrücken and descended from a Lower Bavarian family and a nephew of the Bavarian commander of his regiment.

Close to and almost opposite the Zweibrücken regiment on the enemy's side lay the German regiment called from its commander at that time the regiment of "Obrist vom Voit," that is "Voit von Salzburg," which the businesslike Margrave Alexander of Brandenburg, who was at the time ruling in Anspach, had lent to the king of England for a yearly payment of \$15,000. Lieutenant Prechtel, from Anspach, kept a journal of the happenings in this regiment, which is preserved in the Bavarian War Archives. Bavaria-Anspach thus played a role on the British side in this connection. The American cannonade caused great loss to the Anspach regiment, whose first lieutenant, von Reitzenstein, and Captain Roll,

were wounded on October 12, 1781, according to Prechtel's as yet unpublished diary.

The besieging army under Washington had continually worked itself up closer to the city. On October 14 preparations for the assault were begun. Because of the fame which the Zweibrücken regiment enjoyed, it is not surprising that one-half of the assaulting battalion was composed of German grenadiers and riflemen, and that Colonel William von Zweibrücken held command in it; the second Zweibrücken battalion formed the reserve.

At eight o'clock in the evening of October 19, 1781, the attack on both American wings began. All German troops eagerly responded to Zweibrücken's battle cry in German: "*Es lebe der König!*" In seven minutes Zweibrücken had captured his redoubt. He writes of it himself in his report (*My Campaigns in America*). During the battle he was struck by a flying stone and had to be led away slightly wounded.

As Steuben's bravery found ready recognition by George Washington, so also was Zweibrücken's feat of arms glorified by the American, the French, and even the British sides. In the rotunda of the Capitol in Washington William of Zweibrücken is represented in the well-known imitation of Trumbull's painting, "Surrender of Lord Cornwallis, October 19, 1781," as the foremost of a group of "French" officers. In the documents preserved in the French Marine Archives in Paris he is designated as "*the hero of the day at Yorktown.*" In the memorial tablet, however, he is quite naturally called "Guillaume, Comte de Deux-Ponts." He mounted at Yorktown as the *first of all* soldiers the fortification; he was the leader in the struggle, as the history of the former French Infantry of "Susanne" tells us; he offered his hand to a grenadier in order to help him up; the grenadier however, fell, struck dead; William then calmly and deliberately extended his hand to another soldier; thus the French themselves describe the occasion.



George Washington noted and praised the Zweibrücken regiment in a special manner by giving it three conquered cannons as souvenirs. The commander, Colonel Christian von Zweibrücken, received honorable distinction from Rochambeau; William was received into the Order of the Cincinnati. He was also honored in other ways and was subsequently named a Knight of the French Order of St. Louis. He died in 1807 as lieutenant-general of the body-guard of the king of Bavaria; his brother, Christian, died in 1817 as Bavarian general of the infantry.

There were other Bavarians in the native German-American armies of Pennsylvania and New York, Bavarians came to America from 1683 on; they were among the first settlers in the neighborhood of New Orleans in 1721. What the Bavarians have done through their "Ludwigsverein" for the spread of the Church in the United States still remains to be described. America would indeed be ungrateful if it remembered only the French and forgot the Bavarians.

On German Catholic pioneer priests, (some of them Bavarians) in the Colonial period (1734-1787) a scholarly dissertation was written last year by the Rev. Lambert Schrott, O.S.B., in the brilliant Seminar of American Catholic Church History of Dr. Peter Guilday. From the Bavarian Palatinate there came, for instance, the Rev. Theodore Schneider, a medical doctor, very learned, formerly rector of the University of Heidelberg (1738-1739) in the "Kurpfalz," a pioneer who deserves a special biography. A missal used by him is in the Georgetown University Library. He died in 1764, after a successful priestly career in Pennsylvania and as a friend of Father "Farmer" [Steinmeyer]; his successor as pastor in Philadelphia was Father de Ritter.

From Landsberg on the Lech, near Augsburg, Bavaria, came Father Matthias Sittensberger, born in 1719, busy especially in Maryland; he died in 1775. These and many others of the 18th century [Rev. Wappeler, Rev. Diederick, Rev. Pellentz, Rev. Fram-

bach, Rev. Geissler, Rev. Erntzen, Rev. Leonard, etc., mostly from Westphalia and the Rhineland] were prevailing Jesuit priests. There were one thousand German Catholics in Pennsylvania at that time; from 1773 to 1785 there were about 7500 baptisms among the German Catholics alone. In Philadelphia (about 1759) contributing members of the only Catholic church there were, for instance: Adam Heck, Fred Gresser, Franz Soemer, Kathrina Spangler, M. Honnecker, Adam Engenbrand, Paul Esling, Jos. Eck, Paul Müller, Jos. Cauffmann, James Oellers, G. F. Laechler, John T. Rudolph, Jos. Boehm, M. Sauerwald, Anton Grove, Andreas Seibert, A. Gerstenberger, J. Egg. A second Catholic church was built there mainly by Germans in 1763. Many of these must have come from the Catholic sections of South Germany.

Walter Bloem in his novel *Sohn eines Landes* (four books on George Washington) might have depicted the labors of these German Catholic pioneers giving their best for their adopted country. A German, Rev. John W. G. Nevelling (I don't know whether he was a Catholic, pastor of Amwell, New Jersey, gave his entire fortune of \$5,000 to the Continental Congress. The Continental regiments No. 1-13 consisted almost entirely of Pennsylvania Germans. Baron Ottendorf, Schott, and Gist recruited German troops. In 1708 and 1709 many thousands of Germans from the Palatinate arrived in New York.

Therefore, why single out the French in the Revolutionary War and forget the Germans?

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Much has been printed since the end of last November about certain alleged apparitions of the Blessed Virgin Mary to five children, aged from eleven to fifteen years, at Beauraing, in the diocese of Namur, Belgium. American Catholics will await with interest the action of the diocesan bishop, Msgr. Heylen, of Eucharistic Congress fame, and in the mean time withhold their judgment of the affair.

## The Napoleonic Myth

How the business was handled by the supreme master of the craft in historic times is analysed with pungent force and witty insight in Professor A. L. Guérard's *Reflections on the Napoleonic Legend* (London: Fisher Unwin).

Some hasty readers may imagine that the author is mainly concerned to pull to pieces the historical Napoleon, who "found a crown in the gutter and picked it up on the point of the sword," set armies marching at a word from Madrid to Moscow, and went down in ruin amid the thunder of the guns at Waterloo. This was the supreme realist, the man of action whom the world has agreed to exalt as the antitype of the dreamer of dreams. But Mr. Guérard insists, and gives chapter and verse for his belief, that Napoleon's "achievements in war and politics were but the raw material out of which he wrought his real master-piece, the impression that he has left on the minds of men." Five years after Waterloo, the future Archbishop Whately had written his *Historic Doubts respecting Napoleon Bonaparte* to show that the discrepancies between the alleged facts and the actual evidence made the whole story so fantastic as to strain honest belief. Napoleon himself went one better than Whately, for in exile, by a dexterous manipulation of facts and a gift for embroidering and improving on the truth which amounted to genius, he laid the basis of a myth that to-day still flings its shadow over the civilized world.

For Americans at the present juncture, when would-be makers of myths are busier than they have been in living memory, the interesting thing is to see how artfully Napoleon conducted the last and greatest of his campaigns from his rock in the Atlantic. He had always held the view that history was *une fable convenue*, and had acted on the principle so systematically as to provide Parisian wits with a new simile "as false as a bulletin." But when at St. Helena he planned his grand reconstruction of history, he gave the

new age what he wanted in a form which it wanted. The grasping Corsican adventurer and the masterful dictator disappeared; he was the simple revolutionary soldier, inspired by no other ideal than that of establishing democracy upon impregnable foundations. Those who pointed to the ruin he had made were countered by the argument that this was merely the burning away of useless stubble, which would have been amply compensated for by the glory of the new structure he was preparing to raise, had not malignant fate interposed to shackle this nineteenth century Prometheus. "I asked for twenty years," he declared mournfully. "Destiny gave me thirteen." Even Mr. Guérard, to whom Napoleon is "the greatest of trust magnates," who "attempted a gigantic corner in thrones and crowns with an interlocking directorate of Bonapartes," admits that he had his dream—"a coarse but clear symbol of two things which are eternally beautiful; infinite longing and the all-conquering energy of man." "In this respect," he adds, "he stands with the other romantic myths, Faust and Don Juan." And a romantic age confronted with the cynicism of the Bourbons turned in repulsion to exalt a hero who, if he was no less cynical, had nothing to learn of the art of exploiting the emotions of the multitude.

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Hilaire Belloc's *Napoleon* is not a new life of the great French general, but a series of picturesque studies of some of the leading episodes in his rise to power, his years of triumph, and his downfall. It is not likely that all of the author's conclusions will be accepted by historians. One is surprised, for instance, to hear Mr. Belloc repeat, without any evidence, the strange story of the mysterious visitor who told Napoleon's mother, then in Rome, that her son had died at St. Helena, on the very day of his death. With a reviewer in *Catholic Book Notes*, we doubt this story and also the state-

ment, made incidentally, that Napoleon always cherished a happy memory of his First Communion. It was at his personal request that two priests were sent to Helena, and he died a good death, but during the greater part of his life he had notoriously abandoned all practice of religion.

The story repeated in many Catholic books of devotion, that, on the evening of one of his victories, when the marshals said to him, "This is the greatest day of your life," Napoleon replied, "No, the greatest day of my life was that of my First Communion," is a pious legend, which has been traced to a little book of religious instruction published some years after the Emperor's death by a French abbé, who does not, however, assert that Napoleon ever said anything of the kind, but that, if he had had a real appreciation of the greatest of God's gifts to men, words such as those quoted would have been his reply to the marshals' congratulations.

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### American Atrocities in the World War

That the atrocities in the World War were by no means all committed by Germans, but that the Allied, including our own American troops, were guilty of at least some of them, appears from William March's recently published book, *Company K* (New York: Harrison Smith and Robert Haas), in which each member of an American company which reached the front-line trenches gives a simple recital of an incident that sticks in his memory or vitally affected his life. The total effect of the book, as Harry Hansen, the *New York World-Telegram* literary critic freely admits (Jan. 19th, page 23), "is one of cumulative horror and an intensely human sympathy for men who are forced to slay others."

Under the editorship of a lawyer with a passion for truth and exactitude, for whom the bombast of patriotic speeches and the camouflage of hero worship mean nothing, the soldiers who contribute to this book, which Mr. Hansen regards as "the most important published so far in 1933," tell

their story, their days in camp, their experiences in sniping and fighting with machine guns and bayonets, their treatment in dressing stations, and, finally, state the thoughts that come to them now that the war is long past.

By far the most important testimony is that of the men who took part in shooting a band of German prisoners in cold blood, "because the regiment could not be bothered with taking care of them." Sergeant Pelton tells of his conversation with Captain Matlock, who said: "We'd better take them into the ravine and do it there." "I listened to what he was saying," writes the Sergeant, "keeping my mouth shut; but while he was talking I kept thinking: 'I've been in service since I was a kid 18 years old. I've seen a lot of things that would turn an ordinary man's stomach, I guess I shouldn't be particular now. But this is raw. This is the rawest thing I ever heard of.'"

But the rest of the men had different ideas, and Private Roger Inabinett is quite callous in telling about it. The German prisoners were led into a ravine and shot down in cold blood. "Then I went back," relates Private Inabinett, "and began going through the pockets of the dead men, but it was hardly worth the trouble. Most of them had paper marks and a few metal coins with square holes punched in them. I put these in my pocket—they might have some value. Then there were a lot of letters and photographs, which I tore up and threw on a pile. Some of the men were wearing regimental rings, which I took off their fingers—they're worth three or four francs each."

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When Count Stolberg, a Protestant writer of great ability and fame, was received into the Catholic Church, in 1800, a Protestant friend remarked to him: "I do not like people who abandon the religion of their fathers." Stolberg answered: "Neither do I. If my ancestors had not abandoned the faith of their fathers, I should not be compelled to return to the Catholic Church."

### Character in Human Relations

Dr. Hugh Hartshorne in his new book, *Character in Human Relations* (New York: Charles Scribner's Sons) tells us what has been done, what is being done, and what could be done to build character. To quote from the blurb: "Dr. Hartshorne has clarified the subtle theme of how character is developed in the young;" but, we must at once add, he has done this according to his own ideas and those of the naturalistic school. The matter has really become no clearer than it was before. The accepted truth that character is the sum total of individual expression to be measured by eternal standards, has been put aside entirely. The conscience is nowhere mentioned as a regulatory fact in behavior. Its denial by "scientists" has not by any means impaired its existence. Morality is considered as nothing more than conformity to the ever varying conventional standards. No direct distinction is made between human acts and the acts of human beings, although the worth of activities depends upon this. If not, why bother about character, why adapt it to conventions, instead of conventions to behavior?

Dr. Hartshorne is not opposed to religion, although he often regards as mere hypotheses truths that have been established beyond doubt. "Faiths are matters of taste," he writes, although faith is in fact an acceptance of truth made known by infallible authority. This authority is God as He is, and not as a fiction of a writer. No true faith or religion is possible without dogmas, some of which are necessarily beyond the limited scope of created minds. To acknowledge this is true wisdom; to reject it is not scientific. Dogmas correctly understood never conflict with reason. But the rejection of some dogmas that shed considerable light on human conduct, the author has in common with many others of the modern school, who are darkening the darkness that enshrouds the "why" in the conduct of rational beings. This gives us a basis for the evaluation of the statements made in the book before us. It

will also determine whether or not our character building must change its object or principles.

It is with regard to means used in character building that the book is valuable. The "collective efforts now being conducted by some more or less public agencies," under which he classifies the Masonic Scouts and the Protestant Y. M. C. A., but disregards the C. B. B., is interestingly described, and the conclusions drawn will be approved by many of his readers. In the second section the author discusses theories of character, traits, habits, psychic patterns, motives and a kind of self-synthesis. Although he introduces Aller's *Psychology of Character* (a translation of *Das Werden der sittlichen Person*), he does not seem to appreciate that Aller bases character intimately on religion and dogma.

The two concluding sections explain the value of character and suggest improvements in the present methods of character building. They are interesting, but whether they will contribute anything to the attainment of the object intended, remains very much in doubt.

As a whole, the volume contains valuable information. It points out the haphazard methods now prevailing in our educational systems. It expresses a desire for improvement and suggests remedies. However, existing conditions have been largely brought about by unbelief and pseudo-science, and one of the best means to elicit improvement would be if modern educators would go back to eternal principles instead of storming ahead on the misleading trails blazed by John Dewey, Watson, Freud, Adler, and others. The book ought to be found in every educational library as a reference for what is going on in this field.

Kilian J. Hennrich, O.M.Cap.

In Moscow it is said that the situation in the United States is so desperate that for a man to favor feeding the hungry, clothing the naked, and sheltering the homeless is considered first-page news.

## Notes and Gleanings

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We trust that none of our philosophically inclined readers has overlooked the interesting paper on Substance and Accidents by Neo-Scholasticus in our February issue, to which we print an equally interesting reply by the Rev. Russell Wilbur, an eminent convert, this month. We need hardly call the attention of those interested in the problem to the fact that there is a distinction with a very wide difference between the theory of the split atom and the theory of split being. To illustrate the first, let us quote Dr. Bohnhoeffer: "The hydrogen nucleus consists of halves, each as alike as two peas in a pod and both in constant rotation. In some hydrogen atoms these separate parts have the habit of rotating in the same direction, just as two wheels of a bicycle do. In others, they persist in spinning in opposite directions." To illustrate the second, let Dean Inge speak for Aristoteleans: "Nothing is more immaterial than matter." Which theory is right? Are the ultimate constituents of bodies matter or non-matter?

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The emergence of the papacy into the arena of world events was most striking during the year 1932. There is no question that the Holy Father, and all he stands for, appeared in a stronger light to the eyes of the nations than ever before in this century. Following close upon the settlement of the so-called Roman question, Pius XI came to grips, rather unsuccessfully, with Mussolini; then followed a series of encyclicals, the nature and importance of which we shall be capable of estimating only with the passage of time. A year of unparalleled persecution of the Church in Spain, Russia, and Mexico saw a tremendous increase in the amount of foreign missionary activity and a gratifying growth in the laity's appreciation of this important problem. All in all, amid the breakdown of denominational religion outside the Catholic pale, the papacy came to be considered by large groups of non-Cath-

olics as the sole unchanging, conservative, yet divinely progressive institution in a world dizzily whirling in a whirlpool of errors.

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According to the *Chicago Daily News* a gentleman wishing to settle a point or two on art, recently approached the information desk of the Public Library in that city and asked: "Where can I find something on Correggio and his Flight Into Egypt?"—"Everything on aviation is in room 121," responded the clerk.

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Dr. John A. Ryan, concluding an article on "Relief For the Unemployed—Whose Responsibility?" in a recent issue of the *Catholic Charities Review*, writes as follows: "In a country as rich as ours men have a moral right to something more than immunity from starvation. They have a right to decent maintenance and elementary comfort. The obligation of enabling them to enjoy this right falls upon the State. In our country the federal government is fully able to perform this obligation. If the President and Congress do not meet it, they are guilty of grave inhumanity to their fellow-citizens. They are false to their public trust."

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The annual statistics of the Established Church, as disclosed in the *Official Year Book of the Church of England*, show that the Easter communicants increased from 2,401,635 in 1930 to 2,428,334 in 1931, while the candidates for Confirmation decreased from 196,570 to 180,377. The *Tablet* (No. 4834) thinks that this decrease is probably due to the ever-growing shrinkage in the average size of families, and adds: "To outside observers the most depressing part of the figures is the comparatively small total of Easter communions. Our less touchy Anglican friends will not resent a Catholic paper saying that very many Englishmen and Englishwomen approach the communion rails at Easter more in a spirit of old-fashioned decorum than because they are convinced disciples. Take these away from the 2,428,334, and the dismal fact remains that, al-

though a very large fraction of the nation describe themselves as 'Church,' religion means hardly anything to most of them."

The Insull fiasco contains many lessons, not the least important of which concerns those responsible for the financial administration of Catholic units. Liaison with such financiers as Insull, whose only norm of conduct in these matters is the pagan one expressed in the every-day words: "Whatever you can get away with is all right," is bound sooner or later to lead to embarrassing conditions. The close relationship with this bloated exploiter is eloquent of the fact that even in high Catholic circles the prevailing attitude towards modern high finance is not only one of tolerance, but of actual approbation. This fact to us is the saddest and most tragic feature of the entire Insull affair. Fortunately Insull will probably never return and thus the leaders of a large and influential (in a worldly sense) section of the Catholic Church in America will be saved the ordeal of a searching and critical examination. May this debacle be a lesson to our financiers!

*Our Sunday Visitor* (Vol. XXI, No. 37) notes a decline in membership and influence of fraternal organizations during the last few years. "There is not one of them," says our confrère, "which has shown any gain in membership in recent years. In many places in the U. S., the Elks, the Moose, the Masons, the Knights of Columbus have even lost their buildings, due principally, of course, to the inability of the combined membership to keep up interest payments and the required amortization of principal indebtedness. But another reason is the lack of interest in the organization, whose meetings are not entertaining, and whose work is duplicated by rival societies." *Our Sunday Visitor* is inclined to attribute the decline in membership of the Masonic Order to the anti-Catholic activities in which the Southern Jurisdiction of Scottish Rite Freemasonry has lately taken such a prominent part. In

this connection we are surprised to learn that the first number of the bitterly anti-Catholic *Fellowship Forum* at Washington carried the subhead: "Freemasonry's Representative at the National Capital." This subheading was promptly dropped, for prudential reasons no doubt; but the editors and leading writers of the *F. F.* were and still are prominent Masons.

The Los Angeles *Tidings* points out that while Archbishop Sinnott finds it necessary to close the parochial schools of Winnipeg, because the Catholic people of that city are quite unable to support them in this era of depression, no such necessity seems to exist in the Archdiocese of St. Boniface, which takes in the French-Canadian sections of the province of Manitoba, and remarks in this connection, after giving a brief resumé of the famous Manitoba school fight: "Strenuous objections, too, were made against French as a medium of instruction, and patriotic horror was expressed because public-school graduates in sections of Manitoba could not speak English. English-speaking Catholics wondered, and at other times were angered, because the French-Canadian bishops were so insistent upon the perpetuation of the French language amongst their people. Events have, however, justified the wisdom of these prelates . . . All of which goes to prove the value of a common language and racial cohesion in the preservation of ideals." Our older readers will remember the fight over the so-called "language question" waged in our own country and the attitude taken forty years ago by most of the English-speaking Catholic papers against German as the language of instruction in the schools, in the pulpit, and in the confessional. The above-quoted observations of the official organ of the Bishop of Los Angeles show that a change has come over at least a portion of our Irish-American editors.

Most men have to grow old before they learn the things they should know while young or middle-aged.

In the course of the past year about 520,000 pilgrims visited the little Rhineland town of Kevelaer, famous for its Marian shrine. There were 451 processions, of which nearly a hundred came from Holland. Many of our readers will remember the pretty story told in Heinrich Heine's poem, "Die Wallfahrt nach Kevelaer," of how Our Lady of Kevelaer rewarded the faith of a young lover mourning for his dead sweetheart. The fame of the healing shrine had told him that

" . . . who a waxen hand bringeth,  
His hand is healed that day;  
And who a waxen foot bringeth,  
With sound feet goes away."

(Mary Howitt's translation.)

So the sorrowing Wilhelm took a waxen heart from Cologne to Kevelaer, and laid it before Our Lady, who rewarded him with the only perfect cure—death. The famous picture which gives the town its devotional celebrity was set up in the seventeenth century.

The question whether a Catholic is bound in conscience to pay income tax is discussed in the January number of the *British Clergy Review* by Fr. L. L. McReavy, who goes thoroughly into the State's right to levy taxes and the limits and restrictions under which that right must be exercised.

In *John Sevier: Pioneer of the Old Southwest* (University of North Carolina Press) Dr. Carl S. Driver, professor of history in Vanderbilt University, gives us a well-documented biography of that interesting character. Sevier, born in the Shenandoah Valley, of French and English ancestry, migrated with his family to Tennessee in 1773 and became first governor of the State of Franklin, six times governor of Tennessee, was four times elected to Congress, fought thirty-five battles against the Indians, and rendered important services in establishing civilization over a wide extent of territory. Professor Driver portrays the dour pioneer soldier and statesman with all his faults and foibles. Among the latter were his hatred of the Redmen, who in his opinion had no right to the land

that white men could put to what he considered a better use, gambled much and recklessly in frontier lands, and was importantly connected with some of the many attempts, which to a later generation seem to smack not a little of treason, to dickie with Spain for colonial rights in her adjoining American territory for the purpose of setting up colonial dependencies with allegiance to the Spanish crown. In the opinion of a *N. Y. Times Book Review* critic, this is "a matter that has not yet had the attention it deserves from historical students, and a rich and interesting field awaits the investigator who will bring all the facts to light and duly weave them together."

The most important publication sponsored by the Oxford University Press since the completion of the gigantic *Oxford English Dictionary*, is *The Shorter Oxford Dictionary*, now ready in two volumes, running to some 2,500 pages. Supported by the authority of the major work, *The Shorter Oxford Dictionary* has the additional advantage of the fresh material which has accumulated during its long course through the press, particularly the collection for a supplement of new words and phrases which is expected to appear towards the end of this year. The publication of *The Shorter Oxford Dictionary* brings to a close a task begun thirty years ago by the late Mr. William Little, Fellow of Corpus Christi College, who started it as a solace for the total deafness which overtook him, at a comparatively young age and cut off his work as a tutor in philosophy. Before his death, in 1922, Mr. Little had compiled the greater part of the manuscript and edited about one-third of the whole undertaking. The task has been completed by Dr. C. T. Onions, one of the four principal editors of the major work, with the co-operation of Mr. H. W. Fowler, author of the *Concise Oxford Dictionary*, and several other scholars.

A fool needs lots of blessing, and a great many of us are fools.—A.F.K.

The *Ave Maria* quotes with approval Neilan Long, writing from New York for the *Southern Cross*, who disposes of the oft-repeated calumny that the Catholic Church is unduly interested in partisan politics. He shows that, although our Catholic population is something like 20,000,000, our political representation in Washington is pitifully weak. During the past few years, for example, we have had but six out of 96 Senators, and only 35 Catholic Congressmen out of a total of 435. We have had no Catholic governor, no place in the cabinet, and less than one per cent representation in the diplomatic service. "Methodists are not half as numerous as Catholics," writes Mr. Long, "but they return three times as many Congressmen. Episcopalians are hardly one-tenth the number of Catholics, but Episcopalian Senators outnumber Catholics by five to one." There is no question about the figures, but in view of our deplorable cultural condition as a group, we frequently wonder whether it is not better after all that so few American Catholics go in for politics.

The Rev. Thomas Gerster, O.M.Cap., in his brief treatise *Purgatorium juxta Doctrinam Seraphici Doctoris S. Bonaventurae* (Turin, Marietti) shows the latitude of opinion permissible to Catholics regarding Purgatory. Unlike St. Thomas, who held that the venial sins of a person that dies in the state of grace are forgiven the first moment after death, St. Bonaventure taught that the remission of minor faults takes place only gradually in the purgatorial state. The Seraphic Doctor also adopted a more lenient view than St. Thomas regarding the gravity of the pains endured by the suffering souls, and even speaks of the joys of Purgatory.

Thanks to the courtesy of M. Charles Virolleaud, Director of Antiquities in Syria, the *London Times* is able to print definite information regarding the contents of the cuneiform tablets discovered three years ago at Ras Shamra, on the coast of Syria, opposite

the island of Cyprus. These tablets date back to the 14th century B. C. They are of a polytheistic character, but contain *El* and *Elohim*, the names for God in the original Hebrew of the first sentence of the Book of Genesis. There are also allusions to sacrifices with which we are familiar in the Mosaic ritual, and repeated mention of El Elyon, whose priest was Melchisedek, King of Salem (Gen. XIV). Lastly, the tablets mention Adam and Eve, describing Adam as "the Man from the East." The significance of all this is enhanced by the fact that the Phoenicians and the Israelites had common ancestors and that the 16th or Hyksos dynasty of Egypt is now believed to have been Phoenician.

The *American Spectator*, a "literary newspaper" recently established in New York City by George Jean Nathan, Ernest Boyd, Theodore Dreiser, James Branch Cabell, and Eugene O'Neill, with the co-operation of a number of other more or less prominent authors, including Ludwig Lewisohn, Evelyn Scott, Thomas Beer, Deems Taylor, Logan Clendening, Marshal McNeil, and Henrik Willem Van Loon, prints the following ominous note in its February issue: "The Editors observe that, among the luxury taxes so liberally and onerously imposed, there is missing one on the two billion, five hundred million dollars of American church property." Evidently these unbelieving *literati* regard religion as a luxury that ought to be taxed. Unfortunately this view is gaining ground all over the country. See Professor Frommelt's timely article elsewhere in this issue.

According to a news item printed in the *Chicago Tribune* of Jan. 20, "a certificate of incorporation for a hospital which will give free medical service to members of the 'Masons, the Odd Fellows, Knights of Pythias, Loyal Order of Moose, Eagles, Elks, Knights of Columbus, Sisters of the Eastern Star, and all other regularly constituted fraternal organizations and their recognized affiliated bodies' was filed with



County Recorder Clayton F. Smith. . . .” A Chicago reader, in sending us this clipping, writes by way of comment: “This may interest you and those of your readers who are following the fraternizing movement between the Masons and the Knights of Columbus. ‘Fraternizing in sickness and in health until death do us part,’ would seem to be a good motto for these ‘brethren.’”

The editor of *Ave Maria*, commenting upon the rather severe strictures penned about Kathleen Norris as a Catholic novelist, asks to be corrected if his impression that this writer is one of “the committee that puts a halo about the head of the author of the best Catholic book of the month, man or woman,” is wrong. He believes that she herself was crowned with the nimbus. He is correct and should be applauded for calling attention to a feature of this Catholic ballyhoo that should have been exposed long ago. All too much of this form of questionable commercialism has crept into many Catholic enterprises. The book-of-the-month gag is one of them. And in conclusion let us add this concerning Kathleen Norris: her artistry as a novelist is as bad as the lack of a Catholic *Weltanschauung* in her writings.

The late Lewis J. Selznick was one of the pioneers of the film industry in this country. He was the son of Russian immigrant parents of the Jewish race. The *N. Y. Times* in an obituary notice of the man says frankness was one of his leading characteristics, and illustrates this by the fact that Selznick told the Wheeler Motion Picture Investigation Committee in 1917 that “less brains are necessary in the notion picture business than in any other, and as evidence stated that he started a company with \$1,000 and cleared \$105,000 in ten weeks.” Mr. Selznick retired from the film industry as a reputed millionaire several years ago.

Democracy rhymes with technocracy, but the strangle hold will be the end of democracy.—A.F.K.

In the January *Dublin Review* (No. 384) Msgr. A. S. Barnes presents “The New Evidence Concerning the Holy Shroud of Turin.” The article, as the *London Times Literary Supplement* notes, is rather disappointing, because little more evidence is adduced in favor of the authenticity of the shroud than we were given thirty years ago, when Professor Vignon experimented with the aid of photographs. Msgr. Barnes is convinced that “we cannot . . . eliminate the supernatural factor.” Many Catholics will feel like the *Times* critic, that “doubts concerning the origin of the mysterious stains on this ancient cloth might be laid to rest by actual scientific examination of the relic itself.”

Many American Catholics will have heard with regret of the death of that venerable English Jesuit writer, Fr. Joseph Rickaby. He had reached the advanced age of 87 and had completed 70 years of religious life and over 50 years as a priest. He was one of the best theologians of his time and one of the few recent English Catholic writers who have produced books of lasting value. He had a characteristic and vigorous style and an almost infallible sense of *le mot juste*, which was highly effective in his popular interpretations of St. Thomas. We regard his little book on “Scholasticism,” published some twenty years ago, as one of the most luminous and effective popular treatises on that subject in English.

The U. S. may remain on the gold standard, but it looks as if it would go off the water wagon.—A.F.K.

Interest in Dublin’s saintly laborer, Matt Talbot, continues to spread in his native country. In a recently delivered lecture on his life, Father Canavan, S.J., remarked that, if canonized by the Holy See, Matt Talbot might well become the patron saint of workingmen’s associations in other countries. In Ireland he would always stand as the symbol of that supernatural heritage which the country had guarded through the centuries.

## Current Literature

—*Voodoos and Obeahs: Phases of West India Witchcraft*, by Fr. Joseph J. Williams, S.J. (Lincoln MacVeagh: The Dial Press, New York), is the result of many years of observation during the author's service as a missionary in Jamaica, combined with long study and research. The exotic cults of Voodoo and Obeah are traced back to their origin on the "slave coast" of Africa in the seventeenth century, and their deterioration from worship of the deity to a mere fantastic round of superstition and black magic is narrated with scholarly care and thoroughness. Examples are given of the fearful excesses to which the adherents of both cults have gone and the evidence is authenticated by the statements of travelers and students. The uncanny ritual connected with the gatherings is explained. On the other hand, Fr. Williams also points out the terrible mischief that has resulted in the West Indian settlements through the machinations of the Voodoo and Obeah men. Four years ago a reviewer of a sensational book on the Haiti Voodoo cult in *The Nation* said: "It is time for a tempered intelligent presentation on the manner in which they [the Haitians addicted to Voodooism] live, one that, staying close to facts, probing under the surface, and eschewing rumors, will make quite as fascinating a tale." Fr. Williams has given us such a presentation, and it will no doubt meet with the same hearty approval as his former studies in ethnology. One notes with interest the promise of other books on kindred subjects from his pen.—F. A. Flannery, S.J.

—Our system of scholastic philosophy is rightly called "Philosophia Perennis" because the principles do not change with the varying fashions of men and the whims of ephemeral schools of thought. Hence it was worth while for Prof. Gerard Esser, S.V.D., to restate these bed-rock conclusions of sound thinking. His latest work, *Metaphysica Generalis in Usam Scholarum* (Mission Press, Techny, Ill.), is the outgrowth of lectures on metaphysics

delivered in the major seminary of the Society of the Divine Word. Hence it ought to appeal to both teacher and learner. The former will be especially pleased by the frequent references to modern thinkers. A good bibliography of books and modern periodicals is appended. The latter list, however, ought to include *The Modern Schoolman, a Quarterly Journal of Philosophy*, published at St. Louis University, St. Louis, Missouri.—A. M.

—A new and short biography of the Italian girl mystic, Gemma Galgani, has recently been published under the title *Gemma of Lucca*, by the Rev. Benedict Williamson. The author, as he tells us, has allowed the saintly girl to speak for herself, giving his readers explanations and interpretations when such are required. The little book, so entertainingly written, on such a great and holy soul, should command a large audience amongst our Catholic people. (B. Herder Book Co.)—C. J. Q.

—Part II of the XVIIth volume of the late Baron Ludwig von Pastor's *Geschichte der Päpste seit dem Ausgang des Mittelalters*, itself a portly tome of 450 pages, is devoted entirely to the pontificate of Clement XIV (1769-1774), who lives in history mainly by his Brief "*Dominus ac Redemptor noster*" suppressing the Society of Jesus. Clement was "one of the weakest and most unfortunate in the long line of popes; but he is also one of those most deserving of pity; for though he was inspired by the best of intentions, he failed in practically everything he undertook, because he was in no wise equal to the extraordinarily difficult position in which he found himself." (p. 397). One of his contemporaries prophesied truly when he said: "Clement XIV lacked the qualities of a ruler, ecclesiastical as well as civil. His great weaknesses, his ambition and timidity, made him ridiculous and a slave to others. His memory will live only as that of a man who inflicted a serious wound upon the Church by the suppression of the Jesuits" (p. 398). The report of his having been poisoned is declared

by Pastor to be "a slanderous fable." (p. 390). Dr. Pastor, as is his wont, gives the facts as he found them in the sources and lets the reader judge for himself. The editing of this volume has been done by others since the learned author's death. Part III of Vol. XVI, dealing with the pontificate of Pius VI, will complete this monumental work. The Society of Jesus, as our readers are aware, weathered the storm in the spirit of its sainted founder and was restored (1814) by Pope Pius VII. (Herder & Co. of Freiburg i. B. and B. Herder Book Co. of St. Louis, Mo.)

—The publication of a fine source study like that of Francis Lambrecht, C.I.C.M., on *The Mayawyaw Ritual: 1. Rice Culture and Rice Ritual*, shows how much we are indebted to the foresight of the Rev. John M. Cooper, who founded the Catholic Anthropological Conference at Washington in 1926. For if that organization had not been established, many missionaries, who are in a position to collect data at first hand, would not have been given the encouragement to take up and continue in such painstaking work. Father Lambrecht had already published studies in the culture and folklore of the Philippine Islands. The present work, which is the fruit of eight years of active research in the field, forms Vol. IV, No. 1, pp. 1-167 of the Publications of the Catholic Anthropological Conference (Washington, D. C., Price \$2.75). Of course, only the specialist, and more particularly one versed in the whole field of primitive culture, will be able adequately to appraise the merits of this elaborate study. But those interested in primitive religion will also find interesting material in its pages. We are glad that the time has now passed when those hostile to Catholic interpretations of ritual and religion thought that the field of primitive culture was their exclusive domain. Some of the most noteworthy contributions to anthropology in the last twenty years have been made by Catholic scholars and missionaries. Father Lambrecht's study will be a model for them and should encourage

others, who are in a position to do so, to give us accounts of the culture of the peoples with whom they are familiar.—Albert Muntseh, S.J.

—*The Sterile Period in Family Life* is a booklet by Canon V. J. Coucke, professor of moral theology in the theological seminary of Bruges, and Dr. James J. Walsh. Both authors, as our readers know, agree that there is a *tempus agenseos* in the life of every normal woman, and that married couples are free to take advantage of this fact if for some reason they do not wish to have children. It is interesting and important to note (pp. 16 f.) that, as early as June 16, 1880, the S. Penitentiary replied to a query that married people who make such a use of matrimony (*i. e.*, restrict marital intercourse to the time of agenesis) "should not be disturbed, and the confessor is allowed with prudence to suggest this practice to those couples whom he has in vain endeavored to draw away from the hateful crime of onanism by the use of other means." Dr. Walsh's attitude on the subject is well known to our readers. He repeats here what he has said before, namely, that there is undoubtedly a sterile period in the menstrual month, but that, "on account of the variations in the length of menstruation and the differences in the intervals between periods, there always remains a problem that should be solved not by confessors or clerical advisers, especially in the confessional," but by "a competent physician of considerable experience in this special department," who "is in a better position to take account of various individual peculiarities and to make the decision as to what is the sterile period for the individual." A special chapter is devoted to the views of Dr. Ogino, who is the leading authority on the question of the sterile period, which, as he has been the first to establish, is linked with the *succeeding* menses as cause with effect. Eight tables of menstrual cycles conclude the booklet, which has the imprimatur of Cardinal Hayes, Archbishop of New York. (Joseph F. Wagner, Inc.)

### A SPRINKLE OF SPICE

#### EXTRACTS FROM EXAMINATION PAPERS

The Pyramids are a large range of mountains between France and Spain.

A circle is a line which meets in the end without ending.

A butress is the wife of a butler.

A schoolmaster is called a pedgree.

Wind is air in a hurry.

An equinox is a man who lives near the North Pole.

A filigree is a list of your ancestors.

Benjamin Franklin worked himself up to be a great literal man. He was also able to invent electricity. His father was a tallow chandelier.

John Milton got married, and wrote "Paradise Lost." After his wife died, he wrote "Paradise Regained."

Ritualist readiness to explain Catholic doctrine is, if anything, on the increase, and too often with ludicrous results, as the following true story told by the London *Catholic Times* will prove. A party of "Anglo-Catholics" lately visited St. Clare's Church, Sefton Park, Liverpool, and stood for some time in admiration of a triptych in the sanctuary, which shows St. Clare holding the monstrance with the Blessed Sacrament in one hand as she ascended the walls of her besieged convent. "I did not know," said a devout-looking young member of the party, "that a nun could give benediction." "Oh, yes, yes," sagely remarked somebody much older in appearance, "but she must always give it with the left hand." Which reminds us that John Mitchel, the Presbyterian, once described private judgment as "the sacred and inalienable right of private stupidity."

"I shan't trade with that grocer any more," said Mrs. Youngbride, coming from the kitchen, "the pumpkin he sold me is hollow inside."

Said an old colored man: "I hearn folks say, 'Hopes I has religion, but I doan know.' I neber hears a man say, 'I hopes I has money, but I doan know.' De sort of religion dat ye hopes ye got, but ye doan know, aint gwine to do no more good dan de money ye hopes ye got, but ye doan know."

Professor Einstein's secretary has so many inquiries for a definition of relativity that he has given her a form answer: "When you sit with a nice girl for two hours, it seems like two minutes; but when you sit on a hot stove for two minutes, it seems like two hours."

Dora had just returned from Sunday-school, where she had been for the first time.

"What did my little daughter learn this morning?" asked her father.

"That I am a child of Satan," was the beaming reply.

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# The Fortnightly Review

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April 1933

## The Alleged Apparitions at Beauraing

In the February number of *The Month* (No. 824, pp. 159-169) Father Herbert Thurston, S. J., than whom there is no saner and more competent critic in the English-speaking Catholic world, reviews in some detail the alleged apparitions of Our Lady at Beauraing, Belgium.

It is said that at Beauraing, a little town about fifteen miles south of Dinant, the Blessed Virgin Mary on some thirty occasions has shown herself to a group of five children, four girls and a boy, ranging from 9½ to 15½ years in age. These children aver not only to have seen Our Lady, but to have spoken to her and to have been answered by a few uttered words, to the effect that the Mother of God wants a chapel built there. But beyond an avowal of her identity and an exhortation to the children to be very good, no other communication was made.

As was to be expected, the anti-clerical journals have scoffed and made merry, but the Catholic press, while maintaining an attitude of reserve, and leaving the final decision to the ecclesiastical authority, has shown a strong inclination to put faith in the assertions of the youthful visionaries. Father Thurston has found nothing in their reported manner or replies which would suggest a doubt of their sincerity. He confidently sets aside the suggestion of trickery, but says, "it by no means follows that we are here in contact with the supernatural." We quote a few sentences from the concluding portion of the learned Jesuit's paper:—

Visions seen by children have been very numerous in the past, and although the apparitions at Lourdes have been definitely approved by the Church as of heavenly origin, a decision which the long record of miraculous cures may be held to justify, there are a great number of other similar cases

which seemed at first to promise much, but which have yielded little permanent fruit. The story of Limpias will be fresh in the minds of most of us, and it may be remembered that it was two children in the course of a mission sermon who first perceived what they believed to be the movement of the eyes of the great crucifix, as well as the sweat which seemed to bedew the whole figure. Marvellous experiences followed in the course of time, many sober adults witnessing the most harrowing transformations of the Saviour's features, while crowds of others looking on at the same moment saw no change at all.

More distant in time was the alleged apparition of Our Blessed Lady at La Salette to two children, a boy and girl shepherdess. In this case, as we know, the supernal origin of the vision was much controverted from the first and the case must always be seriously prejudiced by the subsequent extremely unsatisfactory career of the two little visionaries.

Then we have the bizarre vision said to have been vouchsafed to the children at Pontmain, five in number, and ranging in age from 12 to 6¼. The apparitions were seen but once, but they met with ecclesiastical approval, and a magnificent church has been erected as a monument to the revelation thus accredited.

The same is true of Our Lady of Fátima in Portugal, a detailed account of which has just been provided for English readers by Father F. M. de Zulueta, S.J., in a pamphlet published by the Catholic Truth Society.

On the other hand, we have such cases as that of Mettenbuch in Bavaria where three little girls claimed to have seen Our Lady and the Infant Jesus with other personages of the Old and New Testament. Much excitement was at first created, but the children broke

down under cross-examination and admitted imposture. And there is the perhaps still more curious case of Tilly-sur-Seulles, where there is no ground to suspect imposture in the first developments of the affair, the children being good and innocent, though in its subsequent stages it exhibited every mark of extravagance, delusion and even, it is possible, of the intervention of diabolic agencies.

What stands out most clearly in the Beauraing manifestations is the fact that a very considerable sensation was caused and increased progressively among all classes of the population. The anti-clerical journals have not forbore to jeer at the readiness of the good Walloons of Beauraing to turn the occasion to pecuniary profit, but, after all, people must be fed, and a certain amount of commercialism is inevitable in all such cases. There is no evidence that the parents, or the children themselves, have accepted presents, unless *frites* offered by a neighbor can be classed under that head. It is a matter of consolation that these manifestations seem to have been attended by a renewal of faith and of fervor in the case of many individuals. Still God may use natural, even if abnormal, means to attain His ends, and there is no question that, up to this, the miracles definitely asked for have not been worked.

The sad part is that the majority of such problems as those of Fatima and La Salette and Pontmain and Beauraing offer us no hope of a satisfactory solution. We must be content to wait until the study of abnormal and morbid psychology has made more progress than is likely to be possible within the lifetime of any of those now on earth.

The completion, after nearly twenty years of work, of the *Thesaurus of Medieval Hebrew Poetry*, by Professor Israel Davidson, has been announced by Dr. Cyrus Adler, president of the Jewish Theological Seminary of America. This huge collection, which has more than 2,000 pages, is entirely printed in Hebrew, except for a few pages of preface.

### The Modern Schoolman

The associate editor of the *Modern Schoolman*, *A Quarterly Journal of Philosophy*, published at St. Louis University, asks us to give space to the following letter:

Now that we have left the pioneering days behind, the time is ripe in the United States for the upbuilding of a Catholic culture, and, in view of the world's great need of sound principles and its present state of doubt and unrest, no field more recommends itself to our efforts than that of philosophy. The Europeans have led the way, and the rich stream of Catholic philosophical thought has there grown to proportions none would have dared to expect thirty years ago; more, it has made the world attend to it, and, in France at least, Catholic champions meet all comers in actuality, not merely in the safe sham battles of the schools.

It has been the motivating idea of the *Modern Schoolman* to do some little bit in this important work, but the indifference of non-Scholastics to our philosophy has made the task of attracting their attention and arousing their interest doubly difficult. Therefore, the *Modern Schoolman* has decided to put itself on a militantly apostolic basis and appeal for backing to Catholics at large. First, in connection with a Catholic literature campaign of Father Paul Dent, a missionary in Patna, India, the *Modern Schoolman* has undertaken to find donors for subscriptions to colleges and universities in that country, where there is so surprising an interest in metaphysics. Then it asks for benefactors who will place the magazine in public libraries and State universities in our own country, so that it may somewhat leaven the crude mass of contemporary American thought. (The subscription price is \$1 per annum).

It is the hope and aim of our work to see a more vital Scholasticism in the United States, a militant attachment to the traditional treasures of Catholic minds and hearts.

Yours in Christ,

Robert J. Henle, S.J.  
St. Louis University

## "The Forgotten God"

By the Rev. Francis Borgia Steck, O.F.M., Ph.D., San Antonio, Texas

Under this attractive title the learned and zealous Bishop of Oklahoma City and Tulsa, Mt. Rev. Francis Clement Kelley, D.D., an old and a valued friend of the FORTNIGHTLY REVIEW and its Editor, has published a series of thirteen essays, each of which conveys a message of supreme importance. In these days of social unrest this book ought to find its way into the home of every intelligent and well-meaning American, where it will undoubtedly enlighten and invigorate timid souls in the service of God and prove a powerful antidote against the poison of irreligion that is slowly but surely destroying our Christian civilization. Every thinking person will agree with His Excellency "that the more God becomes 'the forgotten,' the more surely man becomes the neglected and degraded"; and "that it is because so many men have forgotten God that God has forgotten man." There is only one remedy to heal the wounds of our times: Back to God! "I do not know of any way to make a world full of trials bearable except the way that has been marked out by tradition, by reason, and by revelation, which is the knowledge of 'the forgotten God.' The more He is forgotten, the surer the fall of scourge and trial upon everyone who forgets Him, and through those who forget Him, on the world they occupy" (p. xv).

No one who professes belief in the God of Christianity can read this precious little book without being enlightened by the clarity, fascinated by the charm, and touched by the warmth with which the author unfolds the sublime tenets and lofty ideals of Christianity—tenets and ideals that have been largely forgotten by our materialistic age, but are as indispensable for the welfare of humanity to-day as they were during those ten centuries of the Middle Ages that "produced millions who knew how to live" (p. 73). We boast that ours is the scientific age.

Perhaps it is. But with all our science have we not forgotten the greatest of all sciences—the science of living as be-  
hooves intelligent beings?

God, His existence and attributes; the Holy Trinity, an object of faith; Christ, our divine exemplar; the Middle Ages, truly "the World of Christ"; religion, its nature and necessity; real education, the training of the free will; man's immortal soul, destined for "the Vale Beyond"; converse between man and God in prayer; justice, the basis of human brotherhood; Christ's ideals upheld in "Christian Action"—these are the topics Dr. Kelley discusses, hoping thereby to "aid in restoring to honest minds and good hearts a faith in God and His law, that suffers in these days from thoughtless and unjust attacks," when "atheism is no longer a whisper, but the outspoken voice of organization" (p. 144).

As each essay possesses a beauty peculiarly its own, we hesitate to single out any particular one as the most beautiful. Yet, there are two to which we would like to call attention; *viz.*, "Misconceptions of God" and "The World of Christ." The first is a scholarly exposition of some of the vagaries of a "science" that to-day passes for what in the "unscientific" Middle Ages was rightfully honored with the name of philosophy. The other is a comprehensive and inspiring portrayal of the great debt our modern age owes to the so-called Middle Ages.

*The Forgotten God* is a book that can not be too earnestly recommended. It should be circulated far and wide. Priests, educators, and students; men and women of every profession; legislators and social workers; capitalists and industrialists; employers and employees; fathers and mothers and their grown-up sons and daughters;—all should read this book carefully and courageously translate into action the Christian principles and ideals it sets

forth in simple yet fascinating language and in a manner as frank as it is appealing. (The Bruce Publishing Company, Milwaukee.)

### The Birthplace and Chronology of the Life of St. Patrick

Recently there was brought to my attention a Protestant Episcopal bulletin, entitled *The Church at Work*, published quarterly by the National Protestant Episcopal Council, which loosely stated that St. Patrick was born in Britain, that his father was an English deacon and his grandfather an English presbyter. It recalled to my mind the venomous remark of Gibbon that in the sixty-five lives of St. Patrick there are sixty-six thousand lies.

It is true that standard Irish historians, among them Cardinal Moran, Colgan, Petrie, O'Donovan, O. Curry, and Canon D'Alton have assigned Dumbarton in Scotland as the birthplace of St. Patrick. Others, such as Duchesne, have picked Deventry in England. Permit me to add a third. Following the Bollandist text, St. Patrick in his *Confessio* or autobiography says: "I, Patrick, a sinner, the most rustic and contemptible among many and the least of all the faithful, had for my father Calpornius, a deacon, who was the son of the priest Potitus, who lived at Bonnaven Taberniae. My father owned a villa nearby where I was captured. I was then sixteen years old. I knew not the true God and I was brought captive to Ireland with many thousand men as we deserved. We had forsaken God and had not kept His commandments, and were disobedient to the priests who admonished us for our salvation, and the Lord showed me my unbelief and had pity on my youth and ignorance." (Migne, P. L., 53).

From this it is evident that Patrick was living with his Roman father in some peaceful Christian country, which was secure from invasion. Now considering that the Romans, as Lingard infers, had vacated Britain as early as 360 A. D., that as a consequence Britain was continually subject to ravages

of Picts and Attacotti, who finally conquered the land, about A. D. 367, that St. Patrick was not born until A. D. 372, Deventry (and *a fortiori* Dumbarton) must be logically rejected. Add to this the following facts: that his mother, Conchessa, was a niece of St. Martin of Tours; that on return from captivity he did not go to Scotland or England, but to Brittany, which corresponds to modern Bretagne, that he studied under St. Martin of Tours at the famous monastery of Marmoutier, and later under St. Germanus of Auxerre, and we have proof conclusive that St. Patrick was a Gallo-Roman, born in Bretagne.

Admitting these facts, we may summarize his life as follows: Born in Bretagne, A. D. 372; taken captive, A. D. 388; sold as a slave to an Irish chieftain, A. D. 388; spent seven years as a slave on Mt. Slemish and made good his escape through divine intervention, A. D. 395; returned to his native land, A. D. 396, where by an angelic vision he was called to prepare for his unique mission; withdrew to Marmoutier, thence to Auxerre, A. D. 430; went to Rome, A. D. 431; was consecrated bishop and commissioned to undertake the conversion of Ireland, whither Palladius had been previously sent; arrived in Ireland, A. D. 432; died A. D. 461.

(Rev.) E. O. Boyle, A.M.  
Chicago, Ill.

The *Catholic Educational Review*, which is issued under the direction of the Department of Education of the Catholic University of America, in its January number printed a timely article on "The Seminary Problem" by the Rev. John E. Graham, who, among other things, declared: "A hopeful sign is the introduction of a clerical business course into some few of our seminaries for the benefit of those who have had no business training before coming to the seminary. Besides, as it treats clerical business methods in particular—the business administration of a parish—it is by no means a waste of time, even for those who have had a previous instruction in general business methods."



## Substance and Accidents?

By Gerard G. Grant, S.J., St. Louis, University

The article printed under this heading in the February F. R. is an amusing illustration of the misconceptions which an educated man can entertain about Scholastic philosophy. There is some danger that sincere readers, coming upon so confident an assertion of the fallacy of Scholasticism by one who terms himself Neo-Scholastic, couched in a terminology that puzzles even a philosopher, may well question the grounds for their own assent to that philosophy. Articles of this type come to hand occasionally, and though they contain no serious difficulties, always require an answer, if only for clearness' sake.

The mentality of the writer is peculiar. It is quite evident from his letter in the *Commonweal* and from his F. R. article that he entertains serious misconceptions about some fundamental points of Scholastic doctrine. When he very civilly rejects Aristotle and Aquinas, we are left with a doubt as to whether he ever really understood those philosophers. And he appeals to Suarez in the one matter in which, on metaphysical grounds that are generally recognized, Suarez' doctrine is no longer held. In a brilliant and courageous effort to build a metaphysical system of his own, Suarez postulated substantial modes to effect the union of matter and form, substance and accident. Even Aristotle, in attacking certain Platonists who held this doctrine, saw that granting such a union, we must grant modes to unite the modes, and so *ad infinitum* (*Meta.*, 1045, b, 7-24), and the theory, though taught until recently, is now generally neglected. Neo-Scholasticism seems to have had Suarez' doctrine in the back of his head when he wrote, but if his *bête noire* is a real distinction, he should remember that even Suarez held for a real distinction between the mode and its subject, calling it a "substantial mode" for that reason. (*Meta.*, disp. 7, s. 1, nn. 17, 19.)

For the benefit of those who have read and wondered, it will be well to give a sound Scholastic description of substance and accident before turning to Neo-Scholasticism's objections. Everything in the category of substance is, according to the Scholastics, a composite of essence and existence, of matter and form. "The word 'substance,'" says Aquinas, "signifies an essence to which it belongs to exist by itself (*in se*)," and: "The individual composite of matter and form supports the accident through a property of the matter." (*S. Th.*, 1, 3, 5, ad 1. and 1, 29, 2, ad 5). It is a being which does not require another in which to inhere, which stands as it were on its own feet, and furnishes a foundation for the various accidents that inform it. The Scholastics speak of accident as having a transcendental relation to the substance in which it inheres, for without substance it cannot naturally exist, and this very dependence of the accident upon its subject, and the fact of everyday experience that accidents (such as thought, color, shape, relation, appearance) come and go while the substance remains, is sufficient proof of a real distinction between them.

When, therefore, Neo-Scholasticism calls substance and accidents the elements of a being, it is not clear that he understands the terms. Certainly no Scholastic spoke of them thus. Substance, indeed, has its elements of matter and form, but how shall a being which is in no way necessary to another be called an element of the other? And when he appeals to a parity between the substantial fusion of hydrogen and oxygen and his supposed identity of substance and accidents, he has chosen a particularly unhappy example, for the argument is readily turned against him. If substance and accident were not really distinct, when the two substances, hydrogen and oxygen, fused, their accidents would be retained, and the water—if water could be had under

such circumstances—would retain the volatility, the odor, and the other properties of the gases. As we know, the change undergone by the gases is substantial, and is explained philosophically by a mutation of forms, from gas to water, deduced from the potency of the matter in those gases. Substantial change of this sort is clear evidence for the existence of two principles in all material things, namely, matter and form, not substance and accident as our friend supposes. Hence the dictum with which he closes, that “bodies are monistic,” has no foundation in fact. St. Thomas does give an explanation for the permanence of accidents that may appeal to Neo-Scholasticism: “When accidents disappear [as they do in the formation of water], they are not wholly reduced to nothingness, not because some part of them remains, but because the matter in which they inhered retains a potency to re-acquire them.” (*S. Th.*, 1, 104, 4, ad 3.)

A good deal of the confusion in Neo-Scholasticism's thought is due, I think, to his failure to distinguish the word “substance.” It may mean: (1) the essence of a thing, (2) the individual thing itself, (3) that which supports accidents and does not depend upon another, and (4) it may mean a universal idea of any of these. When, therefore, our friend speaks of “the so-called substratum in bodies” and of material things which are “substantially and *in se* immaterial,” he has a confused idea of the first, third, and fourth meaning. A further development of his thought in the same line is found in his *Commonweal* letter. There he called substance “a substratum which, like the soul in man, is whole in every part of the object,” and added that “material objects are really and substantially spiritual,” all of which he claimed was orthodox Scholastic teaching on the subject. It need hardly be said that Neo-Scholasticism could never have found these gems in a Scholastic writer. The *reductio ad absurdum* lies in the comparison of substance to the soul of a man. (For those who are interested in the subject there is a letter

from Fr. W. E. Donnelly in the October 15, 1930, *Commonweal*, far more detailed than this summary.)

I know that in dealing seriously with a humorist one is in danger of having one's leg pulled; but I am willing to run that risk when I see doctrine of this sort put before a Catholic public by one who calls himself Neo-Scholasticism. The Neo-Scholastic revival in Europe, founded entirely on Thomistic and Aristotelian metaphysics, has in a brief fifty years brought Catholic philosophy back to a place in the sun, and we may hope for a similar flowering here in America in the near future. But meanwhile we do not wish to confuse intelligent Catholics, upon whose support its success will largely depend, with misrepresentations about that philosophy. Anti-Scholasticism is not Neo-Scholasticism.

The Portland (Ore.) *Catholic Sentinel* calls attention to the special interest which the historical writings of the late Professor Dana C. Munro, of Princeton University, have for Catholics. His *Medieval History*, issued about thirty years ago, was singularly free from those attacks on the Catholic Church which disfigured the ordinary text-books in use at that time. Professor Munro recognized the great civilizing work of the Church during the Middle Ages and sought to tell the story of that period objectively. His example has been widely imitated by Protestant scholars, with the result that most text-books of medieval history now in use in American high schools and colleges are fairly free from anti-Catholic bias, though some of them still fall short of perfection in this regard. The *Sentinel* quotes Newman's famous dictum that to be deeply versed in history is to cease to be Protestant, and concludes its notice as follows: “It is certain that recent historical scholarship has been a powerful solvent of traditional Protestantism.” True, we have little to fear from this source at present, but all the more from Liberalism and infidelity, which are taking the place of religion in the minds of many millions of men.

## The Early History of Canon Law

M. Paul Fournier has at last published his long-promised early history of the Canon Law of the Church (*Histoire des Collections Canoniques en Occident depuis les Fausses Décretales jusqu'au Décret de Gratien*; two volumes; Paris, Sirey). In the first volume he deals with the False Decretals and the companion forgeries, with the canonical collections of the later ninth and tenth centuries, and, finally, with the first half of the eleventh century, which is denominated by the *Decretum* of Burchard of Worms. The second volume covers the century of reform that preceded the appearance of Gratian's famous *Decretum*. Its first chapter describes the Roman collections associated with the reform movement, most of them dating from the pontificate of Gregory VII. The second is devoted to the work of Ivo of Chartres. In the third, Italian collections other than the Roman are described and arranged according to their derivation, which in most cases is from the Roman collections. In the fourth chapter the non-Italian collections, other than Ivo's, are similarly described. They fall into two groups, according as they do or do not derive from Ivo's collections. In the latter case, with two exceptions, they show the direct influence of the Roman collections.

Some idea of the magnitude of the task the learned author has undertaken, with the collaboration of Professor Gabriel Le Bras, can be obtained by a perusal of the list of canonical collections brought under review. It occupies six pages, and another six are filled with the list of manuscripts actually cited in these two volumes.

One of the few generalizations which M. Fournier permits himself is, that these canonical collections display the advance of Church discipline and the constant effort for reform. Here we have a thread which runs through the whole work, and which supplies the key to pseudo-Isidore himself. It was the hold of the lay power on the Church, which was in danger of dismember-

ment, and the threat, as in Brittany, to the ecclesiastical constitution, that led to the composition in one workshop of a series of forgeries, the last and best known of which was the famous False Decretals. M. Fournier seems to have established the fact that the province of Tours was the scene of this busy work of falsification, the object of which was to restore what was regarded as the old order and constitution of the Church, with the pope as its supreme head; the bishops were to be released from their secular duties and secured in their offices from attacks, especially of the lay power, against which the lower clergy were also defended by being made subject to ecclesiastical jurisdiction alone. The exalting of papal authority was not the main purpose of the forgers, but a necessary effect of their work; for by so doing they were both reviving the old tradition and providing a solid support for the bishops and clergy in the purely spiritual domain. To restore what was believed to be the old legal position—this, as so often in the Middle Ages, was the object which was sought by the forging of documents. Yet for two centuries this work seemed to have been done in vain; doubtless because the papacy, which the forgers had regarded as the keystone of the whole ecclesiastical structure, was rarely in a condition to support or uphold anything. It was very different in the second half of the eleventh century, when the reformed papacy was looking for the legal basis of the position to which it had again been restored. Then the False Decretals came into their own and provided the foundation of all the collections that were being formed to renew the discipline and order of the Church. A busy period, lasting for a century, was employed in the collecting and arranging of canonical material, for the most part in two centres: the one at Rome, the other in the North of France.

At Rome the object was to display canonical evidence for the fullness of papal authority and for the programme

of Church reform. The collections that resulted were composed with that view; as codes of law for the whole Church they were quite inadequate. In North France, where the work had its origin, and where the leading craftsman was Ivo of Chartres, it was a general code of law that was the object. Methodically they collected material from various sources; put it together in an orderly manner; reduced it to manageable shape. The papal authority was admitted to the full, and the French canonists were also animated with zeal for reform. But they looked with misgiving on some of the decrees that came from Rome, especially those dealing with lay investiture. There was thus considerable similarity in the work that was being done at Rome and in France, but at the same time there were differences that needed to be reconciled before anything like a single body of law could be universally recognized. There was the danger of a grave divergence if legal uniformity was not established.

A number of manuscripts described by M. Fournier seem to indicate the existence of a third centre, in the Southwest of France, connected principally with Poitiers, where, in some measure, the different objects of the other two were combined. The core of these collections was formed by the Roman "Collection in 74 Titles," which was based almost exclusively on the False Decretals and the writings of Gregory the Great. These were made more useful for ordinary church purposes by the addition of numerous canons of councils, especially the Frankish councils, both Merovingian and Carolingian. The work of reform is kept in the forefront by the addition of a number of decrees of Gregory VII, including at least one apocryphal decretal attributed to him, and the canons of the council held by his legates at Poitiers. It seems natural to suggest that this collection of material was one of the fruits of the work of the standing legates employed in France by Gregory VII and Urban II. Though the influence of this region was com-

paratively unimportant, we find traces of it both in Spain and in England.

At the same time that the canonists were building up the law of the Church, the early Schoolmen were building up its theology. The two had much in common, and their provinces often overlapped. The pre-scholastics, from Alger of Liège to Peter the Lombard, depended mainly on the writings of the Fathers for their authority, but had frequent recourse to canons and decretals. The compilers of canonical collections, besides using the decretals of popes and canons of councils, also drew largely from the Fathers. Each was indebted to the other; but the theologians not only supplied the canonists with texts, they also gave them a valuable lesson in the treatment of their material. It was the great achievement of Gratian that, while he incorporated both the particular purpose of the Roman school and the comprehensive outlook of the French, he also brought the learning and the methods of the theologians to bear upon his collection of canon law and was able justly to call it a *Concordantia discordantium canonum*. His success is shown by the fact that his book received universal currency; the other collections soon fell into disuse; and as they disappeared, there vanished with them the danger of a conflict of codes which had appeared likely at the end of the eleventh century.

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Scribner's have just published "the first psychoanalytical biography of Abraham Lincoln," by Dr. L. Pierce Clark, whose diagnosis of the famous Civil War President, according to one of the big New York dailies, "explains many of the aberrations which have confused historians (including the late Senator Beveridge) and makes explicable that slight but strange difference between the plain and the great man." The writer quoted adds that, even after Dr. Clark's psychoanalytical diagnosis, the odd and remarkable personality of Lincoln remains admirable from nearly every point of view.

## Friendly Relations between the Pope and the Dalai Lama in the Eighteenth Century

By the Rev. John M. Lenhart, O.M.Cap., Westerville, Ohio

As is well known, the Buddhists of mountain-girt Tibet have developed a hierarchical organization which in many external points resembles that of the Catholic Church. The civil and religious government is in the hands of the lamas or monks. The supreme rule is exercised by the Dalai Lama, the sovereign head, who resides in a monastery at Lhasa. From 1720 to 1750 this ecclesiastical and temporal sovereign was deprived by the Chinese of the civil government, and a king appointed by that government resided at Lhasa and ruled the country.

The fact that the pope was once in friendly relations with the Dalai Lama is not generally known. On June 12, 1707, two Capuchin Fathers arrived in Lhasa to labor among the Buddhists of Tibet. They were the first missionaries who ever evangelized what is now called the Forbidden Land. The Dalai Lama and the Chinese resident king favored the Capuchins in many ways. The king exempted them from the duty of paying taxes and the Dalai Lama gave them permission to erect a public church and monastery in Lhasa. On February 27, 1724, the Dalai Lama issued a solemn decree that "no one shall place any obstacles in the way of the Lami Gokhar Capuchins, who are building a monastery and public church on the place called Sharkiu-naka, which they have bought and paid for; besides no one shall molest them, or exact taxes from them, since they have come to Tibet to do good to everybody." The king issued a similar decree on May 21, 1725, ordering that the deed to the property be recorded in the public registers. This deed was registered on April 8, 1725, thus: "Innocent XIII, Supreme Pontiff, Grand and excellent Lama and Vicar of God, Existing of himself [*i. e.*, sovereign], has paid 18 tanghai of silver for the place called Sharkiu-naka, 12 columns square, to build there a monastery and

residence for all Lama Gokhar present and future who will be sent in the course of time by that Supreme Pontiff Innocent and his successors. Instrument issued by the Royal Chamber and authenticated by the seal."

When, in 1732, the superior of the mission made a voyage back to Rome, the king gave him free transportation through Tibet. The following year the mission was temporarily closed, and the king took the property under his special protection. On July 23, 1733, the Dalai Lama wrote to the superior, who was then in India on his way to Rome: "I was much displeased to learn from your letter that you have left our country, but my heart is united to yours. All the discourses which you had with me about our law are still fresh in my mind, and I received great satisfaction from reading your book." The Dalai Lama even went so far as to pay a visit to the Capuchins in their monastery and to have a discussion with them about religion.

In 1741, the Capuchin superior returned from Rome with letters and gifts to the Dalai Lama and to the king from Pope Clement XII. The Pope had asked the Tibetan rulers to grant unlimited permission to preach the Catholic religion in their country. The request was granted most liberally. The king, on September 9, 1741, issued a decree which gave the Capuchins the right to preach the Catholic religion throughout the whole extent of Tibet, and permitted Tibetans to become Catholics without being molested. On October 7, 1741, the Dalai Lama issued a similar decree saying that the Capuchins could peacefully work throughout the kingdom of Tibet "for the end for which they were sent there."

Yet this was not enough. Both the Dalai Lama and the king wrote letters in reply to those of the Pope and insisted that a missionary should take

them immediately to Rome. Towards the end of October, 1742, Father Joachim of S. Anatolia, who had been a missionary in Tibet for twenty-two years, left Lhasa with letters and gifts from both the Dalai Lama and the king. The king sent the Pope half a pound of gold, a piece of Chinese brocade, and a hundred purses of musk. The Dalai Lama sent half a pound of gold, three pieces of Chinese brocade, a large veil of white silk, two red veils, and a chain of one hundred and eight stones of lapis lazuli, set between four or five corals. In his letter the Dalai Lama calls the Pope his friend.

These letters and gifts reached the Pope at a time when the political constellation had caused a change in the minds of the Tibetan rulers. A persecution broke out, which necessitated the abandonment of the Tibetan mission. The Capuchins left Lhasa on April 20, 1745. They were the first and last missionaries who labored in Tibet. The original documents issued by the Dalai Lama and the king in favor of the Capuchin missionaries are now treasured in the Franciscan museum of the Capuchin monastery of Assisi, Italy.

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### The Pious Union of St. Joseph's Death

To the Editor:—

Has the above-mentioned organization ever been brought to the notice of the readers of the F. R.? No doubt some of them are members; but others may not be familiar with the Union's character and aims.

The Pious Union was founded in 1908 by a zealous Lombard priest, Fr. Aloysius Guanella, with the approval and encouragement of Pope Pius X. Its principal aim is to assist the dying, who need aid even more than the Poor Souls in Purgatory; for while the latter are sure of Heaven, the dying, owing to the fierce attacks of the devil, may lose courage and despair—and this applies to all, good and bad. After all, the grace of perseverance is a free gift of God, which cannot be strictly merited. Hence the great charity of

the Pious Union intent upon assisting the dying.

All who wish to join this Union should send their name and address to one of the two directors in this country—the Rev. John J. H. Hartnett, O.P., 869 Lexington Ave., New York City, or the Rev. P. Maurus Snyder, O.S.B., St. Benedict, Ore. It is recommended that a small offering—say about 25 cts., once for all—be added to the application, to cover the cost of printing; what is left over is used for decorating St. Joseph's world sanctuary in Rome. Priest members gain a plenary indulgence by making a special memento at Mass for the dying—all or one in particular—and they say one Mass a year for the dying on the day appointed by the director. All members of the Pious Union gain a plenary indulgence as often as they assist at Mass and receive Holy Communion. They must recite every morning and evening a short prayer in honor of St. Joseph. Other minor privileges are described in the leaflet sent on application.

Members of the Happy Death Society pray for their own happy death, while members of the Pious Union in their charity help the thousands who pass into eternity every day. Should not every zealous Catholic help to spread this noble organization?

An Old Missionary

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Theodore A. Thoma, associate editor of the Cincinnati *Catholic Telegraph*, is writing a life of the late Archbishop Albert T. Daeger, O.F.M., with whom he worked for more than a year as editor of the *Southwestern Catholic* in Santa Fe, N. Mex. In connection with this news item the Denver *Catholic Register* (Feb. 23) recalls the fact that the FORTNIGHTLY REVIEW, in an editorial note printed shortly after the death of the Archbishop, whom the Editor knew personally and whose marvelous humility and charity he admired, declared he would not be surprised if the saintly Franciscan prelate were canonized some day. Perhaps Mr. Thoma's biography will prepare the way for a canonical inquiry.

## Toward a More Intelligent Appreciation of the Divine Office

By the Rev. John M. Moeder, Wichita, Kansas

The articles and communications appearing in recent issues of the *Ecclesiastical Review* with regard to the Divine Office are stimulating. The writers suggest many and diverse remedies for "a state of affairs that is very general." Each one of the writers would post a bill of complaint on the portals of our seminaries, minor and major. Not all are agreed on the full content and exact wording of this complaint—much more diversified are their suggested remedies. There does exist an unhealthy condition, in this there is unanimity of opinion.

Rightly does Father Busch say that "this is one of those cases where we are all to blame, as are several generations before us." With him the writer believes that "we have inherited a tradition of neglectfulness in regard to the Church's public prayer." Shall we bequeath this tradition to our successors? If not, then our neglect of the Church's public prayer must turn into solicitude, into active concern.

Let it be ever understood that the Divine Office is a public prayer. It is not a priest's private prayer. Neither is the Breviary the priest's prayer book, it is the public prayer of the Mystical Body, which he is to say in the capacity of a duly authorized official of the Church. It is a liturgical act. To perform this liturgical act properly, there must be the liturgical spirit in the cleric deputed to this sacred office. We must agree with Dr. Donovan "that living liturgy should not be treated as dead history."

Permit me to define the word liturgy. It may be defined as the corporate official divine service which the mystical body, *i. e.*, the members of the Church in union with Christ their head, offer to the Heavenly Father. It consists in the celebration, *i. e.*, the re-presentation of the work of the Redemption and the application of its fruits to the souls of men. Liturgy includes the seven Sac-

raments, above all, the Eucharistic Sacrifice as it is celebrated by the priesthood instituted by Christ, and, added to these, the chants, prayers, and ceremonies through which the Sacraments and the Sacrifice have received a precious setting. It is this precious setting which is most stressed in the popular notion of liturgy. This setting is indeed necessary by reason of its ecclesiastical institution, but, be it repeated over and over again, it is merely the outward part. It is, as it were, the means by which the end is attained. The end is the re-presentation of the work of Redemption and the application of its fruits to the members of the Mystical Body through the flow of life from the Divine Head. And this is precisely the factor which is too often forgotten or disregarded.

Our intelligent appreciation of the Divine Office will increase as our love, more than that, as our Christ life increases. We must live the liturgy. Liturgy is the life of the Church. We must receive a fuller training through the liturgy. To bring this about, we have the Liturgical Movement. At the very mention of this phrase objections arise. Only those who think in phrases, who are possessed by mere words and not ideals, are antagonistic. One reason why there is such a regrettable lack of appreciation of the Divine Office is because the Liturgical Movement has been so slow in spreading through the United States. Here I would quote Dr. Gerald Ellard, S.J. (*Thought*, Vol. VII, No. 3, Dec. 1932, p. 474): "That the movement should have thus far spread but slowly in the United States is not surprising, immersed as the too few American priests are in the exactions and distractions of a complicated ministry. What is somewhat surprising is the tardiness with which the movement is making its way into the religion curricula of Catholic colleges and universities. A survey of the printed catalogues brings out the fact that an insignificant number of these insti-

tutions have as yet glimpsed the magnitude or dynamism of the ideas underlying the Liturgical Movement."

Will the Liturgical Movement in our seminaries, colleges, and universities take care of the deficiencies relative to the mastery of Latin? I answer, without the liturgical spirit there will be no more appreciative, more profitable recitation of the Divine Office than is now in evidence, even though we be masters of the Latin language. Certainly a greater fluency in the Latin is an almost indispensable factor. Nevertheless I repeat that thorough acquaintance with the mechanics of the Breviary, together with a complete mastery of Latin, will not bring about an intelligent and devout recitation of the Divine Office. One of the writers suggests that the study of the Breviary begin during the first year in the preparatory school and continue in the higher seminary, until the seminarian is ready for ordination. Even if this study is to embrace the mechanics, the rubrics, the internal structure, pious meditation, a certain external piety in the recitation of the Divine Office, I dare say, it alone will not remedy the apparent inability to appreciate the beauties of the Church's public prayer. An infidel can study the Latin of the Divine Office, he can be taught how to manipulate the rubrics, yet no one would say that he is fit to participate in the great liturgical act. (As to the study of the Breviary we might profitably read what the Most Rev. Dr. Hayden, Bishop of Wilcannia-Forbes, has to say in the *Orate Fratres*, Vol. VII, February 18, 1933).

I am fully convinced that a proper appreciation of the Divine Office will be more and more obtained as the Liturgical Movement spreads in the United States. Our seminaries, colleges, and universities should become prime movers in this Apostolate. What the Apostolate is doing toward a fuller appreciation of the Missal it should, *a fortiori*, bring about with regard to the Divine Office, particularly in and through these institutions. As these institutions fall in line, the Divine Of-

fice will be studied continuously (as one writer suggests) throughout all the years of preparation, and we shall enter into the living liturgy of the Divine Office, living the liturgy ourselves. There is no particular need of "doctoring up" seminary schedules according to the scheme outlined by one of the writers, for, as he himself admits, the curriculum is already rather heavy for the average student. The pressing need in our seminaries, colleges, and universities is the liturgical spirit.

The "unsearchable riches" of the Mystical Body of Christ must be disclosed. As Fr. Busch states in his communication referred to above, "the concept of the Church as the mystical Christ touches seminary life at many points and leavens it throughout and reveals the meaning and purpose of the Divine Office." The spirit of the liturgy—the life of the Church—must be ours in the fullest possible measure, then and only then shall we recite the Divine Office properly. The saintly Pontiff Pius X says: "Active participation in the Most Holy Mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit." (*Motu Proprio*, Nov. 22, 1903.)

In conclusion I would quote from the article "Liturgical Movement" by Dr. Gerald Ellard, S.J. (*Thought*, December, 1932, p. 492) the following passage: "The Liturgical Movement challenges America. To the extent to which it wins acceptance, our zealous pastors and teachers, whether in the colleges or universities or in the myriad parochial schools [permit me to add, or in our seminaries], have in their hands the one most perfect instrument for presenting the twentieth-century appeal of Christ. The unwearying endeavors of the Holy See to bring all things under the headship of Christ the King, and thereby to inflame the laity with zeal for Catholic Action—the cause of Christ—will best and quickest be achieved by showing every man that he or she is a living part of the mystic Christ. *Solutio totius difficultatis Christus*, said Tertullian, and the mod-



ern man must learn fully what Tertullian the Montanist only partially learned from the Apostle of the Gentiles, 'with me to live is Christ' (Phil. ii, 5)."

### The Heresy of the Empty Cradle

To the Editor:—

If some Catholic physicans—and they are not few in number—were the official spokesmen for the Church, the conclusion would be a foregone one. Happily, neither they nor their backers are. It is not an edifying spectacle to witness any presumably educated Catholic, lay or clerical, sponsor what the decent unspoiled pagan instinctively repudiates.

Empty cradles are not the ideal of the natural man. And most unequivocally, they are not the Catholic ideal.

We have not to await the Church's decision. The question is already decided; it was decided with the institution of Matrimony at man's creation. Man is a special creation. His home is Heaven. Marriage is the divinely ordained means of peopling Heaven.

This, then, is the fundamental reason against empty cradles.

There is another: The child is almost the perpetuation of the parent's personality. To deliberately defeat this end for insufficient reasons is tantamount to unsexing themselves.

There is yet another reason, and one that will surely hit home: If the parents of those who advocate empty cradles had practiced what their sons are now preaching, where would the sons themselves be? They advocate for themselves the *summum bonum*—existence and the hope of the Beatific Vision—and yet deny it to their brothers potential. It is selfishness that is little short of fiendish.

The heresy of the empty cradle is the most insidious that has yet appeared. It strikes at humanity itself. It is in very truth race suicide. This heresy is not the Church's. It is the heresy of the Phallic Worshipers, the worshipers of the Hermaphroditic He-She God.

The Satanists are here. Humanity, look out! Theologus

### Substance and Accidents

To the Editor:—

The difficulty experienced by the author of the paper "Scholasticism and the Modern Mind" which appeared in the March number of the F. R., is one that is shared by many others. He asserts truly that there is a misconception, but errs in locating it. To restate what has already been written at considerable length, looks like emphasizing the obvious. Yet it is the overlooking or ignoring of the obvious in the present issue that is the root cause of the persistence of the error.

The substance-accidents theory is the theory of the *Ens Discretum*, or, in plain Anglo-Saxon, the theory of split being. Accordingly, substance is a physical reality; so also are the accidents. Substance, however, is not a concrete, individuated, complete whole. Nor is it a metaphysical whole: it is not abstract in the sense of a mental concept even with a *fundamentum in re*. It is a real, physical, active, energizing constituent. In short, it is not concrete, it is not abstract, but it is discrete.

Do Aristotelians, and Scholastics for the most part, teach that substance and accidents are physical parts, that they have objective reality? No one will accuse Father Clarke, S.J., of Scholastic heresy. In his *Logic* (page 177 footnote, 1906 edition) he writes: "Thus there is the physical whole, containing physical parts, *viz.*, matter and form, or substance and accidents." Again, a moment's consideration of the Scholastic Fathers' interpretation of the word *Transubstantiation* will set the doubt at rest for all time. These Fathers unwittingly canonized the theory. Aristotle and St. Thomas will most certainly be talked about till the crack of doom, and, one half suspects, for very long after—if there is humor in Heaven.

Neo-Scholasticus

To walk out on life adventuring is often too easy a task. Crawling back on hands and knees to start aright is troublesome.—A.F.K.

### Catholic Spain?

To the Editor:—

It is often said that Spain was a Catholic nation before the present revolution. If we grant that a Catholic is one who is not a Protestant, then Spain *was* a Catholic nation, for up to the time of the revolution only two or three Protestant churches could be found in the whole of the country. But since this definition of Catholicism is erroneous, the sooner it is corrected, the easier it will be to understand conditions as they really existed in Spain during prerevolutionary days.

The Anticlericalism that prevails in Spain did not grow up like a mushroom over night. It arose many years ago and has grown gradually and fully developed in consequence of the revolution. The Anticlericals have been benefited by the "*dolce far niente*" policy of the optimists, who relied on the great Catholic majority over the enemies of the Church.

Let us glance at the state of things as it was some years before the present upset. There were many periodicals which ridiculed and condemned the Church, her clergy, her ceremonies and doctrines. Were the editors and publishers of these periodicals faithful Catholics?

Members of the army who were Catholics were ordered to go to Mass on Sundays and to perform their Easter duty. Many of them obeyed merely to mock and ridicule the Mass and the Sacraments. Others went without faith or devotion, merely to comply with the regulations. Only a small minority did their duty in the proper spirit.

Most of these men did not become anti-Catholic at the time they joined the army, but were previously indifferent and ignorant in religious matters, as were their parents.

The civil as well as the army officers went to church celebrations on grand occasions, but the conduct of most of them was anything but edifying. They went because it was customary, not for any religious motive.

As it happens here in the U. S., many non-Catholics came to church celebra-

tions in Spain, without necessarily being Catholics. Can the president, the ministers and deputies—affiliated with Freemasonry as most of them are—be classified as Catholics because they are not actually Protestants? Can men be called Catholics who frame constitutions and day after day pass laws directed against the Church? Can the president who signs these decrees be termed a Catholic?

How about the Spanish people at large? In the big cities many never go to church at all. Others go because it is customary, and many go with devotion and receive the Sacraments. In the smaller cities one-half of the people fail to attend Mass on Sundays, another one-fourth go because it is customary, and the remaining one-fourth go with faith and devotion. In the small towns and villages most of the people attend Sunday Mass regularly.

The recent revolution with its Communism and Syndicalism has alienated from the Church over 50% of the laboring classes, even in the farming districts.

Taking all these facts into consideration, who can say that the Catholics in Spain are in the majority?

Up to the time of the recent revolution, Spain had at least nominally a majority of Catholics, but this majority had been undermined for many years. The reasons for this state of affairs may be summed up briefly as follows:

1.) The majority of the present infidels were never, strictly speaking, educated in Christian principles.

2.) In the large cities the clergy as well as the laity were far from what they were represented to be.

3.) Political differences among the Catholics were instrumental in bringing about disunion and weakening the Church.

4.) The government subvention of the Church and the clergy made the latter unduly subservient to the State.

5.) The many infidel periodicals read by the people at large were not counterbalanced by good literature.

6.) There was a scarcity of Catholic parochial schools.

The radicals for many years previous to the revolution were well organized, and when the time came, took advantage of the apathy of the Catholic masses and thus easily secured the upper hand. Since that time the radical and anticlerical rulers are subjugating the religious minority by one decree after another.

Perhaps the recent humiliating defeat suffered by the Catholics of Spain will give them new courage to recover the distinction of being a Catholic nation. In order to accomplish this, let them do penance, increase their parochial schools, establish a strong Catholic press, and, in accordance with the directions of Popes Leo XIII and Pius XI, unite for Catholic action.

Only after these things have been accomplished can a good government be formed that will guarantee civil and religious liberty to all. Then Spain, which has the distinction of having brought Christian civilization to so many nations, will not be eclipsed by the present disturbance.

A. M. Santandreu  
San Francisco, Calif.

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### Schools of Journalism

The Catholic School Press Association, an organization recently formed, has four objectives: performing an advisory service to school departments publishing newspapers and magazines; publishing the *Catholic School Editor*; establishing the Honor Award, and conducting an annual survey and rating. The first number of the *Catholic School Editor* lies before us, and while its function in this programme is not entirely clear, it seems that considerable talent has found its way into its pages.

We sincerely hope that this additional organization and effort will do for Catholic America what other efforts have failed to do, namely, provide effectively for the education and training of competent Catholic writers, editors, and publicists.

Schools of journalism, both Catholic and non-Catholic, have thus far not proved their value, largely, it would seem, because journalism is conceived too much as a mechanical job—making pages of printed matter attractive and inviting. The *Catholic School Editor* creates the impression that this notion is still rampant among our so-called schools of journalism.

Catholic writing, in the strict sense of the word, is the flowering of a truly Catholic personality, steeped in the Catholic philosophy of life, and endowed with the divine art of expressing itself clearly and forcibly in writing. Let this notion of Catholic journalism seep into our schools for training writers, and a far different course of studies will be prescribed. The old-time arts and science course, built around the classics and scholastic philosophy, would be the chief educational prescription. The mechanics of journalism, newsgathering, make-up, etc., can best be learned in actual practice. The many courses dealing with this phase of journalism are on a level with vocational school courses and should never consume the time of a college student. The study of the ancient classics, English, the sciences, and philosophy is the only means of rearing a race of writers worthy of the Catholic name.

H. A. Frommelt

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When the late Sir Walter Raleigh, who was professor of English literature at Oxford, came to the United States to lecture, the spokesman of the small delegation from the learned societies which sponsored his visit, inadvertently addressed the wrong man coming down the gangway. "Good morning; Sir Walter Raleigh, I believe?"—"No, sir," said the surprised stranger, as he hurried from what he no doubt supposed was an escaped lunatic; "Christopher Columbus!"

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Science has never discovered anything as sublime as faith, as wonderful as hope, or as beautiful as charity. Death is one fact science cannot disprove.—A.F.K.

### Mysterious Matter

Concerning the nature of matter, of which there has been recently some question in the pages of the *F. R.*, the *New York Times* of Feb. 26 says in a humorous editorial:

For the moment the neutron is the dark mystery of science. It has been changing disguises so rapidly since it was discovered that no one is quite sure what it is. Drs. Bothe and Becker were the first to detect it. Like Columbus, they were unaware of the America they had discovered. The highly penetrating rays that came from beryllium, which had been bombarded with alpha particles, were mistaken for light rays, called gamma, similar to those given off by radium. Mme. Curie's daughter and her husband, Dr. Joliot, found that the mysterious rays passed through lead more easily than through wax. What is more, they knocked hydrogen nuclei out of the wax. Extraordinary result from the impact of light! Too extraordinary, in fact, to be credited. Yet the Jolios apparently did credit it. Then came Chadwick with his explanation. The rays are the long-predicted neutrons—particles which are electrically neutral, which are unaffected by the powerful forces that hold atoms together, and which can therefore slip even through the earth with such ease that there is no holding them in any container. They are somewhat like hydrogen atoms—these neutrons. Each consists of a proton and an electron closely packed together—something like the chain-shot of old.

Hints have come from abroad that Chadwick is not satisfied with this explanation. The neutron may be a single particle after all. That this is indeed the case is the conclusion reached by Dr. Franz N. D. Kurie of Yale after vain efforts to lay bare the dual structure. Starting as a wave of light, the neutron winds up, for the moment, as a bullet.

Protons, electrons, alpha particles, neutrons and the newly discovered "positrons" of Anderson and Blackett—must we juggle all these in order

to explain matter? The mathematical physicists are beginning to protest. And they are a bold, anarchic lot. Haven't we seen them sweep away Newton's laws because they were inadequate in explaining why a red-hot poker glows? Haven't they cast aside the law of the conservation of mass in order to account for the glowing of stars à la Jeans? Haven't they done away with the ether? Haven't they made waves of particles and particles of waves at will? Shrinking from nothing, they may sweep away most of these new "fundamental" particles and limit themselves to two—something plus and something minus. In the process they may do violence to the law of the conservation of energy. Chadwick created the neutron merely to save the law, as he frankly admitted in his original announcement.

After all, our theories and our most sacred laws of nature are but conveniences—statements of relationships that happen to satisfy us for the time being. The number of "fundamental units" with which we are now blessed is a portent. It looks bad for the law of the conservation of energy. After that goes—the mathematical deluge.

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The *Western Catholic* observes that not a few of the shrines erected in honor of St. Teresa of Lisieux are "neglected and lacking all the glamor of the petitioning crowds which was the vogue until recently." Our Quincy contemporary finds the reason for this neglect in the fact that "too much stress is put on feeling and not enough on reason," with the result that too much is often made of such cults as that of the "Little Flower," while real devotion to Our Lord and His Blessed Mother suffers. St. Teresa, the paper thinks, in the simplicity of her life and her approach to God, is a splendid model for men and women in these days of economic depression; but Catholic devotion should not be allowed to run into mere emotion, for if too much stress is put on sentiment, "fervor wanes quickly, leaving an aftermath of chill indifference."

### Talleyrand

Mr. Duff Cooper, in his recently published *Talleyrand* (London: Jonathan Cape), says all that can be said in defence of this famous French prelate and statesman, of whom it has well been remarked that "almost always the worst that could be charged against him was half-true, and against a half-lie defence is exceedingly difficult."

Talleyrand was assigned to the priesthood, not because he had a vocation for that sacred calling, but because he had crippled feet. "All my youth," he himself said, "was dedicated to a profession for which I was not born." That was sadly true, and from his ordination the young Abbé led a scandalous life, which grew even more so after he had been raised to the episcopal see of Autun. When the excommunication, at which he had jeered in 1791, was lifted, in 1803, the laicized bishop applied to Rome for permission to marry a woman of dubious reputation, with whom, to Napoleon's disgust, he had been living openly. But the permission was denied, and Talleyrand's reconciliation (if he really desired it) was put off for many years.

As death drew near, the old man, influenced doubtless by the prayers and example of his niece, the converted Duchess de Dino, began to think of setting his affairs in order. A singular disposition of Providence brought him the acquaintance and friendship of the young Abbé Dupanloup, who persuaded him to write a letter to Gregory XVI, in which he publicly begged pardon of God and men for his many sins. Though he had led a very unpriestly life, Talleyrand had never denied the faith, and, unlike another bishop, who went out from the supper-room to sell his Master, repented and made his peace with God.

A Chicago woman threatened to leave her husband, whereupon her twelve-year-old son prevented her from going by threatening her with a butcher knife. Will it be up to the younger generation to save the American home by such violent means?

### Leprosy and Tuberculosis

Recent comment in portions of the Catholic press concerning the statement sent out by the Fides Service regarding leprosy is hardly in accord with the facts. The present writer has reason to know that the prevailing treatment with chaulmoogra oil, an extract from the seed of a tree in the East Indies, is absolutely specific, provided the disease is not more than five years old. Frequently serious after-effects appear, such as necrosis at the point of injection (the chaulmoogra oil is injected hyperdermically in this treatment). There will shortly appear a newly processed chaulmoogra oil that will eliminate these disadvantages.

The use of this oil has extended over such a long period that there is no longer any doubt among the medical fraternity concerning its specific effects.

Strangely enough, the morphology as well as the pathology of the germ are almost identical with those of tuberculosis.

It is not at all improbable, in fact quite certain, in view of work that has been quietly going on during the past two years, that a vegetable oil will be found as a specific for the most dreaded and universal of all human diseases—tuberculosis. Such an oil is being used at present with startling results. A relatively long period of time must elapse, however, before we can assert with absolute certainty that it is a true specific for the tubercular bacillus.

H. A. Frommelt

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Hospitals and others will be interested in the new booklet of memory verses, "My Baby," by Anthony F. Klinkner, associate editor of the *Catholic Daily Tribune*, and author of the aphorisms signed A. F. K. which appear in almost every number of this REVIEW. Nothing more appropriate can be imagined for the new mother. Price 10c; \$1 per dozen postpaid. Order from the M. J. Knippel Co., Dubuque, Iowa.

## Notes and Gleanings

The *Standard* and the *Cité Chrétienne*, in a manner that seems to rule out mere idle rumor, report that Pius XI intends to revise the method of papal election and extend the vote to the bishops. Significance is seen in the fact that the number of Cardinals has been allowed to fall from the seventies to the fifties. The report is to be accepted with the greatest caution, observes *Blackfriars* (No. 154), but if the step is taken—and the present Pope has a way of springing things on the world, all complete and worked out, and is not a character to be balked by difficulties when a principle has been established—two important effects would follow. The numerical preponderance of Italian electors at a conclave would disappear, and the whole Church, including the Catholic East, would take a more active part in the government of the Church. The implications on the question of Reunion are considerable and happy.”

Five of Mr. Laurence Houseman's "Little Plays of St. Francis" were performed in London the other day by the University College Dramatic Society, with a new epilogue by the dramatist. The epilogue bore the title "Nunc Dimittis," and in it Mr. Houseman took the opportunity to give a frivolous explanation of his motive in writing about St. Francis—namely, that he did so to prevent Bernard Shaw from using the subject—and to some extent a serious confession of his aims. The first of the little plays performed is in two scenes, laid at the gates of Heaven, and the second in the author's bedroom, with the author—a part taken by Mr. Houseman himself—dying in bed. St. Francis and Brother Juniper appear to him, and he converses with them, apologizing to St. Francis with engaging modesty and receiving the assurance that his portrait of him is quite inaccurate. Mr. Houseman incidentally makes the interesting confession that he began to write these plays from affection for St. Francis, but continued them from affection for the foolish Brother Juniper. To a Catholic there

are some objectionable features, but the plays are written with sincere emotion, and Mr. Houseman makes use of that "pious playfulness" which was one of the most curious characteristics of the Franciscan movement.

Ex-President Hoover said recently that what we need in America to-day is a great poem. Dr. Joseph Fort Newton, in his widely read column "Everyday Religion," printed in several metropolitan newspapers, inquires into the question why our poets are silent and none of them has the inspiration of setting men's souls to dance before the Lord. He quotes Mr. Louis Untermeyer, himself a poet, as saying that the reason why our poets cannot sing is because they have lost religious faith, and adds: "Always it is so. When faith fails or grows dim, all our music falls to a lower octave of mere query and protest. The soul no longer soars, sees, and sings. If life has no meaning, it has no music. Therefore, we may not hope to have a song with the lilt and lift of joy in it, until we return to faith in God, faith in man as the Son of God, faith in the lyric wonder and promise of life. Until then our songs will turn frustrated upon ourselves—cynical or sad or sour. Faith is not a fiction; it is the foundation of life and song."

The pinnacle of irony was reached the other day when Maynard Keynes, the famous English economist, voiced his thoughts concerning usury. What would Montesquieu, who declared that the Scholastic doctrine concerning usury caused "all the misfortunes that have accompanied the destruction of commerce," and Lecky, who scorned that doctrine as one that "cursed the material development of civilization, paralyzed the arm of industry, and arrested the expansion of commerce," have done, could they have heard this Englishman denouncing usury and interest-taking. In fact, Keynes is but one of many outside the Catholic ranks who have arrived at the conviction that interest is the real villain in the economic drama. Of course, the distinc-

tion between productive and unproductive capital is carefully drawn, as it should be, but the Scholastic doctrine of the Middle Ages could still be used as one of the most efficacious instruments in the remolding of our economic system.

The most profusely miniaturized Greek New Testament known has just been published by the Cambridge University Press for the University of Chicago. This is "The Rockefeller McCormick New Testament," printed from an illuminated manuscript which was discovered by Dr. Edgar J. Goodspeed in 1927 in a Paris antique shop. The manuscript, described as an incomparable record of New Testament iconography and also as a monument of the last great cultural revival in Byzantine history, was brought to the notice of Mrs. Edith Rockefeller McCormick, who authorized its purchase for her own collection and assigned its investigation to the University of Chicago. More than three years of critical study have resulted in the present publication in three volumes, the first containing full color reproductions, accompanied by an introduction by Dr. Goodspeed. Volume II contains the text, with a critical examination by Donald W. Riddle, showing its importance in the textual evolution of the New Testament through the Middle Ages. The third volume is devoted to the ninety miniatures, with a detailed commentary and comparative study by Harold R. Willoughby and an introduction by Professor Charles R. Morey.

In Chicago a federal judge cut short a war-risk insurance suit by ordering the jury to bring in a verdict for the government, citing the veteran for contempt for giving false testimony, and sending him to jail in default of bail. The assistant district attorney stated that veterans have won \$5,000,000 from the government in the Chicago federal courts, and that forty per cent of the cases were fraudulent. In other words, the racket of mulcting the taxpayers in bogus claims for disabilities connected

with war service is under full head of steam, and what it is going to cost in dollars and cents is anybody's guess. Given tricky lawyers and dishonest doctors and psychiatrists, with Uncle Sam's money bags as a target, the game will become fast and furious. The many loop-holes in our pension laws are an open invitation to grafters, though they may never have been within 3,000 miles of the battle front. What this means to deserving veterans with honest claims, as well as to the tax-burdened public, need not be emphasized.

Alfred Noyes, reviewing *Adventures of a Black Girl in her Search for God*, says in the *New York American* that Bernard Shaw, as usual, "displays an almost infantile ignorance of what he is attacking" and once again proves, if proof were needed, that "his art has only one real aim—self-advertisement." Mr. Noyes cites this example of Shaw's "chattering carelessness of truth and his unawareness of reality": He rejects Christianity as the religion of love on the ground that "there will be no billing and cooing in heaven."—"This elementary misunderstanding of what is meant by 'Love'," says Mr. Noyes, "not only in the majestic structure of Christian philosophy, but as it is symbolized and driven home by the iron nails of the Cross, could only have happened in a mind so self-centered that it no longer even attempts to understand anything beyond the parrot-talk of its own small circle."

A good statement of the historical problems connected with the life of Socrates, arising from the peculiar manner in which it is described by Aristophanes, Plato, and Xenophon, appears in Professor A. E. Taylor's recently published volume, *Socrates* (London: Peter Davies). As is well known to students, three very different pictures of the man Socrates seem to emerge from the authors quoted. Prof. Taylor argues for the substantial accuracy of the Platonic portrait and holds that there is no absolute contradiction of fact between it and the other

two, while the wide discrepancy in the nature of Socrates' activities may be explained by reference to the different purposes of the authors who depict it. Consistently with this view, much of the philosophical doctrine commonly supposed to be Plato's, including the famous theory of ideas, is attributed to Socrates, whose place in the history of thought thus becomes much more important. But what of Plato? He remains a consummate literary artist, but can we continue to speak with Prof. Taylor of his "supreme greatness as a philosophic thinker," when his only original doctrines are those of the *Philebus*, the *Sophistes*, the *Politicus*, the *Timaeus*, and the *Laws*? Is there not, in fact, some variation of doctrine in the "Socratic" dialogues, which suggests a superstructure of Plato on a foundation of Socrates?

In the current number of the British *Biochemical Journal* (Vol. XXVI, No. 4) G. A. C. Gouch reports that he has discovered in the pollen of timothy grass a carbohydrate akin to that found in the tubercle bacillus. This seems to support the theory that the allergic symptoms, such as asthma and hay fever, produced by pollen, are attributable to the presence of this carbohydrate in the pollen. Equally interesting is the discovery, reported in the same *Journal*, of an accessory food factor in liver, hitherto unrecognized and distinct from those previously known. L. W. Mapson, who reports on it, calls the unknown substance "physin" and shows that, when taken in the diet, it increases growth and also appears to stimulate lactation.

Burris Jenkins, in *The Christian* (Vol. IX, No. 14), gives it as his opinion that the new Oxford movement, more widely known as "Buchmanism" (see F. R. for February, pp. 25 f.), contains "a strong admixture of modern psychology of the Freudian type, in that insistence is made upon the confession of one's private life and doings to some member of the group." The same idea, he says, "is found in what is called the 'Protestant confes-

sional,' by which ministers to-day encourage people to come to them to get off their chest the things that trouble them. Many a person finds freedom from stress and from a deep sense of guilt by the mere narration to somebody else of good sense of real or fancied sins or mistakes." Once again we see here how the Sacraments are adapted to the natural needs of men, and how they satisfy these needs. Protestants and Freudians may, of course, imitate Catholic practices, but they cannot give them the efficacy which they derive from their supernatural institution by Christ. Confession to another than a duly authorized priest may relieve the mind, but it cannot procure forgiveness and that feeling of security and hopefulness which is based on the promise of the Redeemer: "Whose sins you shall forgive, they shall be forgiven."

Col. P. H. Callahan, in an address to the graduates of the University of Kentucky, called attention to what is perhaps the most serious aspect of our economic breakdown, namely, the increasing flock of young men and women who might be termed the "not yet employed." Their number is estimated at a million every year. A large percentage of them, he says, "are young men and young women graduating from our colleges and universities, equipped with education of various kinds, ready with initiative and industry, and ambitious to achieve the rewards of merit, but prevented from getting a start." Col. Callahan did not say so in his address, as reported in the *Louisville Courier-Journal*, but we fear that a goodly portion of these young graduates will eventually join the intellectual proletariat, which, if present conditions continue much longer, will plunge our country into Bolshevism.

The publication of the six short papers on a variety of interesting topics of primitive culture in *Primitive Man* (Vol. V, No. 4—Oct. 1932, and Vol. VI, No. 1—Jan. 1933) will gain new friends for that scholarly journal. When the *Catholic Anthropological*



Conference was founded at Washington, D. C., in 1926, the plan of publishing results of original study was discussed and it was with some misgiving that the Conference launched its modest initial brochures. But now both *Primitive Man* and the longer Publications of the Conference have been received with high approval by competent authorities. And why not? The writers of the studies thus far published are scholars of note, and in most cases, have had first-hand knowledge of their subjects. The present contributions to the study of primitive culture range from "the concept of mana" to the "Cree Witiko Psychosis" by Rev. John M. Cooper, the guiding spirit of the Conference since its foundation.

*Evolution and Theology: The Problem of Man's Origin*, by the Rev. Ernest C. Messenger, Ph.D. (London: Burns, Oates and Washbourne, Ltd., 1931) is the most notable work in English on the relation between Catholic theology and the theory of organic evolution. The author examines the Scriptural, Patristic, and theological evidence relating to the problem. He concludes that no certain argument can be drawn from Scripture or tradition or the Church's teaching against the theory of organic evolution, except in the case of the souls of the first human pair. Dr. Messenger accepts some principles which will not make a general appeal to scientists or philosophers, such as spontaneous generation and the mediate animation of the human embryo. At times, his special pleading leads him to read into his sources more than is justified by the context and, as a critic of the book in the *Australasian Catholic Record* (Vol. X, No. 1, pp. 15ff.) shows, his interpretation of St. Thomas is "quite unjustifiable."

The conversion of Clovis is known to us mainly through Gregory of Tours. Since the middle of the 17th century that writer's works have been subjected to searching criticism. Fr. Stracke gives an account of the controversy and the present status of the problem in a

volume of 263 pages, which is unfortunately printed in Flemish and hence will remain inaccessible to all but a few scholars, who are conversant with that language. According to a note in *La Vie Catholique* of Paris, Fr. Stracke decides against Gregory of Tours, but only to throw into relief the higher value of an earlier source, namely, the *Vita Vedasti* of John of Bobho or of Susa (605-665), which has hitherto failed to receive the attention it merits.

Spiritual leaders incline to the belief that many people will get more real blessing out of these days of depression and difficulty than some of them did out of prosperity.—A.F.K.

Those who read trash have their mental pockets picked.—A.F.K.

In the jump from plutocracy to technocracy there is grave danger that people will light on their neck.—A.F.K.

Our rivers are polluted with sewage, and our stream of thought is vitiated by the thousands of volumes of printed junk tossed into our minds by presses that roar continuously.—A.F.K.

The newspapers tell us of the great stocks of provisions everywhere bulging the markets of the world—an unprecedented surplus at a time when extremists cry for artificial reduction of the population.—A.F.K.

—Canon Cafferata's tenth edition of his book, *The Catechism Simply Explained*, will do good service for Catholic and for those seeking to learn the Church's doctrine of the great truths of which she is the custodian. This edition has been carefully revised and now includes the changes made in the text of the Catechism that was authorized by the Bishops' Committee in Nov. 1920. The type is clear and easy to read, and the whole work is pleasingly presented. The book is in every respect worthy of serious consideration. (B. Herder Book Co.)—C.J.Q.

## Current Literature

—Volume XVI of the late Msgr. Horace K. Mann's *Lives of the Popes in the Middle Ages* appears after volumes XVII and XVIII. It has a foreword by Dr. Johannes Hollnsteiner of the University of Vienna, who says that the first part, containing the pontificates of Innocent V, Hadrian V, John XXI, and Nicholas III, was completed in MS. by the author before his death, while for the second part, embracing the pontificates of Martin IV (1276 to 1280) and Honorius IV, (1281-1287), he (Dr. H.) is solely responsible. A comparison of the two parts shows that Dr. Hollnsteiner is quite as learned and conscientious as Msgr. Mann, and, moreover, that he has felicitously accommodated himself to the latter's method and style. Perhaps the most interesting chapter in this volume is that (pp. 222-270) dealing with the "Sicilian Vespers." This tragic incident has not yet been fully cleared up, but it is certain that Pope Martin IV was a mere tool in the hands of Charles of Anjou. (B. Herder Book Co.)

—The first series of Father Antony Huonder's short meditations for busy parish priests, appearing in English under the general title, *At the Feet of the Divine Master*, dealt with the public life of Christ; the second with His bitter Passion and death; the third with the mysteries of the Resurrection. Now there has been added a fourth and final series, *The Break of Dawn*, for which the material was found among the deceased author's papers and edited by Fr. Balthasar Wilhelm, S.J. This final volume, dealing with the Incarnation and the birth of Christ, His childhood, His flight into Egypt, His hidden life at Nazareth, His first appearance in the Temple, and His Baptism by St. John, puts the finishing touches to a highly useful work, the popularity of which among the secular clergy, for whom it was written, is constantly growing. (B. Herder Book Co.)

—*The Church in the South American Republics*, by Edwin Ryan, D.D., within the comparatively small compass of 100 pages offers a comprehensive and scholarly appreciation of the activity and influence of the Catholic Church in those countries. About half of the text is devoted to the Spanish colonial era, while the second half deals with the Church in South America during the nineteenth century. With a discernment of fact and a frankness of expression that immediately create confidence, Dr. Ryan sets forth both sides of such knotty questions as the Spanish Inquisition, the union of Church and State in Latin America in Colonial times, the so-called Patronado of the Spanish king over his American colonies, and the active part played by the lower clergy in the struggle for independence from Spain. Thus the author does not hesitate to say that "one may well doubt whether a Church less dependent on the State, left more to her own resources, would have accomplished anything like the noble work that is to her credit in South America" (p. 8). Before pointing out the evil effects of the royal Patronado, Dr. Ryan warns his readers against a wholesale condemnation of it, because "it certainly contributed to the rapid growth of Church organization in South America" (p. 21) and made possible the wide expansion of missionary activities among the Indians. The extensive Bibliography at the end of the volume will prove valuable to those who desire further information on the subject so ably presented in this little volume. Besides a beautiful picture of "The Christ of the Andes," there are eleven illustrations of outstanding churches and friaries. (The Bruce Publishing Company, Milwaukee).—Francis Borgia Steek, O.F.M.

—Herder's *Welt- und Wirtschafts atlas*, which lately appeared as an installment of "Der Grosse Herder," the largest and most pretentious popular Catholic encyclopedia ever undertaken, deserves a notice apart, not only because it is beautifully printed and mounted, and, every double map riding

free on a linen hinge, the user is spared the exasperation of finding the very place-name he wants sunk deeply into the midmost fold of the map; but also because, with proverbial German thoroughness, the atlas includes many comparative graphs of the distribution of religions, languages, minerals, and even potatoes and tobacco. Loosely bound up with the atlas, in such a way that it can easily be detached and neatly replaced, is a gazetteer, called *Die Welt in Mass und Zahl*, which contains particulars of all the countries in the world—their geology, climate, population, industries, railways, educational establishments, etc. This atlas, though a little larger than the regular volumes of the "Big Herder," is of convenient format, and we sincerely hope that it will help to promote the sale of this fine Catholic reference work in the U. S., where it has unfortunately been considerably impeded by the "depression." Subscriptions for the "Grosse Herder" are taken by the B. Herder Book Co., St. Louis, Mo. The *Welt- und Wirtschafts atlas* can be purchased separately.

—Two volumes have been calling for this reviewer's attention for some time, but have been repeatedly dog-eared for further perusal: Father John M. Cooper's *Children's Institutions* and Professor Toeppen's *Die Jugenverwahrlosung und ihre Bekämpfung* (Juvenile Delinquency and its Treatment). Both have the same, or practically the same, scope and both are outstanding treatises on a subject of great importance to society as well as the Church. It is to be hoped that the committee of which Father Cooper is the directing genius will see to it that Professor Toeppen's work is put into English, if only for the reason that the German's learned study furnishes a philosophical basis for the concrete every-day work carried on so effectively in the institutions that Father Cooper is studying. A reviewer in *Catholic Book Notes* (Vol. IX, No. 1) waxes enthusiastic over the English volume, of which he rightly criticizes the title, *Children's Institutions*, since the author really deals with something far

more interesting, namely, the children themselves. The *C. B. N.* reviewer also calls attention to the strange fact that, in spite of the modern growth of an extensive literature covering every aspect of child life, there is as yet no authoritative text book on the *institutional* care of children. The well-known works on school hygiene, on education, and on child psychology, pay little attention to the special problem of rearing children in large groups apart from their parents. The work under review supplies this urgent need in a manner of which the Church can be justly proud. The sections on Religious Training, Mental Health, Freedom and Discipline, and Physical Care are excellent and of universal appeal. A very interesting chapter deals with "Social Policies" and introduces the reader to those admirable methods of family case work which have been so fully developed and applied in this country. We cannot praise Professor Toeppen's work too highly for its scope and depth. The first chapter, dealing with the history of juvenile delinquency ("Beiträge zur Geschichte der Verwahrlosung"), is an admirable introduction to the subject. The third and fourth sections deal with the origin and nature of delinquency, its treatment and prevention. It would take us far beyond the limits of an ordinary review to delve into the contents of even one of these rich divisions of the subject as presented by Professor Toeppen; we hope that it will be possible to present an occasional short comment on some phase of the subject as treated in this and Fr. Cooper's volume. Both works here reviewed are thoroughly Catholic in the sense that they are permeated by the Catholic "*Weltanschauung*," both are scholarly in approach and treatment of their respective spheres of study, and both are of almost universal appeal in view of the growing interest in juvenile problems. Dr. Cooper's book is published by the Dolphin Press and Professor Toeppen's by the Aschendorffsche Verlagsbuchhandlung, Münster i. W., Germany.—H.A.F.

## "REPORT OF A COMMITTEE OF MASONS"

By Robert R. Hull

Does the Accuser shut you out  
Of honors? Your intentions scout?  
It is a sorry pass, K. C.'s,  
But there are obvious remedies.  
Run to the Masons! Run! Run! Run!

Does the Accuser vile from hell  
Question your truthfulness? Ah! well!  
Those gentlemen are nothing loath  
To say you do not take the "oath."  
Run to the Masons! Run! Run! Run!

Does the Accuser rack your souls  
As on his iron chariot rolls?  
In the procession seek your place  
Behind the Masons, by their grace.  
Run to the Masons! Run! Run! Run!

Does the Accuser say that you  
Are fixing up a "witches' brew"  
Of plots against your country, knaves?  
What is more fitting now, O slaves!—  
Run to the Masons! Run! Run! Run!

Does the Accuser spread the dirt  
About some ancient, bloody shirt?  
Solicit, then, whitewashing words  
From those puissant and dread lords.  
Run to the Masons! Run! Run! Run!

Does the Accuser say you're "low",  
Unfit for place in his big show?  
Respectability you'll find  
Where square and compass are combined.  
Run to the Masons! Run! Run! Run!

Does the Accuser's lash descend  
Upon your poor backs without end?  
Ah! there is succor! Fly to those  
Who meet beneath the phallic rose.  
Run to the Masons! Run! Run! Run!

Come on! Come on! Come on! Come on!  
All enemies from far or near!  
Manhood has perished here.  
God has prepared this feast.  
See! there is loot for every wolf  
And pampered flesh for every beast!  
The birds of prey shall gorge themselves  
Within a city full of dead,  
And to resist there shall not lift  
Itself a single head.

## A SPRINKLE OF SPICE

A bit of history was unintentionally re-enacted in a Washington police court recently. Patrick Henry was brought into court on a charge of drunkenness. Like Patrick Henry of old, who said: "Give me liberty or give me death," his namesake delivered such an effective oration on liberty that the judge let him go free.

Prince von Bülow's Memoirs, which caused a sensation in Germany, and led to a threatened libel action if published without expurgation in England, contain many anecdotes, some of which are good, even if their truth is doubtful. One of them concerns Marshal MacMahon, who was President of France in 1878, when Bülow was at the German embassy in Paris. MacMahon was an impulsive man, and inclined to be tactless. Once, when he was at the bed of a typhoid patient, he said: "Typhoid fever? A very serious affair. A man either dies of it or becomes an imbecile for the rest of his life. I know; I had typhoid in Algeria."

During Bülow's time as ambassador in Italy the present ex-Kaiser visited Rome. He was anxious to meet Cardinal Sanfelice, Archbishop of Naples. Neither spoke the other's language, and Bülow acted as interpreter. He says: "Suddenly the Kaiser turned to me and cried:

"Ask him if he thinks that Protestants go to Heaven'. I replied that it would be better not to put such a question. The Kaiser insisted . . . The Cardinal thought a moment. Then he said: 'La misericordia divina infinita.' (Divine mercy is infinite.)"

A man who disliked nicknames or diminutives, such as Willie or Will for William, was married, and in due course of time had five boys. The first one was named William after his father. Maybe it would have been shortened to Willie or Will, but the second was Wilmont, the third Wilbur, the fourth Wilbert, the fifth Wilfrid.

"Aha!" laughed the father; "now people will have to call them by their given names, and not by nicknames."

As a result of this, the five boys were known as Bill, Chuck, Skinny, Tubby, and Buddy.

The Sunday school teacher fixed little Bertie with a stern look. "You're a naughty boy," she commenced. "You've been fighting again."

"Couldn't help it this time, teacher," replied the boy.

"But didn't last Sunday's lesson teach you that when you are struck on one cheek, you ought to turn the other to the striker?"

"Yes," agreed Bertie; "but he hit me on the nose, and I've only got one nose."

President Martin Van Buren had the reputation of dodging and straddling in political matters. One of his intimate friends, frankly discussing this characteristic, said to him one day: "Mr. President, would you go on record positively as to the sun's rising in the East?"—which brought forth the following reply: "It is generally understood that the sun does rise in the East, but I am in the habit of sleeping late and of my own knowledge I could not say positively where it rises."—P.H.C.

# The Fortnightly Review

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## Can the Stigmata be Produced by Hypnotic Suggestion?

In a paper contributed to the *Katholische Kirchenzeitung* (Vol. 73, No. 11), Dr. Alois Mager, O.S.B., of the University of Salzburg, calls attention to an example of stigmatization by suggestion which, he thinks, will throw light on the case of Teresa Neumann of Konnersreuth. The case is reported by Dr. Alfred Lechler in a book entitled, *Das Rätsel Konnersreuth im Lichte eines neuen Falles von Stigmatisation* (Elberfeld: Licht-Leben-Verlag, 1933). It may be briefly stated as follows:

In February, 1928, a certain Elizabeth K., born of a family several of whose members suffered from nervous troubles, consulted Dr. Lechler for severe headaches and cramps in her right arm and leg. She was cured of these symptoms by hypnotic treatment, but some time later she again began to suffer from severe headaches, frequent vomiting spells, and double vision. Four days she lay in bed unconscious. Her skin became insensitive and she showed symptoms of paralysis. She could neither sit up, nor move a limb, nor speak. Festering sores appeared in different parts of her body. Dr. Lechler was unable to cure her, but another physician, who was called in, banished her physical ailments by hypnosis and suggestion in a waking state. But psychic disturbances soon set in, in the form of melancholic attacks, spells of fear, hallucinations, etc., so that the patient was declared to be incurably hysterical.

One evening she fell down a flight of stairs and her condition became much worse. Dr. Lechler again took charge of her and restored her to health. But she retained an unusual degree of suggestibility. Thus when she heard of a stomach operation, she would suffer all the pains incidental to this ordeal. When she read in the Gospels of the cure of the man whom Christ healed of the palsy, she believed herself similar-

ly afflicted. On Good Friday she witnessed a moving picture representation of the Passion and death of Our Saviour, and as a result felt severe pains in her hands and feet. Thereupon Dr. Lechler tried, by way of suggestion, to produce in her body the stigmata as they appear in Teresa of Konnersreuth. After a number of attempts he succeeded in producing not only the stigmata in her hands and feet, but likewise a wound in her side, and caused her to shed bloody tears. More than that. Whenever Elizabeth meditated on the Passion of Christ or other Biblical events, she presently fell into a hypnotic trance, in which she saw and heard the events as if they were happening before her very eyes. Further experiments made by Dr. Lechler showed that the bodily weight of the patient was subject to notable variations without change in the amount of food and drink consumed. Photographs incorporated in the Doctor's book plainly show the stigmata in Elizabeth's hands, feet, and head, as well as dark tears flowing from her eyes.

Fr. Mager says that while the case of Elizabeth K. appears quite credible, it must be investigated more fully in the presence of other experts before any conclusions can be drawn from it with regard to the case of Teresa Neumann of Konnersreuth, which differs from that of the other woman in many details. But he adds that, in view of Dr. Lechler's report, the stigmatization of Teresa Neumann can no longer be attributed to exclusively supernatural factors, but that important natural, and pathological influences are undoubtedly at work in her.

"More than ever," concludes the scholarly Benedictine psychologist, whose cautious and critical attitude on the Konnersreuth case has always recommended itself to us, "more than ever we must demand that each indi-

vidual phenomenon in Konnersreuth be carefully observed and examined by unprejudiced experts before a really serious judgment can be passed on their causes. As long as no such examination is made, all attempts at explaining the case are worthless and can only tend to mislead public opinion and induce it to take an attitude which too easily violates truth and justice."

### The New Physics and Free Will

In 1900, as the result of experiments on the radiation of heat, Professor Max Planck ushered in a great revolution in modern physics. His discovery was that radiation does not take place continuously, as classical physics had assumed, but in discontinuous quanta. Several years later Professor Albert Einstein proposed a mathematical theory of light quanta. The quantum physics has subsequently developed in many hands, until it has effected a complete revolution in scientific thought.

The chief difference between the old and the new physics is that physicists now deal chiefly with statistical laws, and instead of asserting that one physical state will inevitably succeed another, are content with assigning it a certain degree of probability.

This has induced some men of science to assert that the long reign of a strict determinism in science is over, and that free will, or something equivalent, must be postulated not only of human beings, but of the inanimate electron. But this view has not won general acceptance. Meanwhile it is highly interesting to have the most recent pronouncements of the two pioneers in quantum physics, Planck and Einstein, as laid down in their book, *Where Is Science Going?* (Translated by James Murphy; London, Geo. Allen & Unwin).

Professor Einstein condemns the attribution of "something like free will even to the routine processes of inorganic nature" as "objectionable nonsense." The indeterminism which belongs to quantum physics, he says, is a subjective indeterminism. It simply means that the physicist is unable to follow the course of individual atoms

and forecast their activities, not that those activities are undetermined. But he contends that the law of causation has received in the past only a rudimentary formulation, and he would like to see it refined.

Professor Planck amplifies this line of thought, and in so doing makes many animadversions on other aspects of science. He begins by recounting the scientific history of the past fifty years to show how the new ideas have sprung up. In the course of that half-century there has been a great deal of positivist and phenomenalist thought, according to which the sole business of physical science is to describe the order observed in studying various natural phenomena. Professor Planck mercilessly dissects that philosophy, and makes an eloquent plea for the existence of an external world independent of the act of knowing. Coming to the free-will question, he gives full reasons for believing that the present state of physical theory will not last, and that "the quantum hypothesis will eventually find its exact expression in certain equations which will be a more exact formulation of the law of causality." He holds that the reign of determinism must be universal [?] and suggests that the human consciousness of being free is due to our proximity to ourselves, so to speak [!?!]. But he insists that, for practical purposes, the individual must regard himself as a free agent. The inconsistency of this attitude does not seem to strike him at all. One cannot but wish, in reading his elucubrations, that he would devote some portion of his precious time to the study of philosophy—the philosophy of common sense as set forth by St. Thomas of Aquin and his followers. That philosophy would undoubtedly prove an eye-opener to him, and also to Professor Einstein, if they would study it with a real desire to learn the truth.

In his final essay, by the way, Professor Planck says that the line of progress in science during the last hundred years has been, contrary to popular belief, from the relative to the absolute.

## The Case of Father McGrady, Socialist Priest

The Milwaukee *Catholic Citizen* printed the following note in a recent issue (Vol. 63, No. 20):

We recently received an inquiry relative to a "Father McGrady," said to have been a Catholic priest who resigned from his parish at Belvidere, Ky., to take up Socialist publication work. Mr. Benedict Elder of Louisville, to whom we referred the inquiry, tells us there never was a Catholic parish at Belvidere, Ky., because there never was a Belvidere, Ky., and that he never heard of "Father McGrady." Nor does the name appear in any Catholic Directory in the past twenty-five years. So it is with many so-called "ex-priests" and "ex-nuns." Their "histories" do not stand up under investigation.

The *Bulletin of the Catholic Laymen's Association of Georgia* (Vol. XIV, No. 7) reproduced this misleading information and ascribed it to H. J. Desmond, editor of the *Catholic Citizen*, who has been in his grave for quite some time.

The late Mr. Desmond was a careful writer and no doubt would have remembered the case of Father McGrady, which was so widely discussed in the Catholic press less than thirty years ago, and is well remembered by many of us.

The Rev. T. McGrady was a Catholic priest in charge of a parish in Kentucky who went over to the Socialists and preached Socialism for several years until shortly before his death, in 1907.

This REVIEW reported in its No. 49 for the year 1902 (p. 782): "Rev. Thomas McGrady, of Bellevue, Ky., has resigned his pastorate because his Bishop, Msgr. Maes, has at last undertaken to bring him to book for teaching Socialistic errors . . ."

The phrase "at last" indicates that Fr. McGrady had been active in propagating his Socialistic ideas for some time. This REVIEW, in matter of fact, had previously called upon Bishop Maes of Covington to take him to task for his errors.

In January, 1903, we said: "Poor McGrady continues on his downward course. We see from the *Catholic Columbian* (Vol. XXVII, No. 52) that

he is bitterly attacking Bishop Maes and all the authorities of the Church, including the Pope and the cardinals—to the unutterable distress of his family and friends. 'I wanted to stay in the Catholic priesthood,' he said the other day. 'My parents, friends, and relatives are all Catholics. My first fondest recollections are of Catholic associations. I have three sisters in the convent, and they begged me on bended knees not to take the step I have taken, but I said to them that humanity is above fraternal affection and sentiment. This very morning one of my sisters, a Sister of Charity, came to my study and implored me with tears in her eyes not to come here tonight to deliver this lecture.'

McGrady resigned his charge and was suspended by Bishop Maes towards the close of 1902. Some time later he settled in San Francisco, where he practiced law until his death, in December, 1907. According to a letter from the secretary of the present Bishop of Covington to the Central Bureau (in 1925), Fr. McGrady "received the last rites of the Church and was reconciled to her a few weeks before his death." The *Louisville Record* itself, whose editor is quoted by the *Catholic Citizen* as stating that he had never heard of Fr. McGrady, in a report of his death added the detail that he was "attended in his last moments by Rev. Father Claney, O.P."

Among his, McGrady's, published writings are the following: *Socialism and the Labor Problem, a Plea for Social Democracy; The Mistakes of Ingersoll; The Two Kingdoms; Beyond the Black Ocean; The City of Angels; Unaccepted Challenges; A Voice From England; A Clerical Capitalist*, and a leaflet telling *How a Roman Catholic Priest Became a Socialist*. According to this source, he was born in Lexington, Ky.; ordained in Galveston, Tex.; appointed assistant priest in that city for seven months; then pastor of St. Patrick's Church at Houston, Tex., where he remained two years; six

months he spent in Dallas; then he was pastor in Cynthiana, Ky. and later resided at Bellevue, Ky., though he does not, for some reason, mention the latter city in his autobiographical account.

It was in Kentucky, he himself says, that he became interested in financial and social problems. Dr. Kriedler, of Cincinnati, who was a disciple of Henry George, gave him a copy of that author's *Progress and Poverty*, a perusal of which convinced him that "the Single Tax was the panacea for all the economic ills of the age." Blatchford's *Merrie England* finally converted him to Socialism.

Fr. McGrady's mental calibre may be judged from the following paragraph, which forms the conclusion of his pamphlet, *Socialism and the Labor Problem*, "published by the author, 1900":

"Let us, therefore, emancipate the human soul from the bondage of incessant toil, and our country will be filled with philosophers and orators, painters and sculptors. We will collect the glory of all past centuries; the genius of all the buried ages will be concentrated in our land. We will follow the eagle of progress in her flight beyond the glittering stars, bands of shining angels will sing the glory of our triumphs, and the smiles of God will light up all the realms, from the frozen banks of the St. Lawrence to the golden sands of the Southern Gulf."

He was manifestly a man of small intellectual ability, and his subsequent career showed that the FORTNIGHTLY REVIEW was right when it said in its last issue for 1902, p. 782: "This is clearly the beginning of the end of the ecclesiastical career of a man who should never have been ordained to the holy priesthood. In the sincere hope that he may yet see the error of his way and strive to undo the scandal he has given, we cannot but express our gratification that McGrady has at last been forced to give up his untenable rôle of a Socialistic priest. He will not do much harm outside the Church, for it

was by no means his ability or eloquence that enabled him to draw Catholics into the Socialist fold, but the sacerdotal dignity which he paraded."

### Keeping the Clergy Out of Politics

Evidently in response to complaints from the laity that members of the clergy have meddled in political affairs and in some instances tried to commit their parishioners to an expression of opinion on questions that have no direct bearing on the Church or on the doctrinal and ethical principles essential to the spiritual welfare of the flock, Archbishop Murray of St. Paul, Minn., under date of March 18th issued a letter to his clergy in which he recalls Tim. ii, 4, 2 Cor. v, 20 and sections 215 and 83 of the decrees of the Third Plenary Council of Baltimore, and says:

"That these decrees may be duly observed we forbid any priest, secular or religious, to discuss in public any question dealing with legislation of a political nature or affecting candidates for political office or concerning persons holding political office. If, in relation to such a topic, there seems to be any matter involving a religious or moral problem which a clergyman thinks should be discussed in public, he must first obtain the permission of the Ordinary of this archdiocese after setting forth his view of the question and the treatment it deserves.

"Within this archdiocese, this regulation applies also to all Catholic Church societies, parochial, diocesan and national. It also applies to all property owned or occupied by any Catholic Church corporation within the archdiocese, whether the property be assigned to the use of a Catholic or non-Catholic group. Hence in the future no candidates for political office and no speaker on political subjects may be permitted to discourse in public at functions held on Church property or under the auspices of any Church organization.

"Violation of this legislation will subject the delinquents whether clerical or lay to appropriate punishment."



## The Two Major Political Parties and the Beneficiaries of Our Politico-Economic System

From a survey of the history of the two major political parties recently printed in the *Nation* (Vol. 136, No. 3531) we reproduce a few observations which it is well for all of us to ponder at the present critical juncture.

For twelve years, says our esteemed confrère, the Republican Party has been in power. During ten of those years it controlled the executive and legislative branches of the government. When, a few years hence, an attempt is made to minimize the disaster of this last quadrennium, and to point to a preceding eight-year period of material development and growth, let it be noted that, in a purely material sense, the American people are much worse off to-day than they were twelve years ago. Far more than was gained has been swept away. Savings have been dissipated, lives have been blasted, families disintegrated. Misery and insecurity exist to a degree unprecedented in our national life. And spiritually the American people have been debauched by the materialism which made dollar-chasing the accepted way of life and accumulation of riches the goal of earthly existence.

The record of Republicanism must be judged as a whole, although, in fairness, the consequences of the World War and the major responsibility of the Democrats for putting the United States into it, must not be forgotten. The Republicans were as eager to make war—and both parties continued, until well after the crash, to be proud of their attitude in 1917.

Moreover, economic disaster has been only a part of this sterile decade's legacy, the burdens of which will descend to unborn generations. Our worthiest traditions have been impaired; vital tenets of American life have been destroyed. What has become of that fundamental American axiom, "salvation by work"? In all our previous history it has been taken for granted that ours was a land of opportunity, and that rewards bore some relation to initiative,

effort, and ability. Granting the large mythical content of these beliefs, they were more nearly valid in America in the first century and a half of our national existence, than anywhere else on earth. They are no longer true to-day. The promise of American life has been shattered—possibly beyond repair.

Shall we assume that the Democrats offer a better prospect for America? The indicated liberalism of Roosevelt in the present desperate emergency, his power policy, more enlightened than any we have yet had, his nomination of a cabinet superior to any within a generation, his apparent determination to tread new paths, are auguries of hope. But we should not forget certain fundamentals. In recent times, certainly, the two major parties have been as like as peas, sterile, guided by approximately the same economic philosophy, motivated by the same quest for legal—and some not so legal—loot.

If the thievery of the "Ohio gang"—never atoned for by the Republicans—was wholly a party scandal, it is evident that, considerable as were those peculations, they were trifling beside the legalized plundering which has ever been non-partisan. Behind the administration façade, capped by the genial and banal Harding, the insignificant Coolidge, and the erstwhile superman Hoover, have been the real rulers of America, some of whom Mr. Gerard identified in his famous list three years ago. They have included Samuel Insull, always a buyer-in to both parties; his friends and creditors, Owen D. Young and Gerard Swope; Charlie Dawes, also a friend of Lorimer; Charles E. Mitchell of the National City Bank, whose latest performances have been recorded in the daily press; Albert H. Wiggin of the Chase National Bank, whose tale is still to be told; Mr. Mellon of the Colombian oil loans, the recipient, through Will Hays, of Mr. Sinclair's Continental Oil bonds, aluminum monopolist, and the greatest refunder of taxes to the weal-

thy since before Alexander Hamilton; Eugene G. Grace, Charlie Schwab's million-dollar-bonus boy; Leonor F. Loree, buyer for his private account of Missouri, Kansas, Texas stock to be unloaded on his company stockholders; George W. Hill, president of the American Tobacco Company, who, only after a blistering Supreme Court opinion, rendered in a stockholder's suit, returned 13,440 shares of stock which had been given him upon his own recommendation. It was a Grand Old Party—for them—while it lasted. Makers and beneficiaries of our politico-economic system, these are the men whose failure is now written large in the towering empty edifices that scrape the New York sky, in the hundreds of thousands of "For Sale" and "To Let" signs which adorn our cities, in the closed banks, in the foreclosed farms, in the whole picture of devastation which has come under their rule.

Have these captains and kings departed—not to return? The epoch of their wanton and repulsive leadership is ending. Their incompetence and their betrayal are manifest. But much of the evil they have done lives after them. The coming years will see the struggle to purge America, to reassert the promise of American life, to validate, in consonance with the changed times and conditions, the high aspirations of the founders of the nation.

Mr. Roosevelt has the opportunity to be the leader of this renaissance, but he will have to forge as his instrument a wholly different Democratic party from that which so long has been indistinguishable from the Republican.

Will he measure up to this gigantic mission? Let's hope so.

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According to the question box editor of the *Dubuque Witness* (Vol. XIII, No. 1) the mother of the Barrymores—John, Lionel, and Ethel—was a convert to the Catholic Church, educated at the Convent of Notre Dame in Philadelphia. The children were all baptized and received their early training as Catholics. Ethel alone is still a practical Catholic.

### Higher Education and Character-Building

*Schule und Erziehung*, that admirable organ of the Catholic School organization of Germany, in a recent issue presents a symposium of conferences recently held in that country to discuss the subject of the simplification of higher education.

These conferences were attended by representatives of numerous Catholic school organizations, whose forward-looking policy is nowhere more evident than in this symposium. Unfortunately space does not permit even a summary of the views finally concurred in by these groups, but we here in America can well profit by this admirable display of Catholic Action. First, the organizations established in Germany for the preservation of the ideal of Catholic education, secondly, that intelligent leadership that is evident in the attack on a subject that has been frequently discussed in non-Catholic educational circles, but never attempted—these are the lessons we may and should draw here in America. Our Catholic universities and colleges, while founded on the Catholic philosophy of education, are by no means one in the application of this philosophy. In fact, few of these institutions apparently exist to build Catholic character in the strict sense of that term; this is true at least in the professional schools, where in all too many cases insufficient attention is paid to character formation, religious training, and moral education.

A resumé of American activities along these lines in university professional schools would be interesting indeed. Such an investigation may be recommended to those who are casting about for a subject for a doctoral dissertation. There may be nothing particularly original about it, but we are sure that the disclosures would be startling.

H. A. F.

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Capitalism, which could point with pride to the number of millionaires it has made, has also to reckon with the millions of paupers to whom it can only point with pity.—A.F.K.

## “Neo-Scholasticus” or Anti-Scholasticus?

By the Rev. John S. Zybura, Ph.D., Colorado Springs, Colorado

[We are glad to be able to print this scholarly article by the Rev. John S. Zybura, Ph.D., of Colorado Springs, who, though he has been an invalid for many years, has written several notable books, distinguished not only for profound scholarship, but also, as the Denver *Catholic Register* pointed out only a few weeks ago, for the gift of prophecy. Writing in 1924, nine years ago, he predicted that the rosy hope that the harrowing experiences of the World War would clarify the minds of men and set right their hearts, was doomed to bitter disappointment. This prediction was based on the fact that the teachings of Christ were disregarded at the peace conference. “At its very birth,” he wrote in his volume, *Contemporary Godlessness: Its Origins and Its Remedy*, “the ‘new era’ was tainted with the virulent venom of godlessness by those to whom the destinies of nations had been entrusted . . . . Those ‘statesmen’ proceeded to ‘reconstruct’ a shattered world on the pernicious pagan theory: ‘*Vae victis.*’ The God of nations, the Prince of Peace and His Vicar on earth were summarily barred [at the Versailles Conference] from the solution of problems more momentous and more intricate than any that had taxed human ingenuity in the past . . . . It was not the gentle spirit of Christ that inspired those ‘peace’ deliberations: it was the utterly pagan attitude of: ‘*Woe to the vanquished.*’ . . . .” In another place he wrote, nearly ten years ago, that the repudiation of Christ’s Church and His Vicar; the denial of Christ as God and as supreme Priest, Prophet, and King; the negation of God Himself and the deification of man; the ever-growing domination of the State in all matters public and private “will leave State absolutism enthroned.”—EDITOR.]

It was highly gratifying to the present writer—and, no doubt, to every lover of the wisdom of Aquinas—to read, in the April issue of your meaty *multum in parvo*, the clarifying arti-

cle on “Substance and Accidents” by the Rev. Gerald G. Grant, S.J., of St. Louis University—that shining center of truly progressive Catholic thought and culture; (and, by the way, this University is furnishing a fresh proof of its scholarly temper and its alertness to the needs of our day, by sponsoring at a time so lean financially for author and publisher, the very valuable “Science and Culture Series”; credit is likewise due to the Bruce Publishing Company for its coöperation in this praiseworthy undertaking).

After reading the article referred to, the present writer looked up his notes and in them came upon the following random comments he had made on a similarly headed article by one who styled himself “Neo-Scholasticus” in the February issue of the F. R. Mayhap these comments will prove of interest to your readers.

It seems to me that the root-reason why the processes of thought of “Neo-Scholasticus” have inevitably turned him into an “Anti-Scholasticus” is to be found in the fact that he lacks that metaphysical mentality and temper which are of the very essence of Aristotelian-Thomistic thought and, for that matter, of every thought genuinely philosophical. Unconsciously, perhaps, the mentality of “Neo-Scholasticus” has become tainted with the present prevalent idolatry of that exclusively “scientific method” which it is attempted to apply to all domains of human knowledge—to the utter disregard of the essential differences between those domains.

The fundamentally mistaken attempt to apply this exclusively “Scientific-experimental-positive method” to philosophic thought is doomed to end in sheer Positivism. It has always done so in every attempt of this sort made in the past: it is bound to do so always because it ignores the essential difference between sense and intellect, between physics and metaphysics (“*meta,*” beyond, physics), between the search for

proximate causes and that for the ultimate causes of the real. As the Germans so well put it, it is the function of the philosopher "Alles bis zu Ende denken"—loyally, logically and courageously to "think things out to the finish", until the mind *rests* in the possession of the ultimate causes, the final "why" of things—in so far as this is possible to a finite intelligence. And here one is vividly reminded of the urgent need to-day of the masterly, lucid, cogent doctrine of Aquinas on the nature, place, and function of intellect and reason in the acquisition, development, and true progress of human knowledge. Once the "modern thinkers" grasp the significance and paramount importance of these Thomistic doctrines, a new and truly fruitful era in philosophic thought will be inaugurated.

Some applications of this importance and basic significance of the traditional, authentic notion of *Substance* are: deny it, and you will drift into the vagueness and *unsubstantiality* and uncertainty of the "philosophy" of the "perpetual flux" of things, with its downright relativism in theory and practices; in speculation, ethics, and morals. Distort the true concept of *Substance*, and you cannot maintain the genuine idea of *person* — which Boethius so profoundly defined as the "*individua substantia naturae rationalis*." With the true concept and objectivity of *substance* obscured, how will you be able logically to infer the existence of a *personal* God? For in natural theology the concepts of *substance*, *person*, *cause* are fundamental for any *reasoned* demonstration of God.

And what havoc will this "modern scientific" confusion work in the domain of dogmatic theology? Once the fundamental concepts of *substance*, *nature*, *person*, are wrenched from their traditional, authentic meaning, what will happen to our accepted speculative explanations of doctrines on the Trinity, the Incarnation, the Holy Eucharist? Minds keener, clearer, and deeper than is the one displayed by "Neo-Scholasticus" in his lucubrations on "Substance and Accident" have

been lured by the "modern, progressive" urge to abandon proved, perennial concepts and principles: they were eager to reconcile, merge (or what you will) modern thoughts and theories—Baconian, Cartesian, Kantian, Hegelian, Bergsonian—with Christian philosophy and theology—and they failed miserably. "*Vestigia terrent!*"

Right reason as well as experience eloquently confirm the wisdom of the solemn warning of the *Studiorum Ducem*" of Pius XI: in philosophy as well as in theology it is extremely perilous to depart from the *metaphysical* concepts, principles, and teachings of authentic Thomism.

If our *soi-disant* "Neo-Scholasticus" sincerely desires to become a true Neo-Scholastic, he will be well advised if he takes some time off (yes, *very considerable* time) for pondering the following classical treatises, which have a direct bearing on the basic Scholastic doctrines the genuine sense of which he has apparently failed to grasp:

St. Thomas, *De Ente et Essentia* and *Commentary on the Metaphysics of Aristotle*; R. Jolivet, *La Notion de Substance*; J. Maréchal, *Le Point de Départ de la Métaphysique*; Garrigou-Lagrange, *Dieu: Son Existence et sa Nature* (the introductory sections dealing with the first principles of thought and reality); Jacques Maritain, *Distinguer pour Unir, ou Les Degrés du Savoir*; Etienne Gilson, *L'Esprit de la Philosophie Médiévale*; R. G. Bandas, *Contemporary Philosophy and Thomistic Principles* (with an Introduction on *The Perennial Vitality and Timelessness of the Philosophy of St. Thomas*, giving a comprehensive bibliography of recent important works on Neo-Scholasticism); the chapters on Scholasticism old and new, contributed by outstanding Neo-Scholastics to the work *Present-Day Thinkers and the New Scholasticism*.

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At least one State in the Union, it has been discovered, has more public school trustees than teachers. Can such a system be trusted?—A.F.K.

## Our Parochial Schools and the Depression

The *Record*, Catholic organ of the Diocese of Louisville, Ky., in its Vol. 55, No. 12 comments temperately and helpfully on a question which is causing much worry of late among the Catholic clergy and laity of a number of American dioceses.

"North, South, East, and West," says our contemporary, "there are rumblings, complainings, warnings regarding the heavy burden borne by Catholics throughout the nation to maintain separate schools for their children, to preserve in their minds and hearts and to keep active in their lives, the precious heritage of Christian faith.

"It started with Winnipeg when Bishop Sinnott, out of sheer impoverishment, was forced near the close of last year to announce to the public school authorities that the parochial schools of Winnipeg would not reopen this year. In Brooklyn, Pat Scanlon, editor of the *Tablet*, has carried on a vigorous campaign to educate Catholics and the general public to the injustice of such a large body of people as Catholics constitute, when their consciences forbid them to patronize public schools, when the law at the same time requires them to pay taxes for the support of such schools, being deprived of any part or share in the public school fund to help in the education of their children. In San Francisco, Gordon O'Neill, editor of the *Monitor*, repeatedly reminds us that not only are Catholics in the State deprived of any share in the public school fund to help in the education of their children, but their very schools, land, buildings and equipment, whose use saves to the public school fund hundreds of thousands of dollars each year, are taxed for their service by the State of California, thus making not only a double, but indeed a triple form of taxation on the Catholics of that state. In Nebraska, Father Peter C. Gannon, editor of the *True Voice*, again and again expresses the fear that the hard times, with their double burden on Catholics of taxa-

tion for the support of public schools and contribution for the support of parochial schools, will force many of the latter to discontinue within a short time, unless conditions change for the better. 'We cannot go on indefinitely piling up parish deficits,' he says, 'in that direction lies our ruin.'

"In New Orleans, Joe Quinn, editor of *Catholic Action of the South*, paints the most dismal picture. He says that a system of schools 'born of sacrifice and heroic zeal, one that has withstood the attack of would-be annihilators even up to the highest court of the land, will face its greatest test in 1933. There is Handwriting on the Wall. The Catholic family, ground down by relentless hardships that have struck America and the world, faced by conditions that have forced retrenchment at every turn, taxed by county, state and nation, and taxed again by nation, state and county, is almost prostrate under a crushing burden. This year there must come an answer to the question whether the parochial schools of the United States can continue to operate when those who have made sacrifices in the past, have been themselves sacrificed before the countless and increasing fires of taxation.'

"In our humble opinion," says the *Record*, "such dark forebodings will not be realized. While fully appreciating the right in justice, in common fairness, and in ordinary human decency of Catholics, in any community where they are an appreciable body of the population, to share in the public education fund to which they contribute in taxes, at least to the extent that they maintain schools equivalent to secular branches of the public schools which their children in conscience may not attend—while fully appreciating the justice of such claim, we do not think for a moment that the existence or the continuation of our parochial schools depend upon that claim being recognized by the general population or the public authorities. On the contrary, our entire Catholic school sys-

tem, from parochial school to college and university, has been built and maintained through all these years without the aid of one cent of public money, and we have every confidence that the Catholics of this country and of every community, where there are enough of them for that purpose, will continue to make the sacrifices necessary to give their children a Christian education.

"After all, it is our teaching sisterhoods and brotherhoods who, under God, have been the main support of our schools throughout the years. It is they who have not only given their services as teachers at a nominal price, but have infused those services with such zeal and devotion as could not be purchased at any price. And these teaching nuns and brothers, we may be sure, are not about to fail. Our Catholic schools will survive this world disaster."

### Kathleen Norris as a Novelist

To the Editor:—

Among "Notes and Gleanings" in the March issue of the F. R. you "add this concerning Kathleen Norris: her artistry as a novelist is as bad as the lack of a Catholic *Weltanschauung* in her writings" (p. 69). Here are some specimens to back up this statement.

In one of her novels we read: "She [Sally] and Joe chanced to meet on the Court House steps, Sally coming out from the task of delivering a letter from Pa to Judge Parker, Joe going in with a telegram for Captain Tate. And almost without words from the lilac-scented, green-shaded street they had gone into the License Bureau; and almost without words they had walked out to find Father Martin. And now they were married! And the thin old ring on Sally's young hand had belonged to Father Martin's mother." How sweet and touching! "Almost without words" from the Court House steps to the License Bureau to the rectory—making hay while the sun shines. And poor Father Martin—how sadly

he must have parted with his mother's "thin old ring" for the hasty marriage ceremony! How nervously he must have thumbed his copy of the *Codex Juris Canonici* and then by long-distance called up the chancery for a dispensation from the bans! Dear little Sally and Joe just couldn't wait to have their marriage blessed as the Church desires.

"Love and wifehood and motherhood she [Martie] had known, now she would know the joy of perfected expression, the fulfilment of the height" in a literary career. Here we have modern woman forgetting the Christian ideal of woman's "perfected expression" and ignoring what God Almighty wants woman to regard as "the fulfilment of the height." Poor Martie! Isn't it a pity she had to be so long finding her true vocation? What a dire loss to herself and to society—those secluded and uneventful years of "love and wifehood and motherhood she had known!" Thank God, there are still in our land some old-fashioned women with old-fashioned ideas about "perfected expression" and "fulfilment of the height." God bless and protect them!

As to the "Catholic ballyhoo" of the "book-of-the-month gag," to judge from recent reports, "this form of questionable commercialism" is gradually going the way of similar fads by losing its hold on the public. Possibly the depression is the cause. If so, let's thank God for the depression, which has opened the eyes of gullible and happy-go-lucky Americans. It is really surprising, though, how many supposedly educated men and women not only nibbled at the bait proffered them by book-of-the-month agents, but actually swallowed it with hook, line, and sinker. So wise and shrewd in other respects, they firmly believed that the book they were getting at such a low cost was unquestionably the best one of that month, selected from hundreds of others, on its merits alone, and by the most competent judges.

A READER

## Art, Sacred and Profane

A Rome correspondent of the London *Times*, in a letter printed in No. 46,378 of that important and brilliantly edited newspaper, comments on the Holy Father's address delivered at the opening of the new Vatican Picture Gallery. Surrounded by some of the masterpieces of Melozzo da Forlì, Giotto, Pinturicchio, Raphael, Leonardo da Vinci, Titian, Guido Reni, and Caravaggio, he says, Pius XI contrasted these works with "certain other so-called works of sacred art, which do not appear to recall and represent the sacred element except in so far as they disfigure it to the point of caricature, and very often to the point of actual profanation." He went on to say that "only too often these new pretences are sincerely, when they are not also disgustingly, ugly, and only reveal an incapacity for, or impatience of, any preparatory general culture."

The storm had been brewing for a long time. Soon after his elevation to the papacy Pius XI had complained that Christian art was undergoing a crisis. Individual works, such as the Via Crucis of the Belgian Servaes, had been categorically condemned in the official *Acta Apostolicæ Sedis* with the wide formula: "*damnantur sacrae imagines eiusdem novae scholæ pictoriæ.*" The present controversy, however, dates from the late summer of last year, when the *Osservatore Romano* was stirred by the illustrations in a German periodical into starting an intensive campaign. Under the title "Bestemmie Illustrate" the *Osservatore* gave a list of these "illustrated blasphemies." The inside of one church, it said, resembled a scenic representation of the cellar in the Damnation of Faust; the Madonna was made to look like a modern majolica jewel-case, and the Child Jesus like a frog; for the Annunciation two Etruscan amulets did duty; for a head of Christ, the graph of a geometrical problem; while the Flight into Egypt showed a flight not only of all artistic, but of all common sense, the only figure at all

artistically treated being that of the ass, which, the writer suggested, was an accurate portrait of the artist himself.

It was only, however, when the Pope had uttered his criticisms and had repeated them shortly afterwards in opening the new entrance to the Vatican museums, that the controversy broke forth in a torrent which is still running. Some of the best-known Italian critics at once protested that, if the terms of Canon Law were to be rigorously applied, the Church would alienate all contemporary artists from herself at a moment when there appeared to be a genuine revival of interest in sacred art. If, it was argued, Futurism, Cubism, Expressionism, and similar modern movements were to be rejected off-hand as "deformations," the Church would lose contact with contemporary life. It was asserted by these critics that the great masters, whose productions were the glory of the Vatican Picture Gallery, were primarily artists and concerned with religious dogma only in a secondary degree.

These protests were vigorously disallowed by the *Osservatore Romano* and by scores of its correspondents in all parts of the world. It was insisted that the purpose of sacred art was not the production of "art for art's sake," but to foster religious fervor and elevate taste. Genius and good intentions were not sufficient. Men do not pray before the good intentions of artists, but before images, and good intentions and genius must be supplemented by that "intelligent language of expression" which can only be found in the good and venerable tradition. Sacred art means Catholic liturgical art, and in this field "the Church, not the artist, creates the doctrine." Even the Renaissance would have been no more than an outburst of barbarity had the Church not given to it its direction.

It is hard to see how the radically conflicting standpoints of the extremists on either side are to be reconciled. But there is a certain common measure

of agreement between the more dispassionate disputants. It is pretty generally admitted that the interiors of too many churches, including some with claims to historic and artistic importance, have been disfigured by ugly statuary in plaster or *papier mâché*, by inartistic artificial flowers, by lithographed images and other tawdry decorations. If modern artists have needed more preparation and education in the faith, the ecclesiastical authorities have been equally lacking in artistic culture and imagination, and have been content that new churches should conform indiscriminately to a Byzantine, Gothic, or Baroque style without regard to the general character and materials of the architecture prevailing in the neighborhood. The Pope, as a matter of fact, did not advocate mere slavish imitation, and some of the critics did him scant justice in speaking as though he had condemned all modern art indiscriminately. Either wilfully or carelessly they passed over the words in which the Holy Father followed up his condemnation by adding an expression of his willingness "to fling open all the doors and to give the frankest welcome to every good and progressive development of those traditions which in so many centuries of Christian life, in surroundings and conditions of so great diversity, have given such proofs of inexhaustible capacity to inspire new and beautiful forms, as often as they are considered or studied and cultivated under the twofold light of genius and of faith."

The attitude of the critics was, perhaps, not wholly inexcusable. When the Pope rejected the thesis of the modern sacred artists with the dictum that "the new does not represent true progress unless it is at least as beautiful and as good as the old," the Modernists felt that not only was he begging the question as a whole, but he was referring to both sacred and lay art. It is not without significance that Monsignor Chiapetta, president of the Central Pontifical Commission for Sacred Art, concludes a recent brochure upon this subject in the following terms:

"But the words of the Supreme Pontiff have a universal value which transcends the sacred boundary of the temple and overflows everywhere over the troubled and uneasy paths of the world; may all artists of good will, even though they be working in different fields, hearken to his words, and may they derive therefrom a precious viaticum for their difficult journey and receive encouragement and aid to restore to debased art the dignity and nobility that are proper to it."

### Fraudulent Spirit Mediums

An automatic photographic device and infra-red absorption apparatus were for the first time employed by the National Laboratory for Psychical Research in a series of experiments conducted in London recently with Rudi Schneider, the Austrian medium, and it was shown that Rudi had one hand free at a moment when he was supposed to be under tactual control.

The facts are set forth in the Laboratory's Bulletin No. IV, edited by Harry Price.

Of the twenty-seven séances held with Rudi Schneider, twelve were negative in their results. During the ninth, a remarkable series of photographs showed a handkerchief in mid-air leaving the counterpoise table. When Schneider was shown the negatives, he suggested that the dimly outlined arm might have been that of a spirit. But Mr. Price points out that the "spirit" wore the same pattern of pajama jacket as the medium, and that "all the effects witnessed that evening could have been produced by Rudi with a free arm and hand."

The results obtained by the infra-red absorption apparatus were inconclusive.

Commenting on the Laboratory's work in testing mediums who are willing to submit to the ordeal, Mr. Price speaks of "the few grains of genuine phenomena" among "the vast—and highly commercialized—mountain of 'psychic' chaff composed of charlatanism, fraud, self-deception, fanaticism,



ignorance, credulity, and superstition." In an appendix to his report he gives notes on twenty-five mediums who have been proved fraudulent or accused of producing fraudulent phe-

nomena in the course of the ten years from 1922-32. Seventeen of them refused to undergo the test of the National Laboratory for Psychical Research.

## Were All Pagan Nations Steeped in Vice?

By the Rev. John M. Lenhart, O.M.Cap., Westerville, Ohio

Theologians are prone to belittle the moral powers of pagans in order to bring out more effectively the moral necessity of supernatural revelation regarding the fundamental truths of natural religion and morality. "Deprived of the light of revelation, men at all times and in all places have professed the most absurd doctrines about God, and have followed the most shameful practices in connection with their belief," say Berthier-Raemers in their *Compendium of Theology* (Vol. I, 1931, p. 32). "This necessity of supernatural revelation which we have shown to exist for the highly cultured nations of classical antiquity," say Brunsmann-Preuss, "must be maintained *a fortiori* for all those pagan nations and tribes which were intellectually less developed and morally perhaps even more deeply steeped in vice than the Greeks and Romans." (*Fundamental Theology*, Vol. II, 1929, p. 58). The theologians leave room for exceptions in regard to individuals, but hardly in regard to whole nations.

Yet history records facts which can hardly be reconciled with such general statements. Tacitus holds up the pagan Germans as models of virtues to his highly civilized contemporaries. Salvian states that the Christians of the fifth century were more immoral than the pagans of that time. And the history of modern missions instances many a pagan tribe which was completely demoralized by contact with the Christian people.

Some Indian tribes of America were known for their high standard of morality during their pagan period. A striking case in point is related by Father Anthony Gaulin. Writing of the Micmac Indians of Nova Scotia, in 1720, he says: "Regarding the rules of

Christian morality, the Micmacs had no great difficulty to submit to them, because they already practiced several, although from different motives. Theft, for instance, was unknown among the pagan Micmacs; nothing was put under lock and key; it seems that everything was common property among them. Lying was held in no less abomination than theft. Polygamy was very rare among them and if found, was regarded as a sort of infamy. Adultery was not general among married people, and whenever it was committed, it was immediately followed by divorce. The fathers and mothers loved their children even to excess. Hospitality was their cherished virtue, and charity was generally practiced, even to the extent that they took pride in helping the poor, especially strangers. They gloried in giving part of their proceeds of hunting and fishing to the community. They always speak very respectfully of their relatives. Since all these people have a very phlegmatic temper, you seldom find them angry. They are not subject to fits like the Europeans, for the angrier they are, the more they speak in an undertone and the less rapidly. You very seldom hear them arguing with one another, as long as they are not under the influence of intoxicants. Yet they drink to excess whenever they can have intoxicants for that purpose, to take revenge on their enemies or to insult those who had offended them. All these natural dispositions have contributed much to the progress of the Gospel among them, and, therefore, they practice now in an edifying way and from truly religious motives the virtues which they formerly practiced naturally and from purely human motives."

This passage was written by Father Gaulin in 1720, after he had been laboring among the Miamaes for twenty-eight years. The document is taken from the Public Archives of Canada, National Archives, Series K, Vol. 1232, No. 4, pp. 109-125. I do not believe it has ever been printed before.

### The K. of C. Membership Drive

To the Editor:—

The objectionable methods employed by the Knights of Columbus in their recent membership drive, which were justly criticized in the February number of the F. R. (p. 26) by a Louisville (Ky.) Knight, are more fully illustrated by a letter written by Gerald White to the *Brooklyn Tablet* and printed by that excellent Catholic weekly in its Vol. XXIV, No. 49.

Mr. White lives in a small town in New Jersey, where the K. of C. have lately made desperate efforts to obtain new members. How desperate, may be judged by this passage from his letter:

"For several weeks I have been daily pursued by at least three members of the same organization. 'When are you coming in?' 'We haven't seen your application blank yet.' 'You belong,' etc., is fired at me getting on the train or off. Last Tuesday my oldest youngster, Marion, was asked by Estelle, oldest daughter of the senior officer of the society: 'Papa and Mama were talking last night at supper about your father joining. Why don't he?' Father—held a cuehre and dance last week; two people asked my wife why I had not joined and six asked me. On Sundays I was heckled going to and coming from Mass. Last Sunday the climax came. The usher brought me down the centre aisle and then quickly placed a paper in my hand. I thought it was a subpoena, but upon opening it found it was an application blank for the society.

"What did I do? What *could* I do? With anger I signed it in order to protect myself and family. I am joining the society under protest. I am pay-

ing out 'hush money.' I will seldom attend a meeting or be interested in the society's projects."

Having been thus forced to become a member of the K. of C., Mr. White naturally asks the question: "How does the society profit by my membership?" He proceeds to answer this question himself, as follows:

"Aside from the indeeceny of the whole procedure, if these men had any intelligent regard for the organization, they would want to keep me out rather than drag me in. Perhaps, it is a national trouble with organizations. We seek quantity. We drag everyone in every now and then, and later on lament because the membership slumps. My boss says the best society is that one which limits its members. They accomplish the most. More than one society in the United States should have a drive for less members rather than more."

May I add that, in my experience, membership drives of this objectionable character are driving at least as many members out of the ranks of the K. of C. as they are bringing in, and, besides, tend to dampen and kill the enthusiasm of those that remain? I for one frankly confess that, though I have not yet severed my connection with the once "grand and glorious Order," I have been strongly tempted to do so, and if these drives are not discontinued, will resign in the near future. I could give you the names of at least a dozen members of the "council" to which I belong, who feel just as I do in the matter.

Chicago, Ill.

Another K. of C.

A writer in the *Irish Rosary* says that English authorities on criminology have now arrived at the conclusion that Lombroso's theory, that there is a distinct criminal class or type, is wrong. The supposed criminal stigmata are to be found equally in all grades of society. Hence modern science looks upon every criminal as a separate problem—which is precisely what the Catholic Church has always done.

### Rotary International and Freemasonry

When we wrote the chapter on Rotary International for our *Dictionary of Secret and Other Societies* (Herder, 1924, pp. 409-411) we suspected, but were unable to prove the fact, that this organization of commercial clubs was founded under Masonic auspices and more or less for purposes of Masonic propaganda.

J. de Boistel, a writer in No. 6 of the current (XXII<sup>nd</sup>) volume of the well-known Paris *Revue Internationale des Sociétés Secrètes*, dated March 15, 1933, undertakes to show that "the bonds between Rotary International and Freemasonry are many and strong." He says that Paul P. Harris, who founded the organization at Chicago, in 1905, as well as the three associate founders, were all members of the Masonic Order. Mr. Raymond Haven, of Kansas City, former president of Rotary, is Grand Junior Councillor of the Masonic Order of De Molay for Boys, which admits only sons of Masons to membership.

The morality of the Rotary's so-called Code of Ethics abstracts from all positive religion and is couched in terms which vividly remind the reader of the "neutral and purely laic morality" of Freemasonry.

The *Civiltà Cattolica* said in its edition of June 16, 1928: "The philosophy of Rotary International puts all religions, including the Catholic, on the same level, and regards them with the same eye. The members, no matter what religion they profess, must, as Rotarians, adopt a code of ethics which disregards the commandments of all positive religions and places itself above them."

Half a year later, on Jan. 23, 1929, the Spanish episcopate, with the Cardinal-Archbishop of Toledo at its head, warned the faithful of that country to stay out of the Rotary clubs because they "profess absolute laicism, a universal religious indifference," and "under a commercial, philanthropic, international, neutral but invariably lay aspect, disguise their true thought, which

is the negation of genuine morality and true religion, substituting therefor a system of ethics and a religion which are not those of Jesus Christ."

Finally, on Feb. 4, 1929, the S. Congregation of the Consistory forbade clerics to join Rotary clubs or to attend any of their meetings. Here is the text of its decision:

#### "DUBIUM

CIRCA MODUM SE GERENDI ORDINARIORUM ERGA CLERICOS QUOAD SOCIETATES QUAE "ROTARY CLUBS" INSCRIBUNTUR.

"Ab hac Sacra Congregatione Consistoriali non pauci sacerorum Antistites pro sua pastoralis officii religione, exquisierunt: An Ordinarii permittere possint clericis ut nomen dent Societatibus, hodiernis temporibus constitutis, quibus titulus "Rotary Clubs" vel ut eorumdem coetibus saltem intersint.

"Sacra autem haec Congregatio Consistorialis, re mature perpensa, respondendum censuit: "Non expedire."

"Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 4 Februarii 1929."

(*Acta Apostolicae Sedis*, 6 Feb., 1929, No. 2).

### The Tragic Fate of a Rootless People

Miss Mary Alden Hopkins in a recent magazine article dissects the rejuvenation of a part of the Connecticut countryside by Slav farmers, who have succeeded in restoring the fertility of the soil. To explain this phenomenon, Miss Hopkins suggests the theory that these immigrant colonists, unlike their predecessors, do not fight the land, but love it. The older generation of New England farmers, she says, "wrested a living from the soil"; they "took and took from the land, and they hated the land they looted." Mr. Van Wyke Brooks, in his *Sketches in Criticism* (E. P. Dutton & Co.), traces the origin of this hate to the social origins of these same New England families, to the stratum from which they sprang in England, which was not that of the English peasantry, but that of townspeople and artisans. "Thus," he writes, "we have a country that has not been loved, since its soil was never loved—the Main Streets and their resentful brood: for it is not newness and the want of education that have made

these towns unlovable and ugly, but distorted instincts. Some day, in the far future, it may be the descendants of the peasant colonists of our own time to whom America will owe its real culture, because they have loved the soil, because in them humanity and the soil have successfully met one another. Meanwhile, this thesis explains with tragic emphasis the psychological fault that underlies our existing civilization. A rootless people cannot endure forever, and we shall pay in the end for our superficiality in ways more terrible than we can yet conceive."

### New Light on Andrew Jackson

The latest biography of Andrew Jackson (*Andrew Jackson: The Border Captain*; Bobbs-Merrill Co.), by Marquis James, who, according to the *N. Y. Times Book Review*, had the advantage of being able to use large MS. collections now in the Library of Congress, including numerous items not available to earlier biographers, offers a radically different portrait of the seventh president of the United States than that to which earlier biographers have accustomed us.

According to Mr. James, Jackson was in no sense an expression of the frontier democracy, but "belonged to all the aristocracy there was in the Back-Country" along the boundary line between the Carolinas during the Revolution. When he received a small inheritance, he went down to Charleston and spent most of it "like a gentleman." He loved horses, good company, and power, and when he removed to the wilderness of the nascent State of Tennessee, it was with the deliberate purpose of winning all these things for himself. As lawyer, judge, merchant, member of Congress, and general he worked hard all his life for the glory of Andrew Jackson. The common people were for him merely a plain out of which great leaders like himself climbed to power.

Mr. James describes Jackson's career up to his retirement in the "Hermitage," near Nashville, where he expected to end his days in peace. He

will presumably complete the story in another volume. Reviewing Jackson's career to this point, one is struck by the fact that there is relatively little that he did which can be unqualifiedly admired, and that he never really assumed high moral ground. Why the fascination of his personality persists is hard to say, unless it be because of his exceptional qualities of leadership and his rugged character.

### The Pious Union of St. Joseph's Death

To the Editor:—

In reading your April number, I noticed a small article about the Pious Union of the Death of St. Joseph, written by "An Old Missionary."

While we are thankful for the publicity thus given, we feel that a correction or two would be in order. First of all, allow me to say that the Rev. Maurus Snyder, O.S.B., mentioned in the article, has had nothing to do with the Pious Union for over ten years. He is an old priest acting as chaplain to an old folks' home quite a distance from here. It is regrettable that his name was mentioned, as much mail intended for this office is sent to him.

May I kindly ask you to say that letters should be addressed to "The Director of the Pious Union," and not to any individual. We have a large office here, and correspondents will receive prompt reply.

No doubt some of your priest readers will be interested to know that they can erect this Union in their parishes much like other confraternities, and enroll their parishioners. They need but write me for a "Petitio erectionis" and free literature for distribution.

It might also be of interest to know that this office has printed and distributed over 200,000 leaflets during the past year. We have enrolled nearly 100,000 of the laity and about 3,000 priests within the last few years. The Union has been canonically erected in many parishes through our office.

(Rev.) Marc J. Schmid, O.S.B.

Executive Director  
St. Benedict, Ore.

## Notes and Cleanings

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To all those who have congratulated him on the fortieth anniversary of the founding of the FORTNIGHTLY REVIEW, the Editor and Publisher wishes to convey his heartfelt thanks. Unfortunately, we shall not be able to keep on publishing this magazine unless our delinquent subscribers come to the rescue by paying their arrears, which, in the aggregate, amount to a considerable sum, and adding thereto, if possible, a donation for keeping on the subscription list the many old subscribers who are unable to pay this year because of the depression, which may be gradually lifting, as a portion of the daily press assures us, but so far as this magazine is concerned is more acute than ever. Please look at your address slip, and if you find that you are in arrears, kindly send us your check or a money order, if at all possible. Maybe, if you are unable to pay the full amount of your indebtedness, you can send us at least a portion thereof, so that we can continue to pay the printer's and other bills.

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According to the well-known Catholic review, *Natur und Kultur*, a Stuttgart manufacturer, Stehle, has invented an apparatus which takes the place of the divining rod in the discovery of subterranean springs of water. It is to be used especially in the researches now being made in Southern Germany to discover the cause of the prevalence of cancer in certain localities. The same magazine reports that, in the surgical clinic of the University of Berlin, Dr. med. Schreiber, who is himself an adept in the use of the rod, has in a number of instances, supervised by Dr. Bier and Director Schney, rightly designated the seat of diseases in patients solely by means of the divining rod.

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Every now and then we come across news items like the following, taken from a southern paper of recent date: "Funeral services were conducted this morning for N. N., who died in this

city Friday night. The local lodge of the Elks conducted rites at 8.30 o'clock at its chapel, and later services were held from St. Y.'s Catholic church with a requiem mass." As the "funeral rites" of the Elks are distinctly sectarian, it is a mystery how the Catholic pastor in such cases can follow them up with the Catholic burial rites, including the Holy Sacrifice of the Mass. It is clearly against the spirit, if not against the letter, of the Canon Law.

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Professor Herzfeld, director of the Chicago University Expedition at Persepolis, reports the discovery, under the ruins of the palaces of Xerxes and Darius, of "hundreds, probably thousands" of cuneiform tablets in the Elamite language. Professor Breasted, who lately visited the scene, thinks that the discovery will not only contribute substantially to the deciphering of the Elamite language and throw light on the well-developed Elamite civilization, which was partly absorbed by the Persians after the conquest of the country in the sixth century B. C., but also indicates the probability of the existence of similar documents in the ruins of the ancient palaces. He confidently expects that the State archives of the Persian kings, which, when not recorded in Aramak on papyrus, would be inscribed in cuneiform on clay tablets, will soon be unearthed. This would mark an entirely new chapter in our knowledge of ancient Persia, which hitherto has been drawn chiefly from foreign sources.

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A writer in the *N. Y. Times* predicts that in another generation our present method of heating houses will be regarded as "something almost ludicrously barbaric." Putting the stove into the cellar, where it heats water, which circulates as such or in the form of steam through pipes, he says, is but one step removed from the open fire of the ancients. In the future we shall apply the principle of what is called reversed refrigeration, that is, we shall pump heat in from outdoors in winter and pump it out from indoors in sum-

mer, by means of low-temperature wall radiation. Nearly half the heat ordinarily lost by the body, we are told, is stolen away by radiation to cold walls and ceilings. Keep the walls and ceiling blood warm, and this radiation loss stops, with the result that we are comfortable even if the air about is much colder than we are. The startling implications of this principle became apparent when tests were made in a room in the plaster walls and ceiling of which low temperature electric heating elements had been imbedded.

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Human nature, as Byron said of Burns, is a blend of sentiment and sensuality, of mysticism and meanness, of deity and dirt. Each of us shares that mixture in some degree—a little weak and a little strong, a little good and a little bad, foolish often when we fancy we are wise, and wise sometimes when we fear we are foolish—and it behooves us to be gentle in our thoughts and generous in our judgments, remembering that we, too, need the forgiveness of man and the mercy of God.—Joseph F. Newton.

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Apropos of the letter printed under the title "A Dissenting Voice" in our March number, we received the following, too late for insertion in the April issue: Just exactly what does "Theologus" object to? What does he mean by the phrase "so-called new but belated discovery"? What distinction does he make between (1) "a man who abuses marriage," (2) one "who uses marriage solely for pleasure," and (3) "one who uses marriage with the intention of avoiding offspring for insufficient reasons"? And, finally, by what authority does he attribute to the Church the statements he makes in his letter? Every student of theology knows that there is also a *finis secundarius matrimonii*, and that the Church blesses the marriage of men and women who can never have children.

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The Senate Democratic leaders wisely decided to remove all questions of press censorship from the bill passed by the House, under pressure from the

State Department, imposing heavy penalties for publishing or offering for sale secret government records. Although the State Department requested the measure, it did not disclose the specific reason for the bill. It was said privately, however, to be aimed at the publication of a book dealing with foreign affairs, in which some diplomatic codes were to be included. The Department stated there was no attempt to "muzzle" the press, but that the measure was to "protect our diplomatic codes and to make possible the prosecution of any person guilty of tampering with them." Freedom of the press cannot be too jealously guarded. A press muzzled by the government, as the *True Voice* justly observes, would be an instrument of tyranny.

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Our new Apostolic Delegate, Msgr. Amleto Giovanni Cicognani, titular Archbishop of Laodicea di Frigia, is described by American friends as "a man with a razor-keen intellect and most agreeable personal qualities." He has been in this country twice, once in 1924, as an official of the S. Consistorial Congregation, to visit the missionaries of St. Charles Borromeo and organize their work, and again in the summer of 1931, when he travelled across the whole country from coast to coast. According to the *Denver Register* (Vol. XI, No. 13), Msgr. Cicognani is an expert linguist and an authority on Canon Law. A book he wrote on the first part of the New Code is regarded as a classic. His most recent office was that of assessor of the S. Congregation of the Oriental Church. He is secretary of the Commission for the Codification of the Canon Law of the Oriental Church. The new delegate was born in Brisighella, Italy, about half a century ago, and has an elder brother, Gaetano, who is Apostolic nuncio to Peru.

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In the address to his new Cardinals on March 13th the Holy Father, after enumerating the causes of the world's distress—the dangers which threaten us "because of mutual threats, conflicting interests; because of the inadequa-

cy and often contradictory nature of remedies proposed and adopted; because of unjust and exaggerated nationalism, the supreme contradiction of that brotherhood of men and peoples which cannot find a vital root and sufficient nourishment save in the prescriptions, inspirations and practices of Christian charity"—alluded again to the anti-God campaign in Russia and elsewhere, so strange a response to the love which prompted the Incarnation. "The enemies of all order," he said, "are turning their most violent attacks against God, and against religion—principally against the Catholic religion and the Catholic Church," thus showing that they recognize in Catholicism the strongest defence of the Christian order, which they desire to destroy. The Holy Year is the Church's answer to this challenge, but, as *The Month* truly observes, the success of the answer, in the ordinary course of Providence, will be proportionate to the zeal of the faithful.

President Franklin D. Roosevelt, according to the *Christian Science Monitor* (March 4), is the twelfth Freemason in the White House. He became a Mason on Nov. 28, 1911, and received the 32nd degree of the Ancient and Accepted Scottish Rite at Albany, N. Y., on Feb. 28, 1929. He is also a member of the Knights Templars, the Elks, the Grotto, the Ancient Arabic Order of Nobles of the Mystic Shrine, and of the Tall Cedars of the Lebanon, concerning which secret or semi-secret lodges we refer the inquisitive reader to our *Dictionary of Secret and Other Societies*. The daily press has noted the fact that, on the evening of his return to New York from Florida, the then President-elect visited the Masonic Temple on 23rd Street in New York, where he raised his son Elliott to the degree of Master Mason in Architects Lodge No. 519. According to the *N. Y. Times* (Feb. 18, p. 4), Mr. Roosevelt said he was happy to attend the communication and that he did so in a dual capacity, as a Mason and as a proud father. He declared "fraternalism", as he called it, was playing an impor-

tant part "in the present dark days," helping the people to cling to an ideal, and that it was a bulwark against the "drear times."

Mr. Adolph S. Ochs, the publisher of the *New York Times*, celebrated his 75th birthday not long ago. In congratulating him upon this occasion, the *Commonweal* (XVII, 22) said: "We have long, together with several hundred thousand people throughout the world, appreciated the reliable thoroughness and honesty of the newspaper which Mr. Ochs built up. It is undoubtedly one of the most stable and stabilizing institutions in the U. S. There is nothing cranky about it; it avoids bitter partisanship, and it has a fine, high-minded regard for the decent humanities." Our contemporary adds that "Mr. Ochs, besides being a man of irreproachable integrity, is also, without ostentation, a deeply religious man"—of the Jewish faith, of course. His newspaper shows due respect for religion and is a power for good, wherever it is read, which is throughout the whole country. We regard the *N. Y. Times* as by far the best daily newspaper published in America and hope Mr. Ochs will be spared for many more years to keep it at the high level which it has reached under his wise and prudent management.

Economic, like other errors, have a way of bobbing up long after they have been refuted and condemned. We see from No. 826 of the *London Month* that *The Irish News*, a paper published in Glasgow, is revamping the "Single Tax" theory of Henry George as advocated "by a Great Priest," obviously the Rev. Dr. Edward McGlynn, who was excommunicated for his erroneous teaching by the Holy See, and after the publication of the Leonine Encyclical "Rerum Novarum" made a half-hearted (*not*, as *The Month* says "an edifying") recantation and died reconciled with the Church. (See Arthur Preuss, *The Fundamental Fallacy of Socialism. An Essay on the Question of Land-ownership, Comprising an Authentic Account of the Famous McGlynn Case;*

2nd revised ed., 1909, Herder, pp. 113-198). In view of this fact, as our contemporary rightly declares, it is, to say the least, "disingenuous to claim Catholic support for Henry Georgeism on the strength of Dr. McGlynn's condemned opinions." "The 'Single Tax' theory," adds *The Month*, "is in itself a mere economic view; urged on the grounds that private property in land is unjust, it becomes heterodox and untenable by Catholics, but it still lingers on amongst Socialists." Its fallacies are exposed at length in the above-mentioned essay.

President Roosevelt proposes additional help to the States and a forestry programme that will put 250,000 men to work. The resumption of beer-brewing has given employment to a few thousands more. But the great problem of unemployment still remains. There is an abundant supply of almost everything, including automobiles, without any need of manufacturers hiring many more men for quite a while. One need, however, that goes unsupplied is that of decent homes for people to live in. The San Francisco *Monitor* suggests that the federal government issue long-term, low-interest bonds for the clearing of the slums in our cities. "De Valera," says our contemporary, "is doing it in Ireland, because the Irish desire the stability of family life. Rebuild all the shabby homes in America," the *Monitor* adds, "and most manual workers would be busy. After they were built, the government would be owed money by its own citizens, and the whole nation would have enhanced assets."

The Omaha *True Voice* (Vol. XXXII, No. 9), noting the agitation for the reduction of school taxes in Nebraska and some other States, says there is little danger to be apprehended for the public schools from this movement, but with our Catholic schools the case is different. They can count on no fixed income, and the depression has cut voluntary contributions even more than taxes. The burden of paying the ordinary taxes for the support of the

public schools, and in addition supporting their own schools, has become almost insupportable for Catholics in many places, and as a result our schools are suffering more than the public schools. Not a few of them may be compelled to close indefinitely, unless conditions change for the better. If they do close, the public schools will have to assume a greater burden, and our non-Catholic friends will become aware of the fact that in maintaining our own schools, we Catholics have been rendering a great public service. "Perhaps," adds our confrère, "that truth can be taught in no other way. Certainly, up to the present time, we have received no recognition or commendation for the service we have rendered. An object lesson may do more good in this respect than a volume of argument."

"Why has not the League of Nations as yet invited to its discussions the representative of the greatest power for peace in the world?" is what Dr. Inntizer, Archbishop of Vienna, who has just been raised to the cardinalate, asked in the course of a speech made before a brilliant audience in Vienna the other day. The reason for the great powers not inviting the Pope to participate in the deliberations is probably to be found in the fact that these powers seek self-advantage rather than international justice. "Selfish nationalism," observes the *True Voice*, "still rules the nations of Europe and as long as that condition prevails, no lasting peace can be attained. Only Christian charity and justice between nations can assure peace."

Noting that three members of President Roosevelt's cabinet (Woodin, Ickes, and Wallace) are Republicans, and that there are many rumors of favors to be bestowed on Republican Progressives, *Unity* observes that if the Republican left is conspicuous by its presence in the new administration, the Democratic right, in the persons of such outstanding leaders as Cox, Baker, Ritchie, Davis, and Al. Smith, is conspicuous by its absence, and that it is



not improbable that the President may be undertaking to break up the old alignment. But, on the other hand, may it not be that there is now so little difference between the two old parties, that Mr. Roosevelt is not even bothering to note the party labels? Democrat or Republican—what difference does it make in these days? Which means that the door is wide open for a new political alignment, and if Catholics were awake to the warnings and counsels of their wisest leaders, from Pius XI down, they would unite with earnest but disappointed voters of both the old parties to organize a social reform party on the basis of social justice and charity. Surely, while “conservatives” are running to common cover, we should prepare to ride the threatening storm.

The opening words of the famous Virgilian epitaph, “*Mantua me genuit*,” have been discovered among the 170 inscriptions found scratched upon a building in the newly uncovered Forum of Caesar in Rome. Professor Matteo Della Corte, who has been entrusted with the study of these inscriptions, later found the fragment “*Mantua me gen . . .*” scratched upon the Basilica Argentaria in the Forum close to another inscription giving completely the first lines of the Aeneid and other inscriptions giving scraps from the same poem. The Professor believes that some schoolmaster held his class in this particular quarter of the Forum, and that the discovery here, and in such circumstances, of the Virgilian epitaph is strong presumptive proof of the Virgilian authorship of the lines. The complete epitaph, as our classical readers need hardly be reminded, is:

*Mantua me genuit; Calabri rapuere, tenet nunc  
Parthenope; cecini pascua, rura, duces.*

In a volume entitled *Looking Forward*, President Franklin D. Roosevelt sets forth his political creed, which will be read with increased interest and sympathy in the light of what he has already accomplished in the short time since his inauguration. The book is, as

the author explains, a compilation of many articles written and speeches made prior to March 1, 1933. He has added a few passages to bind the materials together. On the whole, the book may be described as a strong plea for a return to the Jeffersonian principles of democracy. Whatever one may think of his ideas and suggestions for reform, one cannot help being impressed by the sincerity of Mr. Roosevelt, by his obvious desire to right an economic situation which has gone sadly awry, by his precise and lucid literary style, and his love of the common people. Throughout the volume runs the thread of hope and courage that is so necessary in this hour of universal anxiety and distress. The President's own example in this respect will no doubt do much to raise the morale of the whole nation.

Dr. Jaime Cortesao, a Portuguese historian, lecturing recently at Seville, Spain, according to a special cable to the *N. Y. Times*, said he had found documents in the archives of La Torre del Tombo, proving that Pedro Vasquez de la Frontera, of the town of Palos, visited America in 1482, ten years before Columbus. He was accompanied on his journey by Diego Veibe, another Portuguese, who returned and reported finding land in the position of the North American Continent. Dr. Cortesao promised to publish his documents in the near future.

A new plan for pricing books has been adopted by E. P. Dutton & Co. Instead of more or less arbitrarily pricing books at \$2, \$2.50, \$3, \$5, etc., this firm now bases the price of each book on an actual and close estimate of its individual cost. It may take the public and the booksellers a little time to become accustomed to such prices as \$1.65, \$2.35, \$2.95, \$3.95, etc., but Mr. Macrae of the Dutton firm believes that the new plan will help solve the problem of merchandising good books during this period of depression.

When men are not at work, the devil is.—A.F.K.

## Current Literature

—*The Book of Christian Classics*, edited by Mr. Michael Williams, with the assistance of Mr. George N. Shuster, is described on the paper cover as "a comprehensive anthology of the devotional literature of Christianity," and this line should have been inserted also on the title page. There is an introduction by the editor emphasizing the universality of Catholicism, and the excerpts are divided into four sections: Spiritual Autobiography, Spiritual Counsel, English Mysticism and Divinity, and English Religious Poetry. The selections are well chosen and the volume is admirably adapted to its purpose. (Liveright, Inc.)

—Vol. VII of Herder's *Geschichte der führenden Völker* is subtitled, "Die römische Kaiserzeit," and comes from the pen of Dr. Julius Wolf. It deals with the development of Rome into a world power and the beginnings of its decadence. The empire was an original creation, modified by Hellenistic-Oriental influences, the rise of Christianity, and the irruption of the Germanic nations into its body politic. Like the previous volumes of this monumental history of the world (edited by Heinrich Finke, Hermann Junker, and Gustav Schnürer) this one combines the intellectual, cultural, and religious factors with the external political events into a large and imposing picture, and its clarity of disposition and simple style make it agreeable reading for all who know German. (B. Herder Book Co.)

—*Guy de Fontgalland*, by Laurence McReavy, is the life-story of a French youth who died in the odor of sanctity at the early age of twelve. He is called the apostle of the Blessed Sacrament. The brief "life" is told interestingly and should prove a source of good to both young and old, though it will appeal especially to boys of grammar school age. The last two parts are devoted to the boy's approach to God, and his world-wide renown. His biographer assures us that over 50,000 letters have been received by Guy's

mother since his death in 1925. The letters come from all over the world, and are arriving at the rate of 60 to 80 a day, and are classified on delivery to facilitate investigation by any sincere inquirer who may desire to inspect them. A list of cures attributed to Guy's intercession brings the book to a close. (B. Herder Book Co.)—C.J.Q.

—Volume V, recently published, concludes the new fifth and completely rewritten edition of the famous German Catholic *Staatslexikon*, an encyclopedia, by and for Catholics, of the political, social, and cultural life of the present age. Among the important and interesting subjects here treated by writers of undisputed competence are: State Socialism, the steel industry, statistics, taxation, mortality, the sterilization of criminals, syndicalism, syndicates, tobacco, tariff treaties, telegraphy, the textile industry, theocracy, the death penalty, tolerance, the "dead hand," trusts, illegitimate children, geography, population, economical problems and colonies of the United States, the German element in the U. S., problems of heredity, insurance, money standards, free-will, usury, censorship, Zionism, civilization, and many others. The *Staatslexikon* is a veritable mine of reliable information on all political and social problems, and if American Catholics made better use of this splendid work, they would be able much more effectively to participate in the reconstruction of society and to avoid not a few of the errors into which even the most learned and sincere non-Catholic reformers are apt to fall. (Herder & Co.)

—*Growth and Development of the Child*. Vol. I of this work (The Century Co.) is entitled *General Considerations*. It introduces the series of reports issued by a special committee of the White House Conference on Child Health and Protection. This report dwells mainly on normal growth, but in rounding out its study, deals also with the obstacles to normal growth and development caused by disease or socio-economic factors. It also consid-

ers such subjects as: the interaction between heredity and environment, fraternal and identical twins, the factors influencing differences in human types, sleep and repose, fatigue, health mechanics, etc. Some of its contents seem to be a repetition of matter already found in previous volumes, but this may have been necessary in order to cover the subject as completely as possible. Although much is presented in this well-written volume, also much is merely indicated that is in need of further research and experimentation. Volume II of the series, entitled *Anatomy and Physiology*, deals with every phase of the subjects named, in detail and scientifically. The anatomical and physiological mechanism of the body is considered from conception to maturity. The obstacles which interrupt, may change or interfere with normal development are also dealt with. The book as a whole presents as complete a picture of the physical child as present-day factual knowledge makes possible. Like the other volumes of this series, the study has been made from the twofold points of view of the laboratory and the physician's daily practice. It presents within its 650 pages an unusual amount of sound information of interest to the student and the specialist.—K.J.H.

—*Social Anthropology*, by Paul Radin (McGraw-Hill Book Co., N. Y.), is the work of a writer admirably prepared for the composition of a text on that subject. His careful investigation among the Winnebago Indians, his studies in the religion of the North American Redmen, and the insight he showed into the mind of primitive man in his *Primitive Man as Philosopher*, led us to expect a careful interpretation of the facts of culture history. He combines both a topical and regional presentation of his data. The five larger headings of his book include the major leads of cultural or social anthropology. These are: the organization of the State, the organization of law and custom, the organization of economic and industrial life, religion and ritualism, literature and mythology.

Under each section representative tribes or peoples are chosen to illustrate the various cultural activities discussed in the five parts of this volume. Well organized as such an arrangement of the material may be, the question arises, whether the method is not responsible for the omission of several important topics which one expects in a work of this kind. We miss, for instance, a treatment of *couvade*, *teknonymy*, child life, condition of women, privileged familiarity, primitive art, language, and pueblo culture—all topics well within the scope of the book. The introduction on "The History of Ethnological Theories" is very useful, and all careful students of the science will subscribe to this paragraph: "It cannot be too definitely stated that it is just as essential for the historical as for the psychological schools of interpretation to present accurate and critically controlled data, and much of the justifiable criticism leveled against both is precisely that they have not done so." (p. 21).—A.M.

—We are informed by a circular letter issued by the Verlag J. Kösel & Fr. Pustet, of Munich, that the Rev. Dr. Joseph Schmidlin, of the University of Münster i. W., for many years a friend of the late Dr. Ludwig von Pastor and his collaborator in the classic *Geschichte der Päpste seit dem Ausgang des Mittelalters*, completed last year posthumously in sixteen volumes, is busily engaged in writing a supplementary work in three large volumes, bringing the record of the papacy down to Pius XI. This supplementary work is to be entitled *Papstgeschichte der neuesten Zeit (1800 bis zur Gegenwart)* and the first volume, containing the pontificates of Pius VII, Leo XII, Pius VIII, and Gregory XVI has just appeared. The second volume is promised for the spring of 1934 and the third for the autumn of 1934. Dr. Schmidlin is a competent and truthful historian of the same type as Dr. Pastor, and we have no doubt that his *Papstgeschichte der neuesten Zeit* will capably supplement Pastor's model *Geschichte der Päpste seit dem Aus-*

*gang des Mittellalters*. A circular describing the plan and giving extracts from the first volume will be sent on application to the B. Herder Book Co., of St. Louis, Mo., who are also ready to receive subscriptions to Dr. Schmidlin's work.

—Two more volumes have lately been added to "Der Grosse Herder," the famous German Catholic encyclopedia to which we have already devoted several commendatory notices. The two new volumes are IV and V, bringing the alphabet up to "Hochrelief." After what we have said of the earlier volumes, it is not necessary to repeat that "Der Grosse Herder" is in every respect the finest general encyclopedia ever published for Catholics by Catholics, and that those who learn to use it will never want to be without it, for it is as complete, reliable, and up-to-date as a work of this kind can possibly be made. We are pleased to see in Vol. V short biographical notices, accompanied by portraits, of the three heads of the house of Herder, which publishes "Der Grosse Herder" at its Freiburg headquarters, namely, Bartholomew Herder (b. 1774, d. 1839), who founded this great Catholic publishing firm in 1801; his son Benjamin (b. 1818, d. 1888), who developed it on a large scale, and Herman (b. 1864 and still happily alive and active), who developed it still farther, founded branches in different foreign countries and greatly promoted Catholic literature in German, Latin, English, Spanish, and several other languages. All three of these eminent publishers are true exponents of Catholic Action and deserve to be highly honored. Orders for "Der Grosse Herder" are taken by the B. Herder Book Co., of St. Louis, who, as is noted in the article quoted, was originally a Herder branch, established in 1873 by our unforgotten and unforgettable friend, the late Mr. Joseph Gummersbach, K. S. G., was converted into an independent stock company in 1917, and is now ably conducted by Mr. Gummersbach's sons.

## A SPRINKLE OF SPICE

Jim Schermerhorn, of Detroit, says that in the prosperous days of that city, a few years ago, and at a church attended by several millionaires, the pastor, on one occasion, feeling that he should say something on the difficulty of the rich man's getting through the eye of a needle, closed his sermon with the following remark: "Dearly beloved, unless you repent of your sins in a measure, and become converted in a degree, you will, I regret to say, be damned to a certain extent."—P.H.C.

A group of American College seminarians were leaving Saint Peter's in Rome on Holy Thursday morning. In the plaza they met a countrywoman, a lone tourist. Eager for conversation with one from home, the students lingered with her. Finally when *addios* were in progress, a young Mississippian asked her: "Are you going to Tenebrae tomorrow?" The good lady was surprised. "Why certainly not," she said. "I wouldn't think of leaving Rome during Holy Week." — *The Rosary*.

A little boy had taken his mother's powder puff and was in the act of powdering his face when his small sister, aged five, snatched it from him. "You mustn't do that," she exclaimed, "only ladies use powder. Gentlemen wash themselves."

Johnnie was gazing at his one-day-old brother, who lay squealing and yelling in his cot.

"Has he come from Heaven?" inquired Johnnie.

"Yes, dear."

"No wonder they put him out!"

A man went to see his physician for advice as to how to be cured of the habit of snoring. "Does your snoring disturb your wife?" asked the doctor. "Does it disturb my wife?" echoed the patient. "Why, it disturbs the whole congregation."

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# The Fortnightly Review

Vol. XL, No. 6

ST. LOUIS, MISSOURI

June 1933

## Interesting Incidents in the Catholic History of the Southwest

By the Rev. Francis Borgia Steck, O.F.M., Ph.D., Catholic University of America

The writing of the Spanish Mission Era of the Catholic history of Texas is progressing slowly but surely. An intensive study of the original accounts of the earliest approaches to Texas reveals a number of sidelights in connection with these approaches that seem not to have heretofore been properly appreciated. It is surprising, for instance, to learn that Hernando Cortes was not only interested in the stream then known as the Rio de las Palmas and to-day marked simply as Rio Grande, but set out from the capital of the conquered Aztecs to establish a colony on the banks of that river. Had not a letter reached him on the way, urging him to come to Spain and defend his interests personally at the royal court, there is every reason to believe that he would have founded this colony on the banks of the Rio Grande, as he had founded that of Santiesteban del Puerto (the present Tampico) on the Panuco a few years before.

Equally interesting is the fact that of all the territory now comprising the United States, Texas was the starting point for the first ecclesiastical see to be erected within this territory. This is clear from the wording of the royal grant issued to Pánfilo de Narváez on December 11, 1526, which concedes to Narváez the right to conquer and colonize "from the Rio de las Palmas to the Cape of Florida." The Rio de las Palmas is mentioned first, evidently because conquest and colonization were to begin there and gradually to extend to the peninsula of Florida, this latter territory being excluded from the grant in favor of Ponce de León and his heirs.

The first incumbent of this projected diocese was to be the Franciscan Juan Suarez, who belonged to the band of Franciscans who came to Mexico in

1524 under the leadership of Martin de Valencia and are known as the Twelve Apostles of Mexico. It is not recorded when he returned to Spain. But it must have been some time in 1526, because in 1527, according to Franciscan records, he was appointed bishop of the territory to be settled by Narváez, whose expedition left Spain early in 1528. It is important to note that both the erection of the diocese and the appointment of Suarez to the bishopric were made by the king of Spain, and not by the pope. Four other Franciscans accompanied Suarez when the expedition left for Cuba and from there departed for La Florida. But, a careful reading of the account of this Narváez enterprise seems to show that, while three of the friars remained on the ships and eventually got to New Spain, two landed with the soldiers on the coast of Florida. These two were, the account distinctly says, Juan Suarez and Juan de Palos. The latter was a lay brother and had also gone to Mexico four years before as one of the so-called Apostles of Mexico.

It is well known how this elaborate undertaking of Narváez came to grief and how only four of the Spaniards ever got back to civilization. The two Franciscans with several secular priests heroically shared the incredible sufferings of the shipwrecked and in the spring of the year 1529 came to an appalling end. The two Franciscans and the secular priests were not drowned at the mouth of the Mississippi River, as is commonly held, but succumbed to hunger and exposure on the coast of Texas, in the vicinity of what is now known as Matagorda Bay.

One likes to conjecture what would have resulted if the Narváez venture had not met with disaster. Instead of having to wait nearly two centuries be-

fore another serious venture at colonization was undertaken on its soil, Texas would most probably at this early date have developed into an organized Spanish colony with mission establishments for the Indians. As in Mexico, whose first bishop was appointed in the person of the Franciscan Juan de Zumárraga at the same time that Juan Suarez was appointed for the Rio de las Palmas region, so also in Texas the first bishop would have been a Franciscan. Perhaps the lay brother Juan de Palos would have rendered the same services for the education of the Indians in Texas that his illustrious fellow-Franciscan, Peter of Ghent, rendered in Mexico during the first decades of the spiritual conquest. Certain it is, Juan Suarez, Juan de Palos, and the secular priests who accompanied the Narváez expedition and died on the soil of Texas were the first to succumb there in the discharge of their sacred calling; wherefore their memory should be held in high esteem by all who are enjoying to-day the blessings of Christian civilization in the Lone Star State.

### The Phenomena of Konnersreuth and Beauraing

The April number of *Les Etudes Carmélitaines* (Paris: Desclée-De Brouwer) is chiefly concerned with questions arising out of the ecstatic phenomena remarked in Teresa Neumann of Konnersreuth and out of the "mysterious doings" at Beauraing. Of the two writers who deal with the former subject, Dom Alois Mager, O.S.B., sets forth his sober views, which are well known to the readers of the F. R. He regards Konnersreuth as an unsolved problem. Père Lavaud, O.P., on the contrary, passes a favorable judgment on Teresa and describes the "state of sublime repose" into which she regularly falls as "a new mystical phenomenon."

The alleged visions of Fernande, Gilberte, and Albert Voisin and André and Gilberte Degeimbre at Beauraing, in Walloon Belgium, are dealt with by Père Bruno de Jésus-Marie, Dr. Paul

van Gehuchter, of the Catholic University of Louvain, and Dr. Etienne de Greef, professor of criminal anthropology in the School of Criminal Sciences at the same university. The five children named, aged nine to fifteen, as our readers are aware from previous notices in the F. R. (XL, 3, p. 61; 4, pp. 73 f.), between Nov. 29, 1932, and Jan. 3, 1933, went each evening to recite the rosary at a grotto of Our Lady of Lourdes near Beauraing, in the diocese of Namur. After the recitation of a certain number of *Aves*, all five declared that the Blessed Virgin Mary had appeared to them. Each evening they noticed some special feature in her appearance.

Dr. van Gehuchter, who was present at one of these scenes, says he is convinced that the children saw nothing at all. The *Aves* were recited with very little fervor or conviction, and the speeches attributed to Our Lady were extremely poor in content. There was very little change in the children's appearance, and still less in their conduct. They usually came to the grotto from a moving picture show. One girl, as she made her way through the crowd (there were about 25,000 people present on the occasion referred to), said: "Let me pass, I am the seer!" Fernande Voisin compared the alleged appearance of the Blessed Virgin to "The Mystery of the Yellow Room," a film, and Gilberte said it reminded her of "The Mystery of the White Lady," a novel which she had read. It is remarked that some members of the children's families belong to Spiritist clubs and that the general impression produced by the children themselves on sober observers "is not reassuring."

Fr. Cyprian Rice, O.P., to whose synopsis of the articles in the *Etudes Carmélitaines* we are indebted for this information, concludes his review of them as follows: "Alas for twenty-five thousand men and women who can thus waste their time in a quest of the 'supernatural' (of the type described above), abandoning the springs of living water in search for broken cisterns!"

## Hysteria and Hypnotism

By James J. Walsh, M.D., Ph.D., New York City

The case of Elizabeth K. reported from Germany in the May number of the FORTNIGHTLY REVIEW is very interesting for physicians. Frankly, I should be quite sure that someone is being taken in with regard to that case. While I was making my medical studies in Paris, toward the end of the last century, hypnotism was still practiced somewhat, and there were enduring traditions of the wonders that could be accomplished by it, one of which was supposed to be the power of causing bleeding through an unbroken skin. A favorite story was that a hypnotist could put a postage stamp on the arm of hypnotic subjects and, by giving the suggestion that it was a fly-blister, could raise a blister. These stories all proved to be fakes, just as much fakes as all the stories that we hear about mediums and their powers.

There is no doubt that Elizabeth K. is an hysteric, and hysterical patients are marvelous in their power to deceive those in attendance. I remember seeing on the arms of a young woman in one of the Paris hospitals some very ugly sores, which were said to be hysterical in origin. It was found, however, that, in order to maintain her place in the hospital and her interest in the minds of physicians, she had been applying some strong mineral acid to her skin to produce the sores. The torture of the application must have been awful, though of course hysterical patients sometimes have anesthetic patches where they feel almost nothing, but even the torture was not too high a price to pay for the satisfaction of being the center of attention and, above all, the focus for medical visitors, who dropped in to see this very unusual case.

I would be willing to bet (that is as far as that is allowed under the law up to 3.2 at least) that Elizabeth K. is using needles or even just vulgar pins to produce the stigmata reported. The ingenuity of these hysterical patients is endless. We have a series of reports

of temperatures in hysterics up to 120° or even higher. As the blood coagulates somewhat under 110°, of course such a temperature is impossible in a human being, but the thermometer will register it if there is a good hot hot-water bottle in bed with the patient. Elizabeth K. needs much more observation and investigation and means nothing for the Teresa Neumann case until we know much more about comparative conditions.

A great many people are still inclined to think that hypnotism represents some very wonderful form of energy which the hypnotist can transfer from himself to susceptible people. The latest researches with regard to hypnotism show that the hypnotic state is only induced hysteria. We now have a definition for hysteria in a single word, if a rather long one—it is super-suggestibility, and having a definition of hysteria we have a definition of hypnotism that requires only two words, it is "induced hysteria."

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The *Month* (No. 826) gives high praise to Fr. Gerard Esser's *Metaphysica Generalis*, reviewed not long ago in the F. R. The book, says the English Jesuit critic, "contains no great originality of thought or treatment, but that is not to be expected; nor is it desirable in a book that is meant for beginners. Yet fresh light is thrown on many questions by the apt use of epistemological and psychological data, e. g., as regards 'possibles.' To the modern theories of value and relativism careful attention is given. The author is Suarezian in tendency, but in the discussion of disputed points, the arguments of the various schools are presented clearly and fairly. This, in itself, adds a special value to the book." Father Esser, as our readers may recall, is professor of metaphysics in the theologate of the Society of the Divine Word at Techny, Ill.

### More About Father T. McGrady, the Socialist Priest

To the Editor:—

Your statement regarding Father T. McGrady, the "Socialist priest," interested me very much, for I was well acquainted with his activities during my Socialist days. It was Mrs. Martha Moore Avery and I who worked with him to try and overcome the irreligious force within the ranks of the Marxists. We booked Father McGrady for twenty-four lectures in New England and defended him against the attempts to weaken his influence by questioning his motives.

Father McGrady was feared by the doctrinaire Socialists, who disliked men of the cloth especially when their sentimentalism and eloquence gathered thousands where they could only gather dozens. John Spargo led the attack by exposing Father McGrady's lack of understanding of Socialist philosophy, economics, and history, and at the same time telling of the charge made for his services. His ability as an emotional propagandist impressed Eugene V. Debs very favorably, for they were both of the same quality, and neither of them knew Socialism as it really is. Debs said: "Father McGrady died broken hearted from the abuse he received from his own comrades." My files—in Boston—contain some interesting letters received from Father McGrady as well as clippings telling the story of the fight against him.

Cullman, Ala. David Goldstein

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To the Editor:—

In the issue of May, 1933, Vol. XL, No. 5, p. 99 you report the sad case of the late Father T. McGrady. You properly correct Mr. Elder's mistake, that there never was such a priest. Humphrey Desmond, editor of the *Catholic Citizen*, did know and write in his paper of said unfortunate priest. The *Catholic Citizen* file of thirty years ago and more would have given a good account.

Your record is correct as to life and end of the unhappy priest. You truly

state: "This is the beginning of the end of the ecclesiastical career of a man who should never have been ordained to the holy priesthood" (quoted from your volume for 1902, p. 782.) That was the saddest mistake, one alas! too frequently made. Who is to blame? Vigilance in seminaries is the price. "*Manus cito nemini imposueris*," St. Paul warned Timothy (1 Tim. V, 22). Ofttimes seminarians tell after the fall: "We knew that in the seminary." Why not report before harm is done?

In 1900 I happened to be in Rome and there met Father McGrady. He was anxious to confer with the authorities on his obsession. You rightly write: "He was manifestly a man of small intellectual ability." A splendid appearance deceived many. Conversation disclosed lack of theology, philosophy, and languages. *Requiescat in pace!* He sent me his lecture on that stay in Rome while I was professor in the Salesianum. It but confirmed my impression that he was "*minus habens*."

(Rt. Rev. Msgr.) Joseph Selinger  
Jefferson City, Mo.

We are thankful to Messrs. P. J. Kenedy & Sons, 12 Barclay Str., New York City, for a copy of the "Official Catholic Directory" for 1933. According to this indispensable reference work, the Catholic population of the U. S. increased 32,019 during the past year, and now amounts to 20,268,403. The clergy, both regular and diocesan, numbers 29,782, a gain of 1,485. The number of churches increased by 108, the total now being 18,260. The number of parochial schools unfortunately, as was to be expected in this prolonged era of "depression," decreased somewhat, as is indicated by a drop of 107,089 in the total of pupils. The *Syracuse Catholic Sun* believes the decrease is not as great as the Directory indicates, because some dioceses report an increase in schools and teachers but no corresponding increase in pupils, and because there is no uniform method of figuring school attendance in all dioceses.



## Sadhu Sundar Singh

It is some years since the name of this Hindu-Christian mystic and teacher figured frequently and prominently in the periodical press. In 1929 he started on a missionary journey into Tibet, and since then nothing has been heard of him. Now we see from the *London Times* (Apr. 25) that the Sadhu has been "officially declared dead."

Sundar Singh was born of an affluent Sikh family at Rampur in 1889. He showed a decided religious bent at an early age, knew the Bhagavad Gita by heart at sixteen, and became acquainted with the Bible at a Presbyterian mission school, but burnt his copy of the Sacred Book of the Christians after studying it for several years. In the days of doubt and unrest that followed, Sundar Singh decided to commit suicide by throwing himself under an express train. Half an hour before the train was due, he saw, according to his repeated public statements, a vision of Christ and "entered into spiritual rest." He became a Christian of a rather indefinite color, was turned out of his home after suffering many indignities and humiliations, and left taking with him no provisions for the future. At Simlar, in 1905, he was baptized in the Church of England and forthwith adopted the life of a Sadhu, *i. e.*, a wandering holy man without possessions or ties, who is dedicated to the service of religion. But the veneration traditionally accorded to a Sadhu turned into persecution when the people realized that Sundar Singh was seeking to spread Christianity. As a result he passed through many perils and there are many stories of miraculous aid which he believed to have received. Though there was nothing strikingly original in the Sadhu's preaching, it drew great throngs of people. Clad in a saffron robe, he went from village to village in the Punjab and Kashmir and penetrated into Baluchistan and Afghanistan, proclaiming his new faith. Late in 1906 Sadhu Sundar Singh joined Mr. S. E. Stokes, a wealthy Protestant

American who, fascinated by the character and ideals of St. Francis of Assisi, had renounced all earthly possessions and was endeavoring to found a brotherhood for missionary work in India on the model of the early Franciscan movement. The two enthusiasts worked together for several years, but Sundar Singh did not feel that he was called upon to form an Order of Christian Sadhus. In 1909 and 1910 the Sadhu was at St. John's Divinity College at Lahore, but the curriculum did not appeal to one of his temperament and experience. He had been recommended for deacon's orders and had been given a license to preach, but when he realized that the taking of Holy Orders in the Church of England would hamper his freedom of action in regard to Christians of other denominations, he decided not to proceed to the diaconate and returned his license.

Tibet now became the Sadhu's principal field of work. Here, too, he experienced remarkable "deliveries," which he attributed to angelic intervention. In his twenty-third year he undertook a fast of forty days in a jungle between Hardwar and Dehra Dun, but became too weak to go through with it. He asserted, however, that the fast left a permanent effect on his inner life and marked a crisis in his spiritual development. His reputation for saintliness grew and in tours to Madras and elsewhere thousands flocked to hear him. But he was always alive to the dangers of purely personal notoriety; he refused to baptize and also gave up some early attempts at spiritual healing on the ground that these made people look up to him rather than to his Master, Jesus Christ.

After long journeys in the Farther East and the Far East, the Sadhu visited England and America in 1920 and received ready hospitality wherever he went. Those who met him found him most attractive. Standing six feet in height and broad in proportion, he possessed great reserves of physical strength. His fine presence was com-

bined with innate courtesy and an unaffected modesty and spiritual humility. He returned to India from America by way of Australia. In 1922 he visited the Holy Land, Switzerland, Germany, Sweden, Norway, and, for a second time, England. But he was not at home in the West; he yearned for the calm of the Himalaya and the simplicity of the Sadhu's life in India. The Lutheran Archbishop Söderblom of Upsala organized a mission for him to conduct, and afterwards published a book on the Sadhu's mystical experience. Indeed, in Europe there is a considerable literature about Sadhu Sundar Singh, principally in French, German, and the Scandinavian languages. His own mystical writings have received wide-spread publicity in English, and the fullest of several biographies is by Canon B. H. Streeter and Mr. A. J. Appasamy.

The FORTNIGHTLY REVIEW devoted several critical papers and notes to Sadhu Sundar Singh in 1924, 1925, and 1926. These will bear re-reading in the light of the later developments. At that time Catholic critical opinion regarding the Sadhu, his character, miracles, and activities, was rather divided. Some of the Jesuit Fathers in India (see *Catholic Herald of India*, Nov. 14, 1923 ff.) regarded the "Hindu Prophet" as an impostor, especially, it seems, in view of his claim of having discovered in Greek uncials on parchment a new Gospel, written by the Magi, which gives the true Oriental version of the life of Christ in contradistinction to the corrupted Occidental versions found in the Gospels of SS. Matthew, Mark, Luke, and John. (F. R., XXXI, 8, 146). In Europe, on the other hand, Fr. Alphonse Vâth, S.J., in the *Kath. Missionen* and the *Stimmen der Zeit* (see the quotations in F. R., XXXIII, 15, 331), Fr. Bernard Seiler, O.S.B., in the *Augsburger Postzeitung* (cfr. F. R., XXXI, 5, 88), and several other eminent Catholic writers (e. g., Fr. Grandmaison, S.J., in the *Recherches de Science Religieuse* (1922, No. 1; cfr. F. R., XXXIII, 15, 331) viewed the man and his work

more favorably. Fr. Seiler went so far as to regard him as a saint with "the providential mission of presenting Christianity to his people in a form adapted to the Hindu mind." Fr. Vâth, in his papers in the *Kath. Missionen* (1926, No. 9) and the *Stimmen der Zeit* (1926, Heft 8), described the Sadhu as "a firm and ardent believer in Jesus Christ, whom he strives to follow to the best of his ability." Of his alleged miracles the Fr. Vâth said: "There is nothing contradictory to Catholic doctrine in the assumption that God, by way of exception and for a special purpose, may grant extraordinary graces to virtuous persons who are outside of His true Church without their fault . . . . But miracles must be clearly proved as such. This is not the case with Sadhu Sundar Singh. To begin with, the large number of miracles attributed to this Hindu with the purpose of making him appear as the greatest miracle-worker in the history of Christianity, excites grave doubt. His miracles, furthermore, lack originality, but are all modelled after the miracles of the Bible and show a constant repetition of the same motives. It is impossible to make a critical examination of even a single one of them, because we have no testimony but his own, and the scene is laid in far-off Tibet."

"If Sadhu Sundar Singh is a sincerely pious man, who loves his Saviour and serves God to the best of his knowledge and ability," Fr. Vâth wrote further, "no matter how Catholic some of his doctrines may sound, he is clearly not a Catholic, since he bases his theological system on the subjective foundation of an alleged supernatural apparition. Neither is he a Protestant in the commonly accepted sense of that term, though he has not escaped the influence of the Protestant atmosphere which he has been constantly breathing. His mental attitude resembles that of the Modernists, though it is likely that Dr. Friedrich Heiler and others who have written about the Sadhu have carried entirely too much of their own notions into his religious development."

Fr. Vāth concluded his article in the *Stimmen der Zeit* with the apposite remark that the question at issue in the case of Sadhu Sundar Singh is whether or not the miracles attributed to him are genuine; if they are not, he said, then the Sadhu is nothing but an ordinary, even though highly gifted revivalist of a peculiarly Hindu type, and the Western world has nothing to learn from him; nor is it likely that he will accomplish anything definite and permanent for the conversion of India to the Catholic faith.

In matter of fact the Sadhu seems to have accomplished nothing in that direction, and now that he is dead, his character and activities must be judged by Catholics in the light of that failure. Or can it be that, in spite of the official declaration reported by the *Times*, he is not yet dead, but still at work in the wilds of Tibet, and that he will re-appear to fulfil his true mission. *Quien sabe?*

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### The Handicapped Child

Another volume, *The Handicapped Child: Physically and Mentally*, has recently been added to the series issued by Section IV of the White House Conference on Child Health and Protection. Its contents are based on Article XIII of the "Children's Charter," which reads: "For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures [are to be provided] as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met."

Hence, this volume is concerned about a large number of children, among whom are: 2,000,000 with impaired hearing and totally deaf; 65,000 partially and totally blind; 1,250,000 tubercular and suspects; 450,000 cardiac patients; 2,500,000 with mental and nervous disorders; 6,500,000 mentally deficient; and 150,000 epileptics.

What can be done for these handicapped children, physically, socially, and vocationally, are the questions considered. Their number seems to be very large. One reason is that the definition of mentally handicapped, *e. g.*, is so comprehensive as to include practically every child who is not quite normal in this respect. A more strict definition would have reduced the number to 850,000 definitely feeble-minded and insane. Another reason for the large aggregate number undoubtedly is the fact that some of the defects may be and are found in one and the same child. Some defects can exist together and some are caused by others. But in whatever way the numbers may be taken, the problems confronting childhood are tremendous. The present volume leaves no doubt about that. But it does not confine itself to a survey of the extent of handicaps and the remedies that are applied at present, but also examines their causes and bases suggestions for future improvement on its findings. Most of the recommendations made will meet with unqualified approval; the wisdom of some few may be doubted until further proofs are submitted.

This volume, like the others issued by the Conference, is intended not only for practitioners, but also for the general public. Many of the recommendations made need popular support in order to be executed, and this support will not come except from an enlightened public mind. Moreover, the public ought to know for what its money is spent and whether the expected results warrant the expense. To deny support by vote or means to a worthy and necessary cause is just as wrong as to support every scheme concocted by modern scientists to save themselves and the rest of mankind.

The book is recommended to all who deal with children and are interested in the growing generation, whether professionally or as parents and citizens. It will be a revelation to many who study it.

Kilian J. Henrich, O.M.Cap.

### Organs, Old and New

Dr. Albert Schweitzer, the famous German "Liberal" theologian, who in 1913 went to the Congo to establish a medical mission in South Africa, is quite an authority on organs. After a careful study he could discover no advantages in the modern organ, and so set to work to save old organs, which were being thrown out of churches to be replaced by inferior modern instruments. "I was curiously affected," he says in his autobiography, which has recently appeared in an English translation (*Out of My Time and Thought*; Henry Holt), "by the organs which were built toward the end of the nineteenth century. Although they were lauded as miracles of advanced technical skill, I could find no pleasure in them. The best organs were built between about 1850 and 1880."

Dr. Schweitzer regards the organ in St. Sulpice, Paris, as the finest now in use. At the end of the nineteenth century, he says, "the master organ builders became organ manufacturers, and those who were not willing to follow this course were ruined." Another striking comment on the replacement of handicraft by machine work!

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Organists themselves, says Dr. Schweitzer, whose international fame as a musician is attested by the fact that Romain Rolland devotes a chapter to him in his *Musicians of the Present*, are unappreciative of the greatness of old organs. As the rebuilding of an old organ with thirty-three stops costs more than the purchase of a new factory organ with forty stops, church organizations wonder why they should preserve an old one. "The building of so-called giant organs I consider to be an aberration," he writes. "An organ should be only so large as the body of the church requires and the place which is allotted to it allows."

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Dr. Schweitzer's study of Bach convinced him that that great composer wrote for performance on the old organs. "It is a crime against the style of Bach's music that we perform it

with huge orchestras and massed choirs. The cantatas and the Passion music were written for choirs of from twenty-five to thirty voices, and an orchestra of about the same number. Bach's orchestra does not accompany the choir, but is a partner with equal rights. For alto and soprano Bach did not use women's voices, but boys' voices only, even for the solos." To Dr. Schweitzer, Bach is "a poet and painter in sound," who renders "the pictorial in lines of sound" and has at his disposal a whole language of sound. "There are in his music constantly recurring rhythmical motives expressing peaceful blessedness, lively joy, intense pain or pain sublimely borne."

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The Rev. Dr. Joseph Fort Newton, whose short articles on "Everyday Religion," contributed to a chain of daily newspapers in different parts of the country, contain some profound and wise reflections, says in a recent installment that the way superstition runs rampant to-day in this country is a queer commentary on the intelligence of the people. "We smile at the Buddhist," he says, "for his prayer-wheel whirling in the wind, expecting some gain or merit for keeping it going, and hoping by magic to get what can only be won by effort, patience, discipline, and growth. But we do the same thing, taking short cuts across lots to get what we want. Sooth-sayers are fattening on the gullibility of men. Charlatans thrive, mountebanks flourish. Books of touch-the-button mysticism are widely read, telling how by a trick of the mind the chaos of life will click together into order and happiness. Quacks offer to show us how to win personality overnight, for so much a lesson." Dr. Newton exhorts his readers to clear their minds of superstition and in indicating the means, makes some sensible remarks, of which we have space to quote only two, to wit: "It is folly to give up prayer as a bad job because we do not get what we want when we want it." and "Men must put away childish things and live in 'the glory of a lighted mind.'"

## Why the Opposition to Gregorian Chant?

To this query of the Rev. Ignatius Kelly in the *Commonweal*, Fr. L. Bonvin, S.J., recently gave in the same weekly review an answer which, on account of its simple and direct form and its practical conclusions, is apt to be appreciated by all who are interested in this subject. Of the six points it contains some shall be mentioned only in their title or by way of a brief abstract, while others, especially those that bring out truths not usually emphasized by our Gregorianists, shall, with the reverend author's kind permission, be reproduced almost in their entirety.

The opposition of those who have no idea, or quite an inadequate one, of the essential difference in character between church and secular music, or who do not want to do without the secular music even in church, is easy to explain. Among more enlightened persons, however, the following might be considered as factors making the appreciation of Gregorian Chant difficult:

1) The *church tonalities* or ancient modes on which Gregorian Chant is founded.

2) Its *unisonal* form, creating the sense of emptiness in the modern listeners accustomed to part singing.

3) The *indiscriminate praise*, on the part of many Gregorianists, of the entire Gregorian repertory as compositions of the highest artistic rank, examples of church music unapproachable, almost like creations inspired from above. Our medieval predecessors in composition were men just as we are; not all were geniuses, nor were they equally successful in all their musical productions. Moreover, the chant repertory contains many an Asiatic heirloom, much that is exotic and does not appeal to us Occidentals of the twentieth century, and will never become popular among musicians or among the people. When exaggerated and indiscriminate praise is uttered in the presence of a musician or church singer who is capable of judging, he

loses confidence in Gregorianists and becomes disgusted with the whole business. Together with things of less worth, however, there is in Gregorian Chant much that is beautiful, in fact, very beautiful: pieces that, when given proper rhythm and rendition, are apt to gain the favor of even declared opponents of Gregorian Chant. The judicious choirmaster, therefore, will as much as possible present his singers and the church-goers to whom he wishes to impart an appreciation of Gregorian Chant, with only what is of real value.

4) The indifferent, cold, and stiff execution that is often allotted to the Chant when it has been insufficiently rehearsed or not rehearsed at all.

5) One of the most important causes of the regrettable attitude toward Gregorian Chant, however, is the rhythmic or, more correctly, the arhythmic state in which it is nearly always placed into the hands of the singers. How can one expect a truly sympathetic effect and the impression of natural beauty, expressiveness, and artistic variety from a music whose notes are systematically, each one equally short? To a small extent, of course, such a uniform gait can be both proper and satisfactory; but when exclusively and continually used, it becomes unnatural, soulless music, which bores the auditors, stands in contradiction to every other kind of music, and, in accordance with historical proof, in contradiction also to the original form given to its composers. a form that appeared with different proportional note-values and constituted a melody which "must be carefully measured like a metrical text" (Hucbald, 840-930). How much must this melody, deprived of its original rhythm, have lost of its native beauty and expressiveness! Just imagine our modern music suddenly deprived of its rhythm, flowing along in notes all equally short! No wonder Gregorian Chant does not please people more than it does, but leaves them cold and bored. If we want to interest the great major-

ity of men in the Chant once more, we must rhythmize it again according to its original principles. Unfortunately, there are only a very few works of this kind for the music trade.

6) As a final unfavorable factor, the organ accompaniment usually given to the Chant must be mentioned, an accompaniment stiff, without true euphony, whose chord-changes, in the books of a certain school, accent the melody, from a rhythmical standpoint, throughout in a fashion quite absurd and unmusical. Besides, in many works the meager accompaniment devolves into complete insignificance and becomes merely a disturbing acoustical feature. Father Soehner, O.S.B., in *Musica Sacra*, writes: "Our chord-sequence, moving pianissimo and with primitive functionlessness, has the still more grievous defect that it has no artistic plane." And further: "The unprejudiced musician who has played two or three pages of one of the many accompaniment books and takes in the effect, will agree with that old chant-scholar R. Schlecht when he says: 'Ghastly harmonies are brought to light.' " If such is the case, how can the Chant, so accompanied, be pleasing? I ask, however: Must Gregorian Chant be harmonized in this way? Certainly not. It is ever so much easier to fulfill the requirements which I laid down elsewhere when I wrote: "If an accompaniment is used, it should be one that adds its own beauty and value to that of the melody, thus making the whole more impressive and artistic. This can be accomplished without divesting the melody of its primacy."

The practical conclusions to be drawn from the foregoing remarks are obvious.

### Substance and Accidents: A Reply to Rev. G. G. Grant, S.J.

To the Editor:—

"For the benefit of those who have read and wondered," may I venture a brief comment by way of rejoinder to the paper "Substance and Accidents"

by the Rev. G. G. Grant, S.J., in No. 4 of the F. R., pp. 77 f.

Whatever notes concur in the formation of Rev. G. G. G.'s idea of substance, accident is not one of them. Substance versus accident is the burden of his speech. He is treating, then, of *categorical* substance, substance as found in one of Aristotle's classes of being, not of substance as the supreme classification of ideas. So much is determined and fixed. "Everything in the *category* of substance is a composite of essence and existence, of matter and form." This is his first doctrinal pronouncement, his first principle, his first definition, and his first blunder.

Every *categorical* substance is a composite of essence and existence! This is just what it is not. It may be considered good Louisianism, but it is a parody of Thomism. Such a substance is the individual or suppositum as it actually exists in nature. Again: Every *categorical* substance is a composite of matter and form. If he means that it is *derived* from the composition of matter and form, he is a Thomist. If, however, he means, that it *exhausts the totality* of being resulting from the union—and he has already said as much in the words "a composite of essence and existence"—he is manifestly heterodox. (This supposition makes no provision for the accidents—they are left hanging in space.) Rev. G. G. G. is a self-convicted, unmitigated anti-Thomist.

Is the *categorical* substance of Aristotle and St. Thomas an *ens discretum*? This is purely a question of fact. Undeniably, the answer is a categorical Yes. And such a being is a metaphysical impossibility.

If Aristotle's substance and accident be the solution of the constitution and stuff of bodies, there are three orders in physical nature, namely, the spiritual, the noumenal, and the phenomenal. The noumenal is the fairyland of Philosophy and the phenomenal is the fairyland of Science. *Valete philosophi et scientistae!*

Neo-Scholasticus

## The World Economic Crisis and Catholic Teaching

By the Rev. M. J. Browne, D.D., in the "Irish Ecclesiastical Record," No. 784

It might appear on a superficial view that the economic crisis does not concern the Catholic Church. The Church has not received any mandate to organize the temporal prosperity of man: she has authority to deal with his spiritual welfare. She constantly reminds man that not in bread alone doth he live. If the supply of bread runs short, if the production and distribution of wealth breaks down, it is none of her business. So, many people, even Catholics, take up the attitude that the Church has no right to intervene in economic affairs and should stick to her business of praying and saving souls.

But such Catholics are rudely disillusioned when they find that the economic crisis is being used by propagandists to indict the Catholic Church. It is argued: the capitalist system based on private property has broken down. But the system and the doctrine of private property are defended by the Catholic Church. Therefore the Church has been proved to be wrong. The working-class, already exasperated by the privations and miseries of unemployment, is being more and more influenced by this propaganda, as day follows day and the prospect of returning prosperity seems more remote than ever.

The working-class is not the only one that is thinking on these lines. Every class in the community has suffered and complains. Everywhere one hears talk of the failure of the economic system. There has been a tremendous increase of interest in economic subjects; articles and books dealing with economics and the crisis are being widely read. In all these articles and books the main question is: What reforms or reconstruction of the system are necessary to prevent another crisis? So in one of the most widely read books on this subject, *The Intelligent Man's Guide Through World Chaos*, by G. D. H. Cole, Reader in Economics in the

University of Oxford, we find the issue stated as follows:—

"Are we to try and rebuild the existing system on a broader, more inclusive and necessarily more collective basis—creating a new world capitalism with a world outlook in place of the sectional and conflicting capitalisms of to-day? Or are we to make up our minds that capitalism, necessary at one stage of the world's economic development, has done its work and no longer fits the technical powers of production that are at man's disposal in the twentieth century? This is the vital decision which every intelligent man has to make for himself in the present crisis" (p. 53).

Undoubtedly one of the most important and sinister results of the crisis is that people are being led to regard the economic system based on private property as responsible for the present world depression and as, therefore, inherently defective. Whether these thoughts find expression in the crude and violent propaganda of Communists or in more subtle questions of professional economists, they may not be ignored, and they show that the world crisis has a deep interest for Catholic thought.

The history of the events which led up to the present position can be briefly reviewed. After the termination of the Great War in November, 1918, there was a widespread scarcity and international trade was to a large extent disorganized. In England recovery was quick; an industrial boom set in which lasted from 1919 to 1921, but was then checked by financial deflation, whereupon the figure of unemployed rose above the million mark. In 1925 England restored her currency to the gold standard but did not improve her industrial position. In other countries recovery from the effects of war was slower but it was more steady and secure. In France and U. S. A. industrial production increased at a great rate. Even Germany, by means of for-

eign loans, re-established her industrial system, re-built her mercantile marine, and by 1927 was on the road to complete recovery. In 1927 there was general prosperity and little unemployment outside England. In the U. S. A., particularly, there was a great wave of optimism and widespread belief in a continuously rising standard of living for all. Stocks rose in price in the Wall Street Exchange and by September, 1929, the average prices of ordinary industrial shares had gone to 309, taking the 1924 prices as 100. Industrial production in the world had increased 30 per cent over the production of 1913, while population had increased only 11 per cent.

But in September, 1929, the boom on the New York Stock Exchange broke and a panic ensued. Stocks tumbled in price, banks began to call in loans, people went from optimism to pessimism and spent less money. There was less demand, production accordingly slackened, men were disemployed and there was consequently still less demand. So the vicious spiral of decreasing demand, lowered production, unemployment, and consequent lesser demand went on spinning downwards.

The effects of the New York Stock Exchange slump were felt in the industrial and financial life of every country and the process of decline, once begun, went like an avalanche with increasing force. In two years stock prices dropped from 309 to 77 (taking the average prices of 1924 as 100): production dropped from 113 to 68. The effect on finance was particularly severe: loans were no longer made, money on loan was recalled; trade and industry, which are largely run on a credit basis, were paralysed.

In 1931 the next stage in the crisis took place. The London money market was working on foreign deposits which it had lent to Germany. The deposits were recalled but the money could not be recovered from Germany and the Bank of England had to refuse paying in gold. Public confidence received another jolt and another spanner was thrown into the delicate ma-

chinery of international trade and finance. Since 1931 the depression has gone on without relief. There have been big financial crashes, like those of Hatry and Krueger, and in March, 1933, banks all over the U. S. A. were forced to appeal for government aid.

#### THE GRAVITY OF THE CRISIS

In regard to the seriousness of the world crisis there can be no doubt. It is generally spoken of by economists as the blizzard, and we have recently had experience of the force of that comparison. The gravity of the situation may be judged from the figures of unemployment. In the U. S. A. twelve millions, in Germany six millions, in England three and a half millions are unemployed. The figures represent an average of 23 per cent of the workers of these countries. In some trades the average is much higher: in the cotton, coal mining, steel and iron, and ship-building industries the average is around 50 per cent.

It may also be judged from the description of it made by His Holiness the present Pope. There is no one who is better informed about every part of the international situation and less likely to exaggerate. On 2nd October, 1931, he issued an Encyclical Letter to the Bishops of the world entitled, *De asperrimo rei economicæ discrimine, de lamentabili apud multos operum vacatione deque increscenti apparatus militaris studio*. He describes the crisis as most severe and as having produced in every country fearful and increasing unemployment. He refers to the countless number of honest workmen, men who ask for nothing but the right to earn their bread, but who are reduced to living in enforced idleness and compelled to see their children suffer; and he speaks of the sufferings of those children and of the savage misery that had robbed their tender years of the child's birthright of joy. In May, 1932, the Supreme Pontiff found it necessary to issue another Encyclical Letter to the Christian world on the same subject. "Distress and unemployment," he says, "have increased," and then he makes



this remarkable assertion: "If we review all the misfortunes that have befallen the race since the days of the Flood it would be hard to find one that caused spiritual and material distress so deep and so universal as that we are now passing through. Some of the greatest scourges struck only one nation at a time, but now the whole of humanity is held fast in the financial and economic crisis, so that the more it struggles the harder appears the task of loosening its bonds."

The Pope emphasizes that subversive elements are making use of the economic crisis for their propaganda:—

"The leaders of the campaign of atheism, turning to account the present economic crisis, inquire with diabolic reasoning into the cause of this universal misery. The holy Cross of our Lord, symbol of humility and poverty, is joined together with the symbols of modern craving for domination, as though religion were allied with these dark powers which produce such evils among men. Thus they strive, and not without effect, to combine war against God with men's struggle for their daily bread, with their desire to have land of their own, suitable wages and decent dwellings, in fine, a condition of life befitting human beings." (*Caritate Christi*, p. 7).

#### CAUSES OF THE CRISIS

When we proceed to enquire into the causes of the crisis we must first eliminate some factors which have not been in operation. The crisis is not due to any failure on the part of nature. It cannot be attributed to bad harvests, drought, earthquake or plague. Harvests in fact have been abundant. Neither can it be attributed to any defect in man's productiveness or inventiveness. Man-power and machine-power there are in abundance. The mechanization of industry has in fact developed so far that by running at half time it can easily supply the demand.

It is not a crisis of scarcity, but of abundance, of over-production. Therein lies the tragedy. Not that there is no demand. There has been a demand,

not merely for luxuries such as motor-cars, cinemas, wireless sets, chocolate, but in large sections of the world there has been a great and unsatisfied demand for such necessities as food, clothes, and housing. There is no likelihood of a crisis arising from lack of demand until the last African savage is equipped with his motor car, aeroplane, and such-like material comforts.

The lack has been in *effective* demand or purchasing power. The goods are there but they cannot be sold—at a profit. Naturally nobody will sell at a loss. So economists tell us that the present crisis is one not of production, but of distribution—of the intricate process by which products from every part of the world are interchanged by means of money. In the last half century, owing to the development of industrialism, a large and increasing portion of the world's population has become dependent for its livelihood on trade, on making and selling things for a profit. Another development of the last fifty years is that trade has become international. International trade must be carefully balanced, if it is to be carried on smoothly; if any difficulty arises, its effects spread in ever-widening circles.

When one consults economists to discover the root causes of the breakdown of international trade one finds that they are more or less agreed in pointing to a number of technical, industrial, and financial factors. On the one hand, the mechanization of agriculture and industry has led to production beyond the effective demand of the market and consequent slump and fall of prices. Each producer thinks only of himself, turns out as much as he can, and trusts to luck to get as big a portion of the market as he can. The world has long been familiar with the trade-cycle of prosperity, over-production, fall of prices, under-production, scarcity, rising demand, renewal of prosperity, and so on.

The industrial slump at present has been aggravated by political, financial, and monetary factors. War debts and reparations, tariffs, the drain of gold,

have led to a restriction of currency in many countries. There has been a tremendous fall in wholesale prices. Prices of cotton, wool, lead, rubber, wheat, maize, coffee, butter have fallen to one-third what they were in 1924. Yet debts, national, local and private, remain unchanged; which means that the producer must sell three times as much in order to keep solvent. To complicate matters further, there has been a financial crisis involving a restriction of credit. Because of wars and rumors of wars, fears of Hitler or Mussolini, because their fingers were badly burned by speculation, leaders have got uneasy, they will not take risks and invest money. Industry and trade are deprived of the huge quantities of credit facilities on which they were run.

When the economists have got through their diagnosis of the causes of the trouble and proceed to prescribe remedies, we find that they all insist on some changes of organization. The changes vary in intensity and violence, but in every case emphasis is laid on the organization or structure. The Communists are the most thoroughgoing, and maintain that the present structure has broken down and must be scrapped.

(To be continued)

### The Situation in Germany

We have been granted the privilege of perusing a letter from a well-informed Catholic observer in Berlin on the political situation in Germany at the beginning of April. His general impression is expressed in the following passages:

"Germany at present is truly the scene of portents and miracles. But a short while ago no one could have foreseen such profound changes as we are witnessing to-day. Problems which formerly could not be solved after years of discussion, are now disposed of in a jiffy. Needless to say, it is still too early to pass a definitive judgment on the merits and demerits of the new regime. One thing, however, must be admitted by all impartial observers, namely, that a tremendous amount of

energy is being expended and that the Marxist movement is hard hit. The Jewish problem, too, is being handled with consistency. The reports of Jewish atrocities that have been printed in foreign newspapers are hysterical fables. The anti-Jewish measures taken by the government simply aim at this, that the Jews should no longer be the leaders of the German nation in the important spheres of cultural life. The German nation simply has to maintain its own spiritual autonomy. How this can be done in view of the political and commercial results which the anti-Jew measures are likely to exert in foreign countries is a question which I do not pretend to be able to answer. The Center Party and the Catholics of Germany as a whole are facing a critical situation. It may be regarded as a favorable omen that Chancellor Hitler has repeatedly given public expression to his respect for religion (see, e. g., *Mein Kampf*, 7th ed., p. 127)."

### The "Oldoway Man"

About a year ago our dailies printed sensational reports on the "earliest man" in East Africa, a "homo sapiens" of modern built found in a Chellean or Acheulean culture, which in Europe preceded the Mousterian culture of the Neandertal Man. The skeleton in question had been unearthed as early as 1913 by H. Reek in Oldoway, Tanganyika. In 1931 a new expedition from England uncovered more paleontological material, and recent articles in the newspapers, especially in the *London Times*, were based on the reports of this expedition.

Experts have always been sceptical with regard to the pretended antiquity of human remains. A man of modern built would not, in all probability, have fitted into such ancient surroundings. Now, *L'Anthropologie* (Vol. 42, for 1932) states on page 649, that the controversy is definitively settled. The "Oldoway Man" was buried at a later time. Earth adhering to the bones was examined, compared with the overlying strata and found to be of the same composition as the upper layers. There-

fore, the latter must have existed when the corpse was buried, and consequently the "Oldoway Man" lived after the deposition of these upper strata. Since, according to experts, this happened at a time when "homo sapiens" had followed Neandertal Man in Europe, the Oldoway Man is not the earliest "homo sapiens" and therefore without special significance.

The story of this find should be a warning for all those who are too ready to accept newspaper reports of such a nature. On the other hand, it illustrates how careful experienced scientists are in examining the conditions under which such finds are made.

Stephen Richarz, S.V.D.  
 Techny, Ill.

### Notes and Gleanings

In a learned monograph entitled *Die Antoniuswunder* (164 pp.; Ferdinand Schöningh, Paderborn, Germany), Dr. P. Hilarin Felder, O.M.C., critically examines the miracles attributed to St. Antony of Padua in the light of all the available evidence, and arrives at the conclusion, repeatedly foreshadowed in this REVIEW, that the Saint did not work any miracles during his earthly life, but began to deserve his title of miracle-worker *par excellence* only after his death.

The Department of History at the Catholic University of America has augmented its curriculum by the introduction of new courses in Latin-American history, and our esteemed friend and contributor, Fr. Francis Borgia Steck, O.F.M., Ph.D., has been appointed to give these courses, beginning with the fall term next September. Dr. Steck is himself a graduate of the Catholic University and has not only had ample experience in the classroom, but has also written extensively on historical topics for the *F. R.*, the *Catholic Historical Review*, the *Franciscan Herald*, and *Mid-America*. His several historical books, notably *The Joliet-Marquette Expedition, 1673*, are known to most of our readers. His

projected *History of the Spanish Mission Era of Texas*, on which he has been engaged for the past two years, will comprise five volumes. The first of these is well under way. Dr. Steck's new duties will not interfere with the progress of this work. The Catholic University gains an excellent professor in Dr. Steck, and we are sure his career as a teacher in that institution will be productive of much good.

The *Times* reports the discovery, near Chester, England, of the slate memorial stone of a Roman soldier of about A. D. 100. The slab is about 30 by 18 inches in size and bears the following inscription (the conjectural letters being in italics):

DIS MANB

. . . . . STUS

BRIGSIG

ANNO . . . . . LEG XXVV. STI

H. F. C.

*i. e.*, "To the gods below: . . . . stus [a name], a Brigantian standard-bearer of the twentieth legion, called Valeria Vietrix, served . . . . years in his life of . . . . His heir had this made." The Brigantii were a North British tribe. Mr. W. J. Williams, the discoverer of this slab, notes the resemblance in style and arrangement to the tombstone of Capienus Urbicus, another standard-bearer of the same legion, recorded by Haverfield, and believes that both are the work of the same craftsman, about 100 A. D.

A communication to the *F. R.* from Herder & Co., of Freiburg i. B., Germany, conveys the interesting information that Dr. Herder-Dorneich, son-in-law of Mr. Herman Herder and associated with him in the conduct of the firm, in private audience at the Vatican not long ago, presented to the Holy Father the recently published fifth volume of "Der Grosse Herder," the great Catholic encyclopedia now in course of publication, and reported on the progress of the undertaking. His Holiness congratulated Mr. Herder-Dorneich upon the excellency of the work and emphasized especially the

accurate, compact, and matter-of-fact form of the text and the many valuable and up-to-date illustrations. "Der Grosse Herder" is at the Pontiff's elbow and, as he told his visitor, he frequently consults it. Pius XI, as our readers may remember, possesses an excellent command of the German language and greatly admires the literary productivity and scholarship of the Catholics of that country.

The Franciscan Herald Press in its *Bulletin* for April declares that *A Watch in the Night*, by Helen C. White (Macmillan), recommended without reservation whatever by the *Commonweal*, is "far from being accurate both in historic and institutional detail and in the portrayal of the spirit prevalent among the early friars." The same *Bulletin* calls attention to the fact that the *Speculum Beatae Mariae Virginis*, a favorite devotional work since the thirteenth century, recently translated into English by Sister Mary Emmanuel, O.S.B. (Herder), is not, as was for a long time generally believed, the work of St. Bonaventure, but of Conrad of Saxony, Friar Minor, according to the editors of the Quaracchi edition of St. Bonaventure's writings.

The *Osservatore Romano* publishes another page of awful examples of ultra-modern ecclesiastical art (cfr. our May number, pp. 107 f.) Among the examples shown is a design for a church to be erected as a memorial to Msgr. Seipel; an altar with a gigantic and grotesque Calvary; a series of decorative works, chiefly Swiss and Austrian, and a weird-looking head, intended for St. Augustine. A happy contrast to these aberrations is afforded in a later issue of the same paper, in which some reproductions of exhibits at a recent exposition of the Society for the Diffusion of Religious Works at Düsseldorf, Germany, convey the consoling information that not all architects and artists in Northern Europe are devotees of the new "art." The fine design for the Franciscan church and convent at Bochum, *e. g.*, shows

originality without contempt for tradition. The plan for a church at Düsseldorf by the same architect (Franz Schneider), is also in excellent taste. Even more original, and monumental as well as dignified, is the design by Schagen for a new church in Waldhausen.

The *N. Y. Times Book Review* announces the forthcoming publication, by E. G. Arnold, 321 W. 44th Str., New York City, of a quarterly to be known as *The New Talent*, with the aim of fostering and developing literary talent among its readers. The editors solicit contributions, but state frankly that contributors should not expect to be paid for their manuscripts.

In a paper entitled "Second-hand Impressions of Buchmannism," Fr. Ronald Knox in the April *Clergy Review* deals with that queer new "religion" which has lately conferred upon itself the dignity of "The Oxford Group Movement." He tries to present a picture of Buchmannism, which is no easy task, because, as Fr. Knox points out, "it has no head and no quarters and does not want to be an organization."

Father Stephen Richarz, S.V.D., Ph.D., of St. Mary's Mission House, Techny, Ill., who is also a frequent contributor to the *F. R.*, has written a paper on "Our Present Knowledge of Early Man" for the *Ecclesiastical Review* (April number). He explains prehistoric methods and classifications, reviews the "pre-Neanderthal men," and presents the problem of human evolution from the scientific angle, especially as seen by geologists and prehistorians. As our readers know, Dr. Richarz is inclined to accept the theory of the bodily evolution of man from animal ancestors, but he is fully aware, and emphasizes the fact, that the theory is by no means scientifically proved and concludes that "the safest attitude for theologians would be that of (a benevolent?) neutrality," which can be taken without misgivings, as

"the whole problem of prehistory and of human evolution is in good hands," since "many priests of the highest reputation are working in this field, and we can confidently wait for a peaceful issue of the controversy." As for the teaching of the Bible, Fr. Richarz appears to agree with Dr. Ernest Messenger in *Evolution and Theology* (London, 1932) that "Scripture neither teaches nor disproves the doctrine of the evolution of the human body." This book, as well as Dr. Richarz's paper in the *Ecclesiastical Review*, are well worth studying.

The *Bookman* has changed its name to *The American Review* and appears in a new format, small enough to fit the pocket. Instead of being purely a literary periodical, as formerly, it will henceforth devote a considerable portion of its space to the discussion of social and economic problems. The April number contains an article on "The Day of the Lord" by Gilbert K. Chesterton.

Severe criticisms have been passed on the English translation of some of the papal encyclicals published by the Catholic Truth Society, whose editors have been urged to give a better rendering of these important documents. They respond, through *Catholic Truth*, the monthly organ of the Society, that "the C. T. S. is powerless in the matter. The version published is the official translation issued by the Vatican. It must be borne in mind that this delicate work is done in Rome in the first instance at great speed, in order to satisfy the urgent demand of the English-speaking countries. Revision is sometimes undertaken later, as readers will notice in the Society's collected volume of encyclicals called *The Pope and the People*."

The Louisville *Record* chides certain daily newspapers for making propaganda for birth control in their reports on cases of families needing assistance. The most pathetic cases pictured are usually those of families with a large number of children, often with another

on the way, and thus the impression is conveyed that large families are the ones usually most in need of charity and the conclusion is suggested to the reader that having a large family is the cause of most poverty. Now the truth of the matter is, says our contemporary, that large families are not more frequently in need of charity than smaller ones. Thus the annual report for 1932 of the Superior Council of the St. Vincent de Paul Society, which covers the activities of 2,350 conferences of that organization in the United States, shows that there were 143,787 families assisted, the total number of persons in such families including parents and children being 692,662, or 4.8 members to the family, which is less than three children to the family.

President Roosevelt, according to the San Francisco *Monitor*, "has had little time in which to save this nation; but he is in a precarious position, because if the people should ever become disappointed in him, as they did in Mr. Hoover, we may expect the deluge."

Fr. Herbert Thurston, S.J., devotes the seventh article of his interesting series, "The Healing Hand" (No. 826 of *The Month*, pp. 346-356) to Father Johann Joseph Gassner, the 18th century Tyrolese priest, whose exorcisms and "miracle cures" created a veritable sensation in 1774 and 1775, and gave occasion to a vast pamphlet literature. Fr. Thurston finds that the evidence for these marvels is "far from contemptible," and that alleged cures resulting from Gassner's exorcisms depended partly, no doubt, "upon the very strong suggestion he conveyed by the solemn use of the Holy Name and by the instruction he gave that if the trouble recurred, each sufferer was capable of curing himself by affirmations of the same kind," and partly upon his possession of some physical influence (Mesmer called it "animal magnetism"), which was conveyed to some extent by the manipulations which commonly formed part of Gassner's treatment. It was an anticipa-

tion of the method of the late M. Coué, and, as Fr. Thurston says, "evidence is not lacking for the conclusion that in those days, as in ours, the treatment was often successful."

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Those who are interested in this year's commemoration of the centenary of the opening of the Oxford Movement by John Keble's famous sermon will find an interesting article in the May number of the *Historical Bulletin*. It is entitled "Behind the Oxford Celebrations," and is written by Father Howard Morrison, S.J., at present studying at Heythrop College, Oxford, who gives a notable account of the programme of centennial celebrations "and the reactions they are provoking in various sections of the English Church." The present number of the *Historical Bulletin*, a quarterly published by the Department of History at St. Louis University, also contains the last installment of a series of "Jottings," a long reference guide to criticism of sixteen authors, "demigods of the past who labored in the field of general and secular history." The value of this series can hardly be overestimated. The concluding installment of Christopher Hollis' paper on John Lingard, the English Catholic historian, together with the other articles and reviews found in this number of the *Bulletin* justify its sub-title: "A Review of Service for Teachers and Students of History."

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Apropos of the death of Father Joseph Rickaby, S.J., *Catholic Truth* recalls the interesting fact that when, no longer than eight years ago, this zealous Jesuit priest and author asked the Catholic Truth Society to publish a cheap translation of the Roman Missal, he had difficulty in getting the directors to comply with his request. They thought that the laity generally preferred private devotions to the liturgy, and when they finally agreed to print the shilling Missal, it was "more for the glory of God than with any great hope of success." The instant response of the Catholic public in

Great Britain and overseas set all fears at rest. To-day a cheap Sunday Missal is found among the devotional works of every Catholic publisher.

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In Vol. XXII, No. 85 of the Irish quarterly *Studies*, Canon Patrick Boylan says that the recent proclamation by the Pope of a "Holy Year" to commemorate the death of Our Lord Jesus Christ has stimulated public interest in the chronological problems of the Gospels. In an ingenious but simple exposition on "The Date of the Crucifixion," Dr. Boylan discusses the scant chronological data of the Gospels and the regulations of the Jewish liturgical year, and theoretically establishes Friday, April 3, A. D. 33, as the date of Christ's death on the Cross.

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Dr. L. C. Goodrich, lecturer on Chinese language and literature at Columbia University, has lately returned from China, where he spent two years in research work along the Yellow River. He tells of important recent finds in the shape of a large number of skulls as well as complete human skeletons, dating back to the neolithic age, and of specimens of painted pottery which prove that the civilization that flourished on the Yellow River in China, and in course of time extended to Southern Manchuria and Mongolia, was younger than those of the Nile, the Euphrates, and the Indus by 1000 to 2,000 years, and that cultural influences traveled between Europe and the Yellow River region at an early date.

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The *Christian Democrat* reports that the Catholic Social Guild's instructive pamphlets, *The Workers' Charter*, *The Church and the Worker*, and Fr. Lewis Watt's *Modern Communism*, have been "brailled" and are circulating among the blind. Fr. Watt, S.J., by the way, publishes in the same magazine an article on "Marx and Marxism," from which we gather that the fourth volume of *Das Kapital*, published by Kautsky long after the author's death, (between 1905 and 1910), has not yet been translated into English. Fr. Watt

justly emphasizes the influence on Marx of Hegel, Feuerbach, and the English "classical" economists, and Marx's deliberate construction of his own system of "scientific" Socialism against the "Utopian" Socialism current in his early days, which he vigorously rejected.

The Rev. Speer Strahan, of the Catholic University of America, who is reputed to be an authority on Chaucer, severely criticizes Gilbert K. Chesterton for his treatment of that poet. Writing in the *Catholic Educational Review*, Dr. Strahan says that Mr. Chesterton "disdains scholarship" when he writes: "A man might really learn more of the special spirit of Chaucer by looking at daisies than by reading a good many annotations by dons and doctors of literature." Mr. Chesterton's own book triumphantly refutes this ridiculous assertion, since, as Dr. Strahan shows, he "misses document after document, as well as the works of modern scholars, attacks errors long ago discarded, and adds whole pages to the literature of misinformation." It has long seemed to us that each new book by Mr. Chesterton was a new contribution to "the literature of misinformation," no matter what the subject on which he pretends to discourse. He is a fabricator of clever paradoxes, and that is about all one can say in his favor.

In Vol. VII, No. 25 of *Antiquity*, the well-known British quarterly review of archeology, edited by O. G. S. Crawford, Mr. H. J. Randall has an amusing paper, headed "Splendide Mendax," in which he describes the genesis of the most remarkable literary fraud in British archeology—Bertram's brilliant fabrication, in the middle 18th century, of the "De Situ Britanniae" of Richard of Cirencester. Mr. Randall, who is able to supplement the earlier accounts with information from Stukeley's papers, now in his own possession, corrects several mistakes in the account of Bertram given by the *Dictionary of National Biography*, with-

out at all lessening our admiration for the perpetrator of this extraordinarily influential hoax.

Sir James Barrie's new book, we read in the *Examiner*, offers an astonishing climax. Its title is *Farewell, Miss Julia Logan*, and it is the love story of a young Scottish minister. There was always a mystery about the heroine, and it was hinted that there was one thing in her life which, if told, would make her lover drop her into the river, though standing in the middle with the girl in his arms. In the end the girl, half for a joke, tempts the man to try it. He carries her into the torrent and in midstream she says: "Adam dear, I am a Papist." At this awful disclosure the lover drops her, and she drowns.

We have not yet had an opportunity to examine the *Concise Oxford Dictionary*, but feel that it cannot be very reliable on Catholic matters in view of the following definition which it gives of Thomism and which we find quoted in the April number of *Blackfriars*: "Theological doctrine of Thomas Aquinas (d. 1274) who maintained predestination and efficacious grace, and denied the immaculate conception."

The Iraq expedition of the Oriental Institute of the University of Chicago has discovered in the temple of Nabu at Khorsabad a tablet recording the names of Assyrian kings who ruled since the third millennium B. C. It contains the names of earlier rulers than those hitherto known, and gives a complete succession down to the eighth century, B. C., with the length of the reign of each king and occasional historical notes from the beginning of the second millennium downward. Lists of kings, for some periods synchronous in Assyria and Babylonia, have long been known from the tablets excavated at Niniveh and Assur. These lists (in which there are gaps, and of which the earlier chronology has been difficult to fix with accuracy) go back

to about 2000 B. C., and are supplemented over many periods by an ample historical literature. The full list discovered by the University of Chicago expedition appears to cover a number of reigns of which the length had not previously been known, as well as providing, particularly for the third millennium, the names of monarchs hitherto unidentified. The list was probably compiled for Sargon II, who reigned from 722 to 705 B. C. and built the city of Dur-Sargina (Khorsabad), which was abandoned after his death. The temple of Nabu was a natural repository for the tablets of the list, as Nabu was the god of writing and literature.

Mr. John Chamberlain in a notice of Gilbert K. Chesterton's book, *All I Survey*, in the *New York Times Book Review* (Apr. 16) concludes with an estimate of that much-overrated author which is not only witty, but also contains more than a grain of truth. "On balance," he says, "*All I Survey* adds up to zero. But Mr. Chesterton is no devotee of balance. He loads his dice. He stacks cards. He puts sand in other men's sugar. He short-changes the intellectual coinage of the world. He has never liked machines, not even adding-machines. His own figuring is not even medieval; it is pre-Pythagorean. It will not do for the counting houses of to-day. But Mr. Chesterton's whole notion is to take people out of the present. In his world two and two make five. He believes in miracles. And, as King by divine right, he even believes in the miracle of other people believing in him. Such faith can do more than move mountains; it can make a Chesterton." It is a paradoxical estimate, we grant; but then Chesterton is "the King of paradox."

In reviewing Vida Scudder's pretentious and on the whole sympathetic and understanding work, *The Franciscan Adventure* (Dutton), that learned scholar, Fr. Maximus Poppy, O.F.M., says in the *Third Order Forum* that two things militate against the lady's complete understanding of her subject,

namely, her lack of Catholic faith and her confidence in Paul Sabatier. On the latter point Fr. Maximus writes: "Much as Franciscan studies owe to it, the Sabatier School is so egregiously wide of the true knowledge of St. Francis that if 90 per cent of its theorizing were lost to literature, we should be so much nearer to the truth. The inexplicably complex thing it has made of him is not Francis of the simple love of Christ and all that stands for Christ, foremost the Church." Fr. Maximus adds: "Sabatier himself saw into that before his death," and he quotes from the *Etudes Franciscaines* a statement by Fr. Leopold Chérancé, O.M.Cap., to the effect that when he asked Sabatier why he had ascribed to St. Francis a separatist tendency which would have made of him a Luther before his death—a theory warranted by nothing in the life of the Saint—Sabatier replied: "You are right, but my publisher . . . !" Fr. Leopold comments: "*L'intérêt financier passait avant la vérité*," from which, says Fr. Maximus, "it would appear that Sabatier's publishers deliberately changed the author's text to make the book more sensational and salable—either the publishers on their own account, or Sabatier at their insistence, which latter is unthinkable of a scholar. Fr. Leopold, by the way, thinks that Sabatier later tried to make reparation for such editorial blackguardism by unstinted efforts in behalf of everything Franciscan.

The first volume of a new series on *Contemporary American Theology*, edited by Vergilius Ferm and published by the Round Table Press, New York, shows the great majority of Protestant theologians occupying ground somewhere between Humanism on the one hand and Barthianism on the other. Of genuine Christianity there is little or nothing left.

The best sermons are those that are lived. That is why good sermons are worth listening to; they help to show men how to live them.—A.F.K.



## Current Literature

—Number XXXIV of the *Florilegium Patristicum*, edited by Drs. B. Geyer and J. Zellinger (Bonn: Hanstein), presents a new revised text, based on the best available MSS., of the *Regula Sanctorum Virginum* of Archbishop Caesarius of Arles, O.S.B. (d. 542), together with the *Recapitulatio* and the *Epistolae ad Sanctimoniales* of the same author. The text has been edited by Dom Germain Morin, who contributes a learned preface.

—Volume III of Dr. S. A. Raemers' authorized translation of the fifth edition of Berthier's famous *Compendium of Theology* comprises Moral Theology, in two parts, General and Special. Much irrelevant and obsolete matter has been omitted from this English version, and new matter has been inserted here and there to bring the text up to date and adapt it to American conditions. The fourth and final volume of this useful *Compendium* will treat of the general laws of the Church. Each volume has a separate alphabetical index. We know of no more useful work for the priest who wishes to review his theology, or for the lay inquirer who desires to study a useful summary of the sacred science in all its branches. (B. Herder Book Co.)

—Volume IV of the new edition of Herder's *Kirchliches Handlexikon*, now called *Lexikon für Theologie und Kirche*, is printed on a better grade of paper than its predecessors, which makes the text more agreeable to the eye and brings out the illustrations more effectively. The entire work is designed to take the place not only of the two-volumes mentioned above, but likewise of the even more famous and complete *Kirchenlexikon* of Wetzer and Welte. When completed, it will comprise ten stout volumes. Volume IV carries the nomenclator from "Pippini" to "Heviter" and among its many interesting articles deals with a variety of American topics. Altogether this is the most complete and up-to-date Catholic ecclesiastical encyclopedia now available. We are requested

by the American agent of Herder & Co., the B. Herder Book Co., of St. Louis, to state that all the volumes of the *Lexikon für Theologie und Kirche* will henceforth sell in the U. S. at the uniform price of \$7.75 per volume.

—*Pusillum: A Vademecum of Sacerdotal Virtue in Brief Meditations by Fr. Athanasius, O.F.M.*, is an authorized translation, in four slender volumes, bound in flexible leather and fitting into the coat-pocket, of a meditation book for the clergy by Fr. Athanasius Bierbaum, O.F.M., of the Franciscan Province of the Holy Cross, Germany, widely known in his native land as the author of several excellent scientific and popular books. These meditations are very outspoken and will "justify themselves by the way in which they challenge the reader's attention." The adaptation has been competently done. The many quotations from Holy Writ and the Fathers give the book special value. (Chicago, Ill.: Franciscan Herald Press.)

—*With Hearts Courageous* is the title of a profusely illustrated book in which Edna Kenton retells, for boys and girls, the stirring and edifying story of the French Jesuit missionaries who came from France in 1611 to live among the North American Indians. These Fathers entered intimately into the life of the red men, and, wandering with them, charted their "Great Island" and, while the Dutch and the English clung to the Atlantic coast, they swiftly added to their maps mile after mile of the upper St. Lawrence, reached the far rim of the "Lake of the Hurons," floated over one gigantic "cup" after another, until all five of the Great Lakes were traced on their parchment, and then, descending the "Great River Messipi," rounded their circle by indicating the new water-way from the Mexican Gulf to Quebec. Miss Kenton sticks closely to the "Relations" and retells much of their contents in a way that brings back the past with exciting truth. The illustrations are by Raphael Doktor. (Liveright, Inc.)

—*Charles Carroll of Carrollton*, by Joseph Gurn, is a handsome volume of 312 pages on the life of that great Catholic gentleman and leader, one of the signers of the Declaration of Independence. It is an interesting biography, and one that should be familiar to all Catholics, especially to students of Catholic colonial times. Here one can follow Carroll in all the various phases of his colorful career: in his school days in Belgium and France, in England, and as an ardent patriot and gentleman upon his estates in Maryland. Though religious bigotry frequently raised its voice against him, Carroll ever remained calm and level-headed, and never lost his magnanimity or graciousness in his treatment of his bitterest foes. When he died, at the ripe age of ninety-five, he was held in the greatest reverence and respect. This popular life of one of our main historical figures will do much to enhance his fame and make him more fully appreciated. The biography is especially timely, as the centennial of his death was celebrated only last year. (P. J. Kenedy & Sons.)—C.J.Q.

—*At the End of the Santa Fé Trail*, by Sister Blandina Segale, is a collection of personal letters written between the years 1872 and 1892, while their author served as pioneer missionary Sister in Trinidad (Colorado) and in Santa Fé and Albuquerque (New Mexico). Intended for private consumption at the time of their writing, and composed by one who was an unflinching toiler in the Lord's neglected vineyard and a keen observer of people and events, these letters are not only fascinating in form, but also exceptionally valuable to the historian in content. No one who reads this frank and unbiased testimony of an eye-witness can fail to realize how deplorably untrue a picture of the Southwest sixty years ago was portrayed in a novel that went the rounds recently and received a publicity far beyond its actual merits. By offering these beautiful and informative letters to the public, Sister Blandina and her community have rendered the Catholic cause in this country an

inestimable service. Most heartily do we recommend *At the End of the Santa Fé Trail* and hope it will be as widely circulated as it deserves. (Columbian Press, 32 Warren Street, Columbus, Ohio.)—Francis Borgia Steck, O.F.M.

—*The Report of the Proceedings and Addresses of the Twenty-Ninth Annual Meeting of the National Catholic Educational Association*, held in Cincinnati, lies before us with its more than 700 closely packed pages. Naturally the quality of the material varies considerably in a publication of this kind, but the whole volume is evidence that the Catholic educational movement in the United States is cognizant of modern problems and that many of our educators are preparing themselves to meet these problems. Educational tests, vocational guidance, radio in the classroom, the teaching of religion, physical education and the problem child—these subjects give some idea of the range of topics presented before this gathering. It is interesting to note that the section devoted to seminary education occupies considerable space and the topics treated therein indicate that the training of priests is receiving some scientific pedagogical attention. The *Bulletin* containing this *Report* is published quarterly by the National Catholic Educational Association at 1312 Massachusetts Ave., Washington, D. C. Everyone who is interested in the welfare of Catholic education in the United States should subscribe for it.—H.A.F.

—F. Eygun's study in *Romanesque Architecture*, translated into English by the Rev. B. V. Miller, constitutes Vol. XXIII of the "Catholic Library of Religious Knowledge," published by Sands & Co. of London and the B. Herder Book Co. of St. Louis. The author gives a readable account of Romanesque, the most diversified style of architecture which, coming into being about A. D. 1000, at a time of unusual architectural decadence and neglect, displays to the student the successive stages by which the perseverance of the builders opened the way from rude beginnings to the accomplishment of such

masterpieces as Cluny, that splendid example of Romanesque which, until the building of the present St. Peter's Basilica at Rome, was the largest in the world. As the author notes in his preface, our information on many points and phases of Romanesque architecture is still too fragmentary to permit of a satisfactory and complete study of the whole subject. But this little book, illustrated with ten plates from drawings by the author, will be of real help to students. We note, *en passant*, that it deals only of architecture, leaving aside church decoration and furnishings, of which M. Eygun promises to treat in another volume.

—Vol. I has just been published of the "Heythrop Theological Series," which, we are promised, "in its own field will stand as the equivalent of the renowned Stonyhurst Philosophical Series." The first contribution to this new monument of Catholic scholarship is *Christian Marriage: An Historical and Doctrinal Study* by George Hayward Joyce, S.J. At no time within the memory of living men has it been so necessary as it is now to have the traditional Catholic teaching on marriage clearly stated, both in its principles and the practice of them throughout the centuries, and this book is undoubtedly the most up-to-date, extensive, and complete treatment in the English language. It describes the history and doctrine of Christian Marriage from its earliest origin, states how the Church maintained her ideals in the face of the decadent morality of the Roman Empire and under the shock of barbaric invasions, and, finally, describes the development of Canon Law in the Middle Ages and the changes consequent on the Protestant Reformation, down to our own times. Though the author's purpose is not primarily apologetic, he shows with convincing force that the Christian principles underlying the marriage bond are essential to the welfare of human society and that the various objections urged against it admit of a ready answer. We cor-

dially recommend this scholarly work. (Sheed & Ward).

—The third part of Vol. XVI of Ludwig von Pastor's *Geschichte der Päpste seit dem Ausgang des Mittelalters*, itself a stout book of xxxix & 678 pages, concludes that classic work as it came from the hands of its recently deceased author. We have here a detailed account of the pontificate of Pius VI, who ruled the Church from 1740 to 1799, during the French Revolution, and ended his life in exile at Dijon as a prisoner of Napoleon. This is virtually the 22nd volume of the greatest history of the papacy ever written, and no one who appreciates its merits can help regretting that Dr. von Pastor, who labored on it for forty-seven years (Vol. I appeared in 1886) did not live to bring the story down to the present. We are glad to note that Fr. Robert Leiber, professor of Church history in Rome, has undertaken the task of completing Pastor's great work in three volumes of about 800 pages each. The time of the appearance of the first volume of this supplementary *Geschichte der Päpste des 19. Jahrhunderts* cannot be announced as yet, but there will be no undue delay, as Fr. Leiber is busy at work and Herder & Co. are taking subscriptions for his opus. Meanwhile another pupil of Dr. von Pastor, Professor Schmidlin, has also undertaken to write a history of the papacy during the nineteenth century, of which Pustet & Koesel have just brought out the first volume. To those who wish a brief but scholarly conspectus of the entire history of the Popes from St. Peter to Pius XI we again recommend Seppelt-Löffler's *Short History of the Popes Based on the Latest Researches*, now available in an excellent English translation by Professor H. A. Frommelt of Marquette University, published by the B. Herder Book Co., of St. Louis, which also has the American agency for Pastor-Leiber's monumental work.

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The path of duty lies in what is near at hand; yet most men seek for it in what is remote.

## A VISION OF ETERNITY

By Robert R. Hull, Huntington, Ind.

The tired eyes that so long  
Have marked ev'ry flick'ring gleam  
And counted each creeping shadow,  
Close as the strokes of midnight  
From the clock somewhere below stairs  
Boom out on the solemn night.

Wider and wider the waves  
Of the twelfth flow out into silence,  
Carrying me along  
On their flood of blessing and rest.

It is thus that I go out to meet them—  
The three, who hide their faces,  
Sibyls who softly bear  
A scintillant gazing-crystal  
Out on the limit of worlds,  
The rim of Eternity's goblet!

What have I seen in the crystal?  
What saw I, with other eyes for more  
Dimensions than three?  
What drank I over the goblet's brim?  
What wine of Eternity!

Expanding, profound and vast,  
The circumambient tide  
To farthest deeps descended and whirled  
Aside!

An expanse of azure; a rose  
Of seven petals or more  
Burst apart!

Someone or something on wings of gold,  
Perfect, glad, and strong,  
Darted along.

I could not tell what it sang, but my pulses  
leaped  
To its song;

And there came a whisper out of the whorl,  
so profound, so vast,  
"He knows; it knows!"

Oh, life of God in Himself!  
Oh, transcendent, timeless existence,  
Ground of the Throne e'er abiding,  
Concept unplumbed by any save him, the  
immortal,  
Awful, vast, profound—deep as the dream  
of an angel!

Time flows on upon Thee—  
Time, the poor measure of mortals—  
On, on majestic spiraling,  
On to its great consummation!

The Reverend clergy, the press and the people acclaim "My Baby," leaflet by Anthony F. Klinkner, an ideal gift for the new mother. Price 10c; 3 for 25c; \$1.00 per doz. Special price on lots of 100 or more. M. J. Knippel Company, Dubuque, Iowa.

## A SPRINKLE OF SPICE

The London *Universe* tells an amusing story of a priest in a remote district, who had to say Mass one Sunday in two churches a long way apart. Arriving at the distant church, he found he had omitted to bring a key and had to drive back again to his presbytery. As the congregation were in for a long wait, one of them volunteered to keep them engaged with the rosary until the priest returned. When the priest finally came back—he was away longer than he had expected—he found that the volunteer had reached the sixtieth decade, for which he had suggested as the "meditation," "The Stabbing of Pontius Pilate by Judas Iscariot."

Restaurant Patron—Waiter, do you call this an oyster stew? The oyster in this stew isn't big enough to flavor it.

Waiter—Well, sah; dat oystah was not put in to flavor it, sah. He's jes' supposed to christen it.

A Frenchman and an Englishman met at the bar of a hotel. After a few remarks the Englishman asked the Frenchman what he would like to drink.

"Oh," he said, "I'll have a drop of ze contradiction."

"The contradiction! What do you mean?" asked the surprised Englishman.

"Well," said the Frenchman, "you put in the whisky to make it strong, the water to make it weak, the lemon to make it sour, the sugar to make it sweet. Then you say, 'Here's to you,' and—drink it yourself."

Prof. Einstein's formula for success in life is:  $x$  plus  $y$  plus  $z$ ;  $x$  being work, and  $y$  being play. If you ask him what is  $z$ , he answers, "Keeping your mouth shut."

A Washington lady, who shall here be called Mrs. Townley, had been made a Papal Countess. She was delighted with her new title, scrapped her calling cards and had new ones engraved. At a tea which she attended, one of her fellow-guests was Bishop Shahan, rector of the Catholic University of America. He knew the lady slightly and greeted her pleasantly: "How do you do, Mrs. Townley?"

"I am very well, Mr. Shahan," she replied. Then noting his faint movement of surprise, she added with a toss of her head, "After all, our titles both came from the same place."

A man sat at breakfast with his small daughter, and rebuked her for coming to table with dirty hands. "What would you say to me," he asked, "if I came to breakfast with dirty hands?"

"Well," replied the child, "I fink I would be too polite to mention it."

# The Fortnightly Review

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## The Gasoline-Alcohol Problem

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wis.

The present discussion regarding the use of alcohol in gasoline is interesting as a problem, because it is typical of so many national issues that are largely misrepresented and misunderstood by the public. In this instance there has been a deliberate campaign of falsification conducted by the large oil interests; how false, is apparent from the fact that one of the large refineries doing business in the U. S. and England is carrying on an advertising campaign in the latter country warmly favoring the blending of alcohol with gasoline for use as a motor fuel, whereas in this country nothing too adverse can be printed about this fuel. It is well known, too, that false reports have been spread in the press against this fuel—reports that apparently emanated from the Department of Agriculture, but were actually fabricated in the offices of a large petroleum producer and distributor.

Let it be said at once that, from an engineering and technical standpoint, alcohol is an excellent fuel; while lower in B. T. U. value, as compared with gasoline (11,000 as compared with 19,000, both figures approximate), by as much as 40%, still the addition of 10% of alcohol to gasoline will increase the horse-power in an internal combustion engine under certain conditions or changes easily made in the ordinary automobile engine.

The addition of 10% of alcohol to gasoline provides the user with an "anti-knock" fuel that is quite the equal of doctored gasolines in this important respect.

No engine changes are necessary if alcohol is added up to 15% by volume. Above this figure, a few changes must be made in the carburetor; above 50%, the engine must be rebuilt, nay, even redesigned.

The usual method of adding alcohol to gasoline consists in the addition of absolute alcohol, that is, one that is entirely free of water. Ordinary commercial alcohol, made from the fermentation of grains, contains 95% alcohol and 5% water. This is the so-called 190 proof spirit, which does not mix with gasoline, though absolute alcohol will mix in all proportions with petroleum distillates. Hence it is necessary to distill off the water from ordinary commercial grain spirits—a process that is relatively costly. It is calculated that, on a large-scale production, it would be possible, by use of the latest so-called ternary method of distillation, to accomplish this for approximately 3 cents, or for a 10% blend in gasoline, for 3 mills, per gallon.

During the past few months a method has been developed at Marquette University, Milwaukee, Wis., by means of which 95% ethyl alcohol can be mixed directly with gasoline at a cost of about 1 mill per gallon, exclusive of the cost of the alcohol itself.

While estimates vary, it is likely that on a scale sufficiently large to supply billions of gallons of alcohol, it could be produced for 25 cents per gallon. Thus the added cost to the motorist would amount to approximately three cents per gallon, a figure that is no higher than that now paid for the so-called premium gasolines. fuels that would in no wise be better than those produced by blending with 10% of alcohol.

It is conservatively estimated that 750,000,000 bushels of grain would be required annually to add 10% of alcohol to all motor fuels now being used. Three-quarters of a billion bushels is a large figure even in this land of fantastic numbers; in fact, if it were possible to vary the use of grain

for motor fuel purposes, approaching this figure as an upper limit, the surpluses could easily be cared for and a check on ruinous farm prices would be placed in the hands of the federal Department of Agriculture.

Perhaps the most potent of all reasons for the use of alcohol in our internal combustion engines is the dwindling supply of crude oil. A time will come when this precious natural resource will be dangerously scarce. We have been living in a sort of fool's paradise in this regard. Though reports have been circulated for a decade that our crude supply would soon disappear, each year has seen an increase in the number of flowing wells and barrels of liquid gold pumped out of the earth. This has lulled us into a state of forgetfulness of the fact that, eventually, the supply will become exhausted. When that time arrives, it will be necessary, so far as can be foreseen now, to use alcohol exclusively. It would be much better from the standpoint of national economy to curtail the reckless use of crude petroleum now by making mandatory the blending of alcohol in reasonable amounts with petroleum distillates.

Bishop Schlarman of Peoria in a public letter has enthusiastically supported the movement making the use of alcohol in motor fuels obligatory. This would seem like prudent action at a time when farm prices and values need support. No better method could be found than the use of 10% of grain alcohol in all our gasolines and motor fuels. The work accomplished at Marquette University goes a long way towards making such a programme economically feasible.

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The columnist of the *Brooklyn Tablet* defines originality as a gift which enables some writers to conceal successfully where they steal their stuff.

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The late Father Joseph Rickaby once remarked that "a great man is one who seizes the vital issue of a question, what we might call the jugular vein of the whole organism—and spends his energies upon that."

### The Louisiana "Kingfish"

U. S. Senator Huey P. Long is not only the "Kingfish" of Louisiana, but the most spectacular of the long line of spellbinders who have gesticulated and ranted themselves into the National Capitol.

The story of his stormy career is told by a fellow-Louisianian, Webster Smith, in a volume entitled *The Kingfish* (G. P. Putnam's Sons). Mr. Smith is no admirer of Huey Long, but this fact does not detract from the interest of his book, which tells with great fullness the story of the Kingfish's meteoric rise in fifteen years from a cottolene salesman to his present position, with its prolific possibilities of what, Mr. Smith believes, Senator Long covets more than anything else—front-page publicity in the newspapers. Scattered all through the narrative are anecdotes of the ingenious and audacious antics by which Mr. Long has achieved fame and distinction. Many of these are familiar to newspaper readers, some of them, if authentic, denote exceptional intelligence and real qualities of leadership in the erratic and at times seemingly irresponsible "Kingfish," who, after his election to the governorship, put seventy of his relatives into fat jobs on the State payroll and said defiantly, "I am the constitution," when rebuked for breaking the provisions of that document.

Still he has some of the qualities of a popular leader and will bear watching in the turbulent times ahead.

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A reviewer in No. 826 of the *London Month* calls attention to Dr. Benjamin Rand's edition (Harvard University Press) of an early and hitherto unpublished draft of John Locke's *Essay Concerning the Understanding, Knowledge, Opinion, and Assent*, written in 1671. In a valuable introduction the editor shows that the ideas expressed in the final draft of this famous work, in 1690, were no new growth, but had reached their definitive form many years before.

## The "Middle Ages" of Scholasticism

By Edmund J. Stumpf, S.J., St. Louis University

One cannot fail to note the resemblance between the way in which modern writers bridge the "gap" from the Scholasticism of the thirteenth century to the Neo-Scholastic Revival, and the way in which the humanists of the sixteenth century bridged the "gap" from pagan Rome to the Renaissance. The nondescriptive name, "Middle Ages," was used by the humanists to stigmatize a period which they considered a perfect hiatus in the cultural and intellectual activity of the world. It is true that perhaps no modern writer has actually ventured to call the period between the thirteenth century and the Neo-Scholastic Revival the "Middle Ages" of Scholasticism; but the way in which these years have been treated by many historians of Scholastic philosophy practically amounts to just that.

The Great Thousand Years used also to be called the "Dark Ages;" but today this epithet is not seen at all, or is applied only to the ninth and tenth centuries, which, if not entirely dark, certainly were cloudy. So, too, we hope that the "Dark Ages" of Scholasticism will soon shrink at least to the two centuries immediately following the thirteenth, when philosophers permitted the light which had gone before to grow dim.

After musing for some time on the above considerations, the writer happened upon an article in *Studies* (Vol. VI, Dec. 1917, pp. 582-592), entitled, "The Significance of Suarez, 1617-1917," by Prof. Alfred Rahilly, M.A. This article is worthy of reconsideration at the present time, when so much is being written on the Neo-Scholastic Revival, for it corrects a false view which "is not only historically indefensible, but reacts on contemporary Scholasticism by severing its historic continuity."

Prof. Rahilly does much more than show the significance of Suarez. Within the short space of ten pages he skillfully traces the principal factors in the

transition from the philosophy of the thirteenth century to the "period of decadence," and places the "Middle Ages" of Scholasticism in the proper historical perspective, although he does not use the quoted phrase to designate this period. The following sketch will merely call attention to some of the most outstanding items in this truly remarkable article, as it is believed they will be of interest in the light of recent discussions.

The Irish professor was undoubtedly prompted to come forward in the cause of truth by the unreasonable opposition to the tercentenary celebrations in honor of Suarez, which took place in 1917. He quotes the following extreme condemnation from *La Ciencia Tomista* (May-June, 1917, pp. 381-390): "Only in schismatic minds can the glorification of Suarez imply any intention to restore many of his doctrines." This was surely provocation enough for a correct presentation of the facts to any one who remembers the words of Christ: "In my Father's house there are many mansions."

It should be remembered that while it was the primary object of the mendicant Orders of the thirteenth century to help their neighbor, it was only gradually that this apostolate came to imply an extensive theological training. Even after a deep study of theology began to be encouraged among them, philosophy continued to hold a very subordinate and secondary place. As time went on, of course, Scholastic philosophy began to keep pace with Scholastic theology; but we should bear in mind, when we speak of the *Summa*, that its proper title is *Summa Theologica*, despite its largely philosophic content. Only in the sixteenth century did the intrinsic value of philosophy receive explicit recognition in the Constitutions of a new religious Order (*Const. S. J.*, IV, 5. 1). Commenting on the revival which followed, Prof. Rahilly says:

"It is really to this sanction that the much-ignored Scholastic Renas-

cence was due; without the pioneering foresight of Ignatius, Suarez and his colleagues would not have left their mark on the philosophy, the jurisprudence, and the science of their time. Those were the days, let us not forget, when Scholastics not only entered the lists with jurists and statesmen, but dominated the universities and led in scientific research. It was only later that decadence set in."

It might be remarked in passing that, even after the decadence had set in, many schools of the Society of Jesus continued the teaching of Scholasticism and the holding of Scholastic disputations.

The following fact is worth remembering in regard to the *Metaphysics* of Suarez:

"This work has had a great circulation—already in the seventeenth century it was widely studied in Germany and even in England—and it has brought the views of Scholasticism to the notice of innumerable outsiders."

In the light of such facts one cannot speak with impunity of "the failure of Catholic philosophy in the seventeenth and eighteenth centuries," or of the "stark wall of ecclesiasticism which had so long enclosed Christian philosophy and theology from the supposed desecration of contact with the lay mind" (cf. *Thought*, Vol. VII, Mar. 1933, p. 669).

Prof. Rahilly also throws some very interesting side-lights on the question of the real distinction between essence and existence. Speaking of those who hold this opinion to be a purely Christian concept and a fundamental truth of Christian philosophy, he says:

"Curiously enough, this so-called specifically Christian tenet is found in Neoplatonism — Plotinos, Porphyry, and Proklos—as well as in Pseudo-Dionysius; the Schoolmen probably derived it from Avicenna, who learnt it from Alfarabi. Hence, prescindng altogether from arguments relating to the intrinsic validity of the distinction, its lineage is sufficiently extended to render doubtful the propriety of making it the basis of Christian philosophy."

It is the supreme distinction of Suarez that he stands for the maintenance of individuality within the limits of the Church, and for that legitimate liberty which the Church has always harbored and even encouraged in her schools. In this connection it is well to recall the words of Clement XII, written just two hundred years ago: "In praising the Thomist school we wish that nothing should be detracted from the other Catholic schools." Leo XIII shows a similar considerateness in his famous encyclical *Aeterni Patris* (1879), if one will but read it in an unbiased frame of mind. During a special audience, in 1915, Benedict XV declared that he by no means wished to restrict liberty of opinion in questions not contained in the deposit of faith, deprivation of which liberty would prevent discussion and the deep study of theology (cf. *Acta Romana*, 1915, pp. 53 ff.) From these utterances of the pontiffs it is clear that those questions which have always been debated in the schools, are still open to discussion.

The length of the following quotation from Prof. Rahilly's article is amply justified by the keenness of his observations and the soundness of his conclusions:

"To attempt to write the history of Scholasticism, and to arrange its doctrines, exclusively in terms of Thomism, in little things as in great,—this is not to honor the memory of the Angel of the Schools, it is to denaturalize history, to repress personality, to stifle progress. Now, by an irony of fate, this is precisely the accusation commonly leveled against the Scholastics of the sixteenth and seventeenth centuries. They are not allowed to be faithful commentators of St. Thomas, and yet on the other hand they are reproached with having committed 'the double blunder of ignoring the history of contemporary philosophy and holding aloof from the advance of the special sciences' (M. de Wulf). Such a statement could frame itself only in minds which regard deflections from thirteenth century conclusions as aberrations from the orthodox norm;



and the currency of the misconceptions concerning the achievements of the later Schoolmen can only be ascribed to ignorance. This period of 'decadent' Scholasticism, which produced a galaxy of famous men in philosophy and science, deserves far more study and research than is as yet evidenced in contemporary histories and textbooks. Not the least benefit of a revived interest in Suarez would be the establishment of a closer contact between Neo-Scholasticism and the great thinkers separated from us by two centuries of Cartesianism and rationalism."

It is to be regretted that this contact has not yet been sufficiently established. The revived interest in Suarez has not yet been as wide-spread as is desirable and expedient for a continuous view of Scholasticism. One recent example of a move in this direction might be cited in the Symposium held at the Catholic University of America on the Political Philosophy of Suarez. It is only by many more such gatherings that the full heritage of Catholic philosophy can be seen as a whole. As yet, the significance of Suarez in the field of metaphysics, to which Father John F. McCormick, S.J., called attention in his contribution, "*Aspects of the New Scholastic Philosophy*," has not been fully realized.

In conclusion we cannot do better than quote one more passage from Prof. Rahilly's article:

"The full story of the rise and fall of Scholasticism has yet to be written. For the mode at present in vogue—the compression of four centuries of thought into the concluding paragraphs of a history of Catholic philosophy—is not only historically indefensible but reacts on contemporary Scholasticism by severing its historic continuity."

Reviewing a new comedy at the Morosco Theatre in New York City, the *Nation's* dramatic critic says: "Incidentally he [the author] succeeds in proving something which American playwrights need to learn, namely, that a topical play does not have to be exasperatingly raucous."

## Are We Drifting into State Socialism?

It is to be noted that our best sociologists are by no means agreed that the Roosevelt policies, without the inspiration of the principles of Christian Solidarism, are apt to bring us nearer to the Corporative State. Mr. P. F. Kenkel of the Central Bureau, for instance, as good an authority as any in these matters, apprehends that we are drifting into State Socialism.

"We have started the journey to Utopia," he writes in the current *Central-Blatt & Social Justice*. "But do the American people realize they are turning their backs on the policies, the very ideals of a social and economic nature, which they professed but yesterday? . . . The mere fact that industry is to be controlled, that possibly some of its worst excesses are to be suppressed, that corporations are to be permitted to determine policies and prices, does not guarantee that all this will be guided by principles promising a true restoration of the economic system, based on a solid foundation. But it is just this that matters."

"While it is true that what is now being done is emergency action, it is evident that the trend towards federalization of power and State Socialism is promoted thereby, that there is a tendency, for which the administration is not responsible, to throw burdens on the government which are, to use the words of the encyclical, 'not properly its own.' We are not, in truth, building up 'a juridical and social order able to pervade all economic activity.' We are rather permitting the federal government to drift in a direction, where lies control of all major activities by the federal power. A course such as this, once adopted, almost invariably leads to the bitter end of State Socialism. The Corporative State is quite apt to become a Servile State. While we are already on the way, it is well we should at least realize that our voyage may not be devoid of hazards."

A "wise-crack" may reveal a narrow mind.—A.F.K.

### Neo-Scholasticus on Substance and Accidents: A Reply

To the Editor:—

Writing in the June F. R., "Neo-Scholasticus" takes me severely to task for saying that "everything in the category of substance is a composite of essence and existence, of matter and form." And while neglecting those distinctions in my article in the April number that would have cleared up the difficulties, he makes me out as a quite unorthodox Thomist. I think that if Neo-Scholasticus would read St. Thomas, he would find little heresy in what I wrote. And he would also find, *mirabile dictu*, that in St. Thomas' philosophy not only substance, but accidents as well, are a composite of essence and existence. (cf. In IVm Sent. XII, 1, 3, 5, and IV C. Gent. 14).

I do not think that it would do much good to carry this controversy with Neo-Scholasticus farther. My previous article, and those of Fr. Wilbur and Dr. Zyburka, have given the essential points of the Scholastic doctrine, and though they have not answered every difficulty that can be brought on the point, yet the answers were sufficient, and as elaborate as the brief but solid pages of the F. R. would allow. Neo-Scholasticism is always the better for thorough and trenchant criticism. But it must be thorough, and not a confusion of the issue. And it is confusion, I fear, that Neo-Scholasticus has brought to the subject. For the benefit of the F. R.'s readers, then, it would be best to give the ordinary proofs for the real distinction between substance and accidents, and let the matter rest at that.

The burden of Neo-Scholasticus' argument is that there is really no distinction in the real order between accidents and substance. Arguing from some physical facts and none too clear a knowledge of Scholastic theory, he gives us essentially the same doctrine as Descartes put forth years ago (cf. Meditation II). It is true that one cannot *imagine* the distinction, just as one cannot imagine many things in this world and many more in the next, but

one can reason to it. We may argue to it very satisfactorily from a consideration of the facts of experience. Quantity, for instance, varies in all growing beings. A leg may be lost without changing a man's substance by one iota. Again substances in the same species, for example two cats, which are of the same substantial perfection and differ in substance only numerically, without doubt, and independently from any mental consideration, are specifically different in their quantity. And finally, the concepts of accident and substance are what are known as adequate concepts, that is, the full concept of one does not include any note whatever of the other. To deny the validity of our concepts is to stop thinking—our power to attain truth is fundamental to all philosophy.

These arguments and others can be found readily in Aristotle and St. Thomas (cf. Meta. XIV, 1 and 2, 1088a 29, 1090a 1; Meta. VII, 1, 1028a sqq., Gen. and Cor. I, 5, 321a 34, b 2, and St. Thomas' Commentary on this book). The true Neo-Scholastic has no difficulty on the essentials of this theory. We need not go further to the theological argument from the real distinction between the sacramental species and the Body of Christ. Neo-Scholasticus might remember, however, that before condemning the Scholastic doctrine he will have to give a satisfactory explanation of the Eucharist derived from his theory.

St. Louis University,

Gerald G. Grant, S.J.

[This controversy may now cease.—  
Editor F. R.]

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Leo Weismantel, the gifted Catholic poet, has written a vivid "curtain raiser" for the 300th anniversary presentation of the Oberammergau Passion Play, which is to be given next year. It deals with the plague of 1634 and shows how the now famous Passion Play came into existence as a result of a vow made by the villagers to the Blessed Virgin Mary. The new play is a short but impressive portrayal of Oberammergau's great heritage.

## The Economic Crisis and Catholic Teaching

By the Rev. M. J. Browne, D.D., in the "Irish Ecclesiastical Record"

### II

#### ECONOMISTS' SILENCE ON RELIGION

None of the economists, be they conservative, like Sir Arthur Salter and Sir Josiah Stamp, or advanced, like Mr. G. D. H. Cole, make any reference to religion: the idea never seems to have occurred to them that religion would have anything to say on the problem or could make any contribution to its solution. They make no reference to any statement or attitude of any religious authority. Such silence is what one might expect from an intellectual environment that had long been dominated by the Protestant conception of religion as matter for the individual conscience only. The rejection of a public external authority in religion and morals led to that individualistic liberalism which divorces economics from ethics. That system of thought is dominant in non-Catholic circles still, and Catholics whose intellectual contacts are largely non-Catholic become easily infected with it.

It is therefore necessary, in view of the silence of economists, to recall that the head of the Catholic Church has dealt formally with the economic problem three times in the last two years, has outlined the Catholic solution, and has declared that only by that solution will the world be saved. A startling claim to one who has been reading the economists—but then the Catholic Church claims that, fundamentally, the problem is one of morals and that she has received from God the exclusive right to teach the moral law. In May, 1931, Pope Pius XI issued the Encyclical, *Quadragesimo Anno*, in which he dealt with the social and economic question in detail. On October 2, 1931, he issued the Encyclical *Nova Impendet*, on the economic crisis, and on May 3, 1932, he issued the Encyclical *Caritate Christi Compulsi*, on the same subject. The Pope has in these documents given us clear and definite teaching in regard to the causes and the solution of the present

crisis. A knowledge of that teaching is a great intellectual acquisition, for it gives a true insight and a sense of proportion. Yet it is remarkable that of the thousand Catholics who have consulted the confused and tentative views of economists, few have read the teaching of the Pope.

#### THE POPE AND THE CAUSES OF THE CRISIS

In regard to the causes of the present crisis the Pope makes a distinction of supreme importance which is ignored by the economists. He distinguishes between the faults of the system and the faults of those who run the system. In this age of machinery common sense and experience have made very vivid and familiar the lesson that machinery, however good it is, needs good driving. When machinery breaks down we do not blame the maker, unless we are sure, in the first place, that it was not the fault of the driver, that he was sober, careful, and competent, and in the second place, that the machinery had not been tampered with since it left the works. Now the tendency in regard to the economic breakdown has been to forget all about the driver and to blame the system. Both bourgeois economists and Socialists take it for granted that the breakdown was not the fault of those who ran the system—that they were trained, sober, and careful; that the fault was in the system. Socialists go further and assume that the system which they indict is that approved and certified by the Catholic Church. The Pope, on the other hand, makes it quite clear that the evils of the present situation are due partly to the system and partly to those who run it.

It must be remembered that before 1929 and before the war there was unemployment. There was periodic unemployment; there was poverty. On the one side was an immense number of propertyless wage-earners living on

the borders of destitution in wretched houses without provision for sickness or old age; on the other side, a few immensely rich persons living in extreme luxury. That, in a few words, is what is known as the social problem. It is no new problem: it is that which lies at the root of our present troubles, for the industrial and financial depression has simply aggravated it.

#### THE POPE AND THE ECONOMIC SYSTEM

In dealing with that problem in *Quadragesimo Anno* the Pope has examined and criticized the present economic system. The Pope teaches that the system itself is not to be condemned, that it is not vicious of its very nature. He draws an important distinction between the system and abuse of it. Private property and the wage-contract are upheld by the moral law:

“The system violates right order when capital so employs the working or wage-earning class as to divert business and economic activity entirely to its own arbitrary will and advantage without any regard to the human dignity of the workers, the social character of economic life, social justice and the common good.” (*Quadragesimo Anno*, p. 45; Catholic Truth Society edition).

Among economists there is considerable confusion and obscurity in describing the system. It is called capitalism and vaguely identified with the system of private property and private enterprise.

Industrial capitalism involves: (1) that production is by means of machinery and on a large scale; (2) that the machinery belong to relatively few, who get the risk and the profits; (3) that it is staffed by a large body of workers who are propertyless, are hired by the owners of the machinery, and receive a fixed wage. There is nothing intrinsically wrong with any of these conditions. But as industrial capitalism actually developed, there became attached to it certain other tenets. Of recent years historians of economics, such as Troeltsch, Weber, and Tawney, have traced these accretions to the fact that capitalism grew up in a Protestant environment under

the influence of Reformation principles. These tenets are: (1) That the rights of owners are absolute and unfettered; (2) that there should be complete freedom of competition in trade and in the labour market, and that the State should not interfere with business or industry; (3) that the employer may give to the worker as little wages as he can; (4) that finance, industry and commerce are subject to only one law—that of supply and demand.

These are the tenets which influenced the growth of industrial capitalism, gave it its distinctive character, and became identified with its very being. To these tenets Catholic teaching is diametrically opposed. It holds: (1) that property rights are not absolute, but are limited by the duties of property; (2) that the State has the right and the duty to define and to enforce the duties of property and defend the welfare of the community; (3) that labor has the right to a living wage; (4) that finance and industry are subject to the moral law.

To maintain that the Catholic Church approves of modern capitalism *simpliciter* shows a lamentable ignorance of history and of Catholic social teaching. Forty-two years ago Leo XIII pointed out in his famous Encyclical, *Rerum Novarum*, the defects of the system, but his warnings received very little attention from the financiers and politicians of England, Germany, and America. More recently, in 1931, Pius XI, in the Encyclical *Quadragesimo Anno*, spoke plainly of the evils of the present economic order. (Pp. 28, 29, 46, 58, 60; Catholic Truth Society edition). He made it quite clear that remedies were required and reform demanded.

But the Pope makes it quite evident that it is reform, not abolition that is required. Catholic social teaching insists upon the distinction between the elements of value and the defects of the system. In particular it points out that it is not from the principle of private property that the present breakdown has resulted, but from the abuse of that principle.

The right of private property as it is formulated by the Catholic Church is a natural right, a sound and salutary institution, which experience has proved to be necessary for the liberty of the individual and for the peace, order, progress, and freedom of the community. The Socialist contention that private property is essentially vicious is disproved by an examination of the nature and history of man and by the practice of Socialists themselves. If evils have resulted from private property they were the result of the abuse of property, not of its right use. Every human institution is liable to abuse. It is an old maxim, but one often forgotten by Socialists, that abuse is no argument against right use. Because some men take too much whiskey, it does not follow that whiskey is bad and should be prohibited. Bad as the evils of intemperance are, the evils of prohibition have been found to be greater. So, too, bad as the evils of private property are, those which follow from its abolition are decidedly worse.

The first part of the Catholic solution, therefore, is not abolition, but reform. To the extremists' cry of scrap the system it calmly replies: Scrap the abuses and defects by all means, but do not scrap what is valuable and indispensable.

#### THE POPE AND REFORM OF THE CAPITALIST SYSTEM

In his latest Encyclical on the crisis, of May 3, 1932, the Pope refers us to *Quadragesimo Anno* for the full treatment of the Christian programme of reform: "In our Encyclical *Quadragesimo Anno* we advocated energetically a more equitable distribution of the goods of the earth and indicated the most efficacious means of restoring health and strength to the ailing social body." (*Caritate Christi*, p. 12). They are briefly summarized in *Quadragesimo Anno* (p. 48):

"The remedies for these great evils we have exposed in the second part of the present Encyclical, where we explicitly dwelt upon their doctrinal aspect: it will, therefore, be sufficient to recall them briefly here. Since the present economic regime is based main-

ly upon capital and labour, it follows that the principles of right reason and Christian social philosophy regarding capital, labor, and their mutual cooperation, must be accepted in theory and reduced to practice. In the first place, due consideration must be had for the double character, individual and social, of capital and labor, in order that the dangers of individualism and collectivism be avoided. The mutual relations between capital and labor must be determined according to the laws of the strictest justice, called commutative justice, supported, however, by Christian charity. Free competition and still more economic domination must be kept within just and definite limits, and must be brought under the effective control of the public authority in matters appertaining to the latter's competence. The public institutions of the nations must be such as to make the whole of human society conform to the common good, *i. e.*, to the standard of social justice. If this is done, the economic system, that most important branch of social life, will necessarily be restored to sanity and right order" (p. 48, 49).

It is evident, therefore, that there are definite principles of reform: they are not detailed enactments, but general principles. The summary of them given by His Holiness refers back to the second portion of the Encyclical, where they are expounded in more detail and in fuller light.

When we read through this second part of the Encyclical, in which Pius XI defends and develops the social and economic doctrine of Leo XIII, we find the object and methods of Christian reform very clearly stated:

"This is the aim which our predecessor urged as the necessary object of our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable, though they were both feasible and imperative" (p. 28).

“Then only will the economic and social organism be soundly established and attain its end when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance, but of singular help to virtue” (p. 35).

According to the teaching of the Popes, the object of economic reform is not higher production for its own sake, or military aggrandisement, or economic imperialism, but the welfare of the community by means of a just and equitable distribution of created goods.

As a first step in that direction, the Pope insists on the right of labor to a living wage.

“Every effort must be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage.”

In expounding the Catholic doctrine of the just wage the Pope emphasizes the individual and social character of labor and points out the factors which determine the upper and lower limits of the just wage. First among them, as fixing normally the lower limit, comes the support of the workingman and his family.

The securing of a living wage is, however, only a means, in the view of Catholic teaching. Reform should aim at the widest possible extension of the blessings of private property:

“Every effort must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working men. The purpose is not that these become slack at their work, for man is born to labor

as the bird is to fly, but that by thrift they may increase their possessions, and by prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand to mouth uncertainty which is the lot of the proletariat.”

The Pope advocates the modification of the wage-system by co-partnership with a view to securing the widest diffusion of property. The wage-system is lawful, but it is not the ideal; it does not provide the sturdy independence, the tranquil security and the higher productivity that will come from a wider diffusion of property. An important difference between the Church and Communism is this: the Church does not think that man should for ever be condemned to wage-slavery; his horizon should not for ever be limited to working for another. There is a happiness, a contentment, a joy of life in working for one's self, in being one's own master; and these should not be denied to any class of men. The widest diffusion of property makes for contentment, peace, industry, and a fuller and higher life more in conformity with human dignity.

(To be concluded)

The adaptability of Latin to modern usage is once again revealed in an article in the organ of a well-known English grammar school. The author takes up some of the crudest examples of modern slang and wraps them up in the rich phraseology of the Roman classics. Two characters in his dialogue are Ludovicus Sinister (Lefty Louis) and Marcus Gracilis (Slim Marks). The former, when he works, is a “*canum calidorum mercator ab oriente parte*” (a hot-dog merchant on the East Side); the other “*facile loquendum in ducentesima quinquagesima sexta currit*” (runs a speakeasy on 256th street). Finally, the crowd disperses, “*pars ad mensam prandii praecipitis*” (some to the quick-lunch counters), others to dime-shows, some to the “movies,” “*quidam ad spectacula centesima, alia ad moventia, sic enim populus iste vivere solet.*”

### Remarkable Success of a Dowser

It is a well-known fact that electric power lines are strongly affected by storms, and that certain districts are more frequently disturbed than others. Recently such a region, situated in Saxony, between Oederan and Chemnitz, was thoroughly investigated and it was found that ground water veins were responsible for these disturbances. A dowser was called in and with his divining rod discovered a veritable system of such veins. Later the results were verified by 18 drillings at the places indicated by the dowser; in each case water was struck at a depth of from 13 to 30 feet, whereas boreholes at intermediate locations did not show any water at depths of from 40 to 50 feet.

This incident must be regarded as a surprising success of the divining rod. Moreover, it does away with the objection frequently raised against dowsing, that ground water may be found anywhere. Many failures in drilling for water disprove this opinion. In the case under discussion, the occurrence of water in veins and subterranean currents is evident. It flows there in fractures and gaps of the slate which are naturally localized. The same must be true, to some extent at least, in many, if not all places. Ground water may be everywhere, but there can be no doubt that it is usually concentrated along certain lines and investigators for water supply have always tried to locate such concentrations.

In modern time there is a movement to replace the dowser by instruments. In a previous report on experiments with a dowser (F. R., 1930, p. 250) I mentioned that irregularities in the electric field caused by water veins are regarded as the cause of the movements of the divining rod. In the present case delicate electrometers showed that the electric field was considerably disturbed at all those places where dowser and driller found ground water veins at a shallow depth. There is well-grounded reason for hoping that in the near future the investigations for ground water and for

ores and other useful minerals will profit much from the perfection and application of such instruments. Techny, Ill. Stephen Richarz, S.V.D.

### Use of the Safe Period in Marriage

Writing in the *Linacre Quarterly* (Vol. I, No. 2), official journal of the Federated Catholic Physicians' Guild (477 Madison Ave., New York City), an unnamed contributor, "Ethicus," discusses the morality of the use of the safe period in marriage. Assuming that the scientific theory underlying Dr. Leo J. Latz's book, *The Rhythm* (see F. R., XXXIX, 11, 261; XL, 2, 37), is sound, he considers the purpose and intention of the agents in the use of the safe period and shows that the moral goodness or badness of the act will depend upon the intention of him who thus takes advantage of nature. "If the intention is bad, selfishness, avarice, impatience with restrictions to liberty, then the act is bad, it is sinful," though not mortally so. "But if the motive of the family limitation is a good motive, such as well might be in these times, present and overburdening economic difficulties, then the use of the safe period, which, as we have seen, is not morally wrong from the end of the action, and not morally wrong from the circumstances, is not evil from the purpose and intention of the agent."

"Ethicus" adds, however, that "all the moralists . . . deprecate and warn against the broadcasting of these matters" and calls attention to the opinion of Dr. J. Holt, who is now engaged on revising Smulders' work on periodic abstention in marriage, that "Dr. Latz's book has certain defects which must be revised to prevent misunderstanding and thus bring about disrepute of the method."

It would be interesting to know just what these defects are, and how Dr. Holt proposes to remedy them.

He has a poor idea of the Sabbath as a day of rest who comes to church to sleep during the sermon.—A.F.K.

### The Problem of an Effective Catholic Press

Mr. George N. Shuster, who, as managing editor of *The Commonwealth*, has acquired some experience in matters pertaining to the Catholic press, discusses this subject in an article, "Can a Catholic Press Exist?" in Vol. xlvii, No. 6 of *The Missionary*. In the course of this article he describes "La Bonne Presse," the organization created by the Catholics of France, with its 104 regional editions of *La Croix* and its *Pèlerin*, its *Illustration*, its *Documentation Catholique*, its *Noël*, its *Bernadette*, its *Prêtre et Apôtre*, etc., etc., and then states what he believes to be the lesson of this great organization for us American Catholics. La Bonne Presse, he says, is essentially the work of the French clergy, and we American Catholics "shall get a Catholic press of similar dimensions" only "when the clergy want it," and "no layman, were he as mighty as Napoleon, could alter that fact."

What follows is of general interest, and therefore we quote it verbatim:

"Do the clergy of the United States want a great Catholic daily, with affiliated local dailies throughout the country? They do not, and for two obvious reasons. First, they do not think in anything like national unison. The country is too big for that; the problems of dioceses and religious orders vary too considerably; and the Church has passed through no collective crisis intense enough to focus attention upon central, sovereign issues. Secondly, it seems to me that there exists evident unwillingness to segregate Catholics from the life around them. For a hundred years, we have striven to make immigrants into American citizens, and naturally the Church has been reluctant to do anything that might tend, or seem to tend, toward hampering the development. Besides we all feel, more or less, that the American system of government provides a common ethical ground on which every citizen may stand for the common good. Therefore—and not primarily for reasons of finance and so forth—I am convinced that the non-

existence of a great Catholic daily 'system' is eminently natural. The clergy do not want it, and I am far from finding their attitude reprehensible.

"But times will change, are as a matter of fact already changing. Let us note just one or two things. First: we are now in a position to judge the first real fruits of our educational system, because we have now applied our scholastic ideas to enough people for a sufficient length of time to have a fair sample of the product. Can we honestly say that we are satisfied? Or, despite our best efforts, does a kind of blight settle upon whole throngs of our people, leaving them lukewarm in their allegiance to the Church? What is that blight? It is, I think, the result of the fact that their minds have been weaned away from virile interest in Catholic things and centered upon facts or standards having no religious connotation. What weans them away? The fact that the chief agency of adult education, namely the press, drills those other facts or standards into their heads! I know a great church outside which a newsstand does a thriving business in tabloids, and I shall not be surprised if in the long run the tabloids win out. You can't give people one Mass a week, and approximately seven volumes of the ways of the world on wood-pulp paper a week, if you expect them to retain the faith of a Breton peasant.

"Second: I am not a pessimist and I believe in the United States. But one can't help observing that the system under which religion has flourished here presupposed the existence of a faithful Protestant majority. So long as this majority was in evidence, Catholics might have to put up with Know-Nothing movements and be suspected of growing tails, but there was never any real danger of a religious siege. The Bible could not be taught in schools. Today I hear many persons remarking blandly that Protestantism is dying. Pray God they are wrong! It would be all right if they were 'dying' into the Church, but they are not. If agnosticism and atheism thrive in this land, we shall not keep many



things out of the schools which are far, far worse than a few phrases in the King James' Version. And eventually we shall have a fight as bitter and as potentially catastrophic as any in the annals of Catholic Europe.

"I say, therefore, that one of these days the clergy of the United States may want a religious press. And when they do, they will get it. The time may come sooner than we now realize—we who live and work in an age when there is no reason for being a Catholic journalist than that one happens to be, from every practical point of view, a dreamer and a fool."

### In Defence of G. K. Chesterton

To the Editor:—

I was amazed when reading your characterization of Chesterton as "a fabricator of clever paradoxes, and that is about all one can say in his favor." (F. R., XL, 6, 139). He was the first man who tilted full against the popular writers of two or three decades ago and practically unhorsed most of them before he even entered the Church. He has acquired for himself a reputation which causes people to read every line which comes from his pen. He has made serious men like John Moody realize that many popular and boasted writings were simply rhetoric and empty of logic. Father Strahan may be an authority on Chaucer and maybe Chesterton's book on the same author is not worthy of Chesterton, but all the same Father Strahan might have found fault with the essay on Chaucer and, omitting the "fine writing" of his own last line, delivered his judgment with a little more respect and consideration for a man who was practically the first among us to win a wide-spread hearing.

There is a thrill, of course, in attacking a big popular writer: and then, again, many will fail to see that the statement, "one may learn more of the special spirit of Chaucer by looking at daisies than by reading annotations," is equivalent to, "disdaining scholarship." Chesterton was cautious. He used even the word

special. Most people will accept his statement as a truism, for the same reason most of us prefer Shakespeare unencumbered.

There are many things that might be written in defense of Mr. Chesterton, if he really needed any defense; but I will content myself with saying that, if Arnold Bennett wrote himself down a "consummate ass" to question Mr. Chesterton's intellectual ability on account of his acceptance of dogma, so any man who has read, whether it is Chesterton's "The Everlasting Man," of which some pages are worth many another writer's whole book, or, even some of his stories written around Father Brown, every one of which defends some Catholic or commonsense truth, and who can still qualify Chesterton as simply a writer of paradoxes, shows a peculiar kink in his brain or bias in his judgment. Chesterton has won innumerable readers to study Catholic authors. He can show humorously, even whimsically, yet logically, the absurdity of pompous writings of men like Shaw, Dean Inge, Bishop Barnes, etc. If there is any man who stands out pre-eminently in the present day as a genius of the first water, it is G. K. Chesterton. His "Everlasting Man" is placed among the ten greatest Catholic books of the century by Father Dudley, and *The Sign* states: "We consider Mr. Chesterton's account is itself an epic poem of unparalleled beauty—a thing apart, unique." This is written of "Christendom in Dublin," and I can only say that that little book took my breath away, and I read it twice through in as many days. G. K. Chesterton may be fond of paradox, but how he can box! Not fighting the air either, but landing! Would to heaven that we had more writers like Chesterton, who stands out easily distinguished among the really able writers on the side of Christ and His Church.

Canton, O. (Rev.) E. P. Graham

Legislatures of the world that recognize no law of God as a means of improving men's morals, are quick to make laws for revenue.—A.F.K.

## The Antioch Chalice at the Chicago Fair

Among other curiosities shown at the Century of Progress Exposition in Chicago is "the Great Chalice of Antioch, dating from the century in which Christ lived, carved, it is believed, by a skilled artist who actually knew Him, and perhaps the actual cup He used at the Last Supper."

One does not need to have read all the articles that have appeared on this subject in the F. R. to be aware of the fact that this is mere fiction and that the chalice in question, unearthed by Arab excavators in Antioch, Syria, in the opinion of such eminent archeologists as Msgr. Joseph Wilpert, so far from being Apostolic in origin, is "merely a modern forgery or fake, artificially oxydized to give it the appearance of extreme age."

Dom Oswald Hunter, O.S.B., in an article in the London *Catholic Herald* (No. 2363) protested against the exhibition of the chalice at the Exposition of Christian Art in Paris last year. We have no doubt that there will be protests raised against its exhibition at Chicago, for even if the chalice is not a fake, it could not possibly be older than the ninth century.

The motive of the exhibitors may be gathered from the following note which we find printed in the *Catholic Citizen*: The Chalice is "now the property of Fahim Kouchakji, of New York, who has it insured for \$300,000, though he has refused offers far greater than that for it." Evidently Mr. K. is trying to get half a million, or perhaps even a million dollars for his precious relic. But we doubt very much whether he will succeed, in spite of the endorsement of his claims by Dr. Gustavus Eisen and a few other second-rate authorities on ancient Christian art.

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The refusal of tax aid to denominational schools is a late growth in this country. It did not exist in the earlier years. Secret societies have been the agitating force behind it.—*Denver Register*, Vol. IX, No. 24.

## "Nudism"

"Nudism" is spreading to English-speaking countries and is beginning to be discussed in the British and American Catholic press. The best criticism of its aims and methods we have so far seen is by Father Henry Davis in the December (1932) issue of the *Clergy Review*. He says among other things: "Nudism may be regarded as a practice and as a philosophy. As a practice it simply means complete exposure of the body and all its parts to the gaze of others, irrespective of sex. Modern Nudism is, of course, promiscuous Nudism—that is, exposure of the body in the presence of persons of both sexes." That any Catholic would adopt this cult is, of course, unbelievable; but such is "the modern outlook," that almost anything can happen, so we will conclude this with another quotation from Father Davis. He says: "The Catholic teaching on this subject is nothing more nor less than the application of the general teaching on occasions of sin. In the specific case of Nudism, promiscuous nudity is the occasion of personal interior impurity, and of scandal to others—*i e.*, of inducing others to sin, or of giving them the ready occasion to sin interiorly."

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In the United States, according to the *Denver Register* (Vol. IX, No. 24), the "Nudist" movement has a former Baptist and an ex-Methodist minister as its leaders. They are Dr. Henry S. Huntington of Scarsdale, N. Y., and Dr. Isley Boone of Otis, Mass. Recently outlawed in Germany, the movement is making a strong attempt to win followers in this country. It has a magazine whose first issue went into 40,000 copies, and whose second was to be 50,000. One of the college professors interested in "Nudism" admits that at first it drew largely from the "lunatic fringe," but says that "it is attracting better people now."

Whither are we drifting?

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Hard times are the result of "soft snaps."—A.F.K.

## Mensuralists and Equalists— A Demand for Proofs

To the Editor:—

For more than three-quarters of a century Mensuralists have been presenting proofs for their contention that, like every other kind of music, the Gregorian melodies were composed and performed in notes of various proportional time-value. They have never been refuted. If Solesmes fights shy of entering into a discussion with the Mensuralists, she should at least furnish some positive proof for her own thesis.

Solesmes teaches that in Gregorian Chant all notes have the same value, and that this is an essential and characteristic feature. Music of that sort undoubtedly forms a great exception from the general practice. Such an exception must be proved. Time and again European periodicals have called for a proof. In vain. The Equalists have always and everywhere contented themselves with mere assertion. No wonder if people conclude that there are no proofs or documents from the best Gregorian era, that is to say, from the time before the decline of rhythm! And the fact that this decline really took place has, as we know, been conceded and lamented even by the lately deceased head of the Equalistic School (See the *Caecilia*, 1933, pp. 158 and 178).

May we perhaps have better success if we lay our request before American Gregorianists and ask them to give us a proof for the Equalistic thesis? We make this request here and now. If they can give us a clear, objectively satisfying proof from the Gregorian authors of the Golden Era and from the rhythmical neum-codices, they will greatly oblige me, and with me no doubt countless other lovers of Gregorian Chant.

(Rev.) Ludwig Bonvin, S.J.  
Canisius High School, Buffalo, N. Y.

## Notes and Gleanings

By an error of the types the reviewer of the last volume of Pastor's *Papstgeschichte* in our June number (p.143) was made to say that Pope Pius VI ruled the Church from 1740 to 1799 and that he died at Dijon. As a matter of fact his pontificate began in 1775, and he died at Valence.

There is a phrase in theology, *Sentire cum ecclesia*, "to think with the Church." No one is really a good Catholic who simply squeezes inside the rules and regulations of Canon Law. We are supposed to go beyond that, and make our minds conform with the mind of the Church.—James M. Gillis, C.S.P.

Denis Gwynn's *Life of Cardinal Wiseman* is as interesting in its description of Newman's agonizing journey to Catholicism as in the account it gives of the impulsive Wiseman himself. Newman had written once to say that the Roman Church gave no evidence of sanctity: "If they want to convert England, let them go barefooted into our manufacturing towns—let them preach to people like St. Francis Xavier—let them be pelted and trampled on, and I will own that they can do what we cannot." When he was ready to be received into the Church himself, he chose a humble priest, whose activities among the poor of the Potteries, involving hardships and a daily struggle against hatred and violence, made him appear an answer to his earlier taunt. Newman did not even tell him why he had asked him to come, but as the humble Italian padre sat drying his sodden clothes by the fire, threw himself at his feet and begged to be received into the pale. It was an unexpected answer to Father Dominic's prayers when he set out for England.

Columbus discovered America. Since then others have been content to develop "side-lines" to care for incidentals.—A.F.K.

R. E. Swartwout, M.Litt., has written a book to disprove Montalembert's thesis, which has been adopted by many writers, of the ubiquity of the monas-

tic artist. Montalembert boasted that the teaching of the various arts, including architecture, "formed an essential part of the monastic education." This Mr. Swartwout calls "a gigantic fable," and most present-day historians will probably agree with him. Not that the monastic artist did not exist; but the monk who was a sculptor on a large scale, or a skilled carpenter, builder or architect, was a rarity. Montalembert's mistake, says a critic in the *Sydney Catholic Press*, was a happy fault, as otherwise we should have been deprived of this absorbing picture of monastic life in Europe in the various ramifications of art, and of the author's descriptions of how ingenious machines were constructed for loading and unloading ships, and moulds set up for shaping stones for the sculptors; how the curves of great arches were laid out, and so forth. Especially revealing are the well-documented chapters on lay architects, artists, and builders, and on bishops and clerics as patrons of art.

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Fr. H. Hosten, S.J., of the Bengal Mission knows much about Sadhu Sundar Singh, whom the British government has officially pronounced dead on the ground that there has been no news of him since 1929, when he went into Tibet (see *F. R.*, XL, 6, 125 ff.) The eminent Jesuit now writes to the *Bombay Examiner* (Vol. 84, No. 18): "Sundar Singh has been dead so many times and has so many times come back to life, and both his deaths and his resurrections have been accompanied by so many dubious circumstances, that I decided in 1928 not to believe in his death till we had a well-attested burial, with his body actually present. Similarly, Sundar Singh's journeys to Tibet have been so many, and all so little substantiated, that we are also resolved not to believe in a new visit to Tibet until we have irrefragable proofs."

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According to the June *Kablegram*, Mr. Alfred E. Smith has been elected to honorary life membership in the Benevolent and Protective Order of

Elks. This organization of bonvivants, as we have shown in our *Dictionary of Secret and Other Societies* (pp. 59-64), is not a fit society for Catholics to belong to, as its theology is distinctly Masonic and one of its leading representatives in the press, Mr. Franklin Beaver of Seattle, Wash., has defined "Elkology" as "the science of a religion of here and now." We wonder how a Catholic can give his allegiance to, or accept honors from, an organization of men who, to quote the *Christian Apologete*, "consider sensual indulgence the chief object in life," and whose very existence the late Father D. S. Phlean, of the *Western Watchman*, who was surely "liberal" enough in his views, justly declared to be an infallible symptom of the reversion of Protestantism to paganism, since the members take for their patron and model, not some hero or saint, but that proud beast of the Western hills which has come to be regarded as the symbol of animal prowess."

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A remarkable tribute to the neutrality of Pope Benedict XV in the World War was paid by Theodor Freiherr von Klett, former ambassador of Bavaria to the Holy See, in the Dutch Catholic newspaper, *De Tijd*, recently. The author asserts that the prudence and tact of Pope Benedict did much to promote peace among the belligerents and disclosed in no uncertain way the spirit of Christian charity which revolted at the horrors of that bloody conflict. Despite many outbursts of hatred and slander, says Freiherr von Klett, "Pope Benedict maintained his position of strict objectivity. The proof of this is that both sides in the war expressed their dissatisfaction with his position. German papers called him 'the Pope of the Entente,' while Allied papers denounced him as 'le Pape Boche.' Even in the Italian press he was taken to task in verse and cartoon and denounced as 'the wily fox.' All of them, however, carefully maintained silence concerning every act of justice and benevolence of the Holy Father, and misinterpreted his moves, which were made for the wisest

of reasons. The writer praises especially the humanitarian work of Benedict XV for the exchange of prisoners, in which he was aided by neutral countries.

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After all the discussion of Henry George's Single Tax theory in the Catholic press, and its condemnation by the Holy See, it is surprising to see the *Catholic Columbian*, opening its pages (Vol. 57, No. 20) to an article by one John K. Stanislaus, praising that theory and recommending the Robert Schalkenbach Foundation established for its study and promotion. Incidentally the writer gives a false account of the notorious Dr. McGlynn case. Those interested in this case and in the problems involved in the Single Tax theory in general will find a clear account thereof, which, so far as we are aware, has never been refuted, in *The Fundamental Fallacy of Socialism: An Essay on the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case*, edited by Arthur Preuss and published by B. Herder of St. Louis in 1907. A second revised edition appeared in 1909. We venture to say that this modest essay assumes new importance in view of recent attempts to make propaganda for Henry George and his false teachings among Catholics here and in England.

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*Psychic News* is the latest of the occult organs to print a commendation of Spiritism falsely ascribed to a Catholic bishop, *i. e.*, "D. Francisco Federio of Juiz de Flora, in the State of Minas. Brazil." This commendation has been proved to be spurious. There is no Catholic bishop by that name. The Diocese of Juiz de Flora, which was established in 1924, has had only one bishop, the present incumbent, Dr. Justino de Santa Ana, who denies all knowledge of the alleged "pastoral." When the "pastoral" appeared in *Two Worlds*, about two years ago, the London *Universe* traced it to the *Boletim Espirita*, of Manila, which gave as its authority for the alleged document the *Revista de Spiritismo*, of Lisbon.

Before that, in 1926, the letter had appeared in *La Revue Spirite*, of Paris, and that is as far back as it has been traced. One wonders what may have been its origin and how long it will be reprinted in Spiritist periodicals to deceive uncritical readers.

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In No. 11 of the current volume of the *Katholische Kirchenzeitung* of Salzburg, Austria, the Rev. Antony Gutmandlberger gives some interesting notes on the cult of St. Joseph, based partly on the study of such monographs as Dr. Joseph Seiz's *Die Verehrung des hl. Joseph*, and partly on original researches of his own. He shows from lists of prelates, students, and others found in contemporaneous sources that the name Joseph was not ordinarily given to children before the middle of the seventeenth century, but became quite common among Catholics after that time. The first church in honor of the foster-father of Our Lord was erected in Bologna in 1129, but there was no church dedicated to him in any part of Germany until the Servite Fathers built their St. Joseph's Church at Innsbruck, in 1614. The members of this Order had decided to celebrate the feast of St. Joseph in all their monasteries as early as the year 1324, and it was largely through their efforts that this feast, as of March 19, was incorporated in the Roman Missal and the Breviary.

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The *Universe* (No. 3772) points out, in connection with certain Hitlerite excesses in Germany, that Antisemitism as a principle and a policy of State has always been condemned by the popes, who throughout the history of the Church have been the protectors of persecuted Jews. The German Catholic leaders have taken the right attitude in the matter, but in the general comment, as our British contemporary observes, due proportion has not always been observed. After many front-page news stories and indignant protests the Catholic reader naturally bethinks himself and asks: Where are the front-page stories, the head-lines, and the editorial protests when *Christians* are

being persecuted? Were it not for the Catholic press, how much of the truth would the public have ever heard about Mexico or Spain? The moral in our confrère's opinion is that "Catholics in a Protestant country, depending for their daily news upon a non-Catholic press, breathing a non-Catholic cultural atmosphere, should, to put it at the lowest, be cautious about 'shouting with the crowd.'" "

The Denver *Register* (Vol. IX, No. 20) notes that our new Apostolic Delegate intends to use the English form of his baptismal names while in this country, namely, "Hamlet John." Msgr. Cicognani's book on *The Great Commandment of the Gospel in the Early Church*, according to the same authority, has been translated into English by the Rev. Joseph I. Schade and published by MeVey of Philadelphia. The original Italian version appeared in 1915 and a new edition, which came out in 1931, received a special recommendation from the Holy Father through Cardinal Gasparri.

According to the London *Times Literary Supplement* (No. 1629, p. 266), Alvaro Alcalá-Galiano, in his book, *The Fall of a Throne*, recently translated from the Spanish by Mrs. Stuart Erskine and published by Thornton Butterworth, "makes a special feature of describing in detail the anti-clerical and Masonic forces behind the Republican agitation [against the monarchy in Spain], as well as the other 'revolutionary vanguards' in the press, the universities, and among the intellectuals."

The effort behind *Auxilium Latinum* is commendable and deserving of support. For the benefit of those readers who are not aware of this activity, it should be added that the magazine named is the production of an organization known as the A.P.S.L. (Association for the Promotion of the Study of Latin), and is published by the Simplified Press, Box 54, P. O. Station S, Brooklyn, N. Y. A number of Catholic professors are contributing edi-

tors, among them the Rev. Fred Gruhn, S.V.D., and the Rev. A. F. Geysler, S.J. The latter's translations are delectable; in a recent issue he presents in Ciceronian diction Daniel Webster's Speech to Revolutionary Veterans. "*Venistis ad nos, viri vere venerandi, e praeterita hominum aetate*" is a rendition that makes it almost impossible to resist the temptation of further quotation. Suffice it to say that such efforts will do much to restore Latin to the place it should hold in our school curricula, as well as making it a more common vehicle of thought among scholars.

Writing to the *Schönere Zukunft*, of Vienna, a reader suggests that Catholic physicians promote the apostleship of the press by displaying Catholic newspapers and magazines in their waiting rooms, instead of the usual fashion or sports papers. Many a patient, he thinks, might thus for the first time come into contact with Catholic literature and become interested in the faith.

The *New Zealand Tablet*, in an article on the Rev. Owen Francis Dudley, the eminent Catholic novelist, calls attention to the fact that Fr. Dudley is a cousin of Mr. Arthur Mace, co-discoverer with Lord Carnarvon of the Tut-ankh-amen relics in Egypt. Both of these eminent Egyptologists, it may be remembered, died under mysterious circumstances, and their death was attributed by the superstitious natives to the curse of the Pharaohs. Fr. Dudley "holds a theory that these sad deaths were actually the result of the tomb having been treated with a subtle poison which, although invisible, quickly worked its way through the human system, eventually causing death."

Writing on "The Church and the Modern Theatre," Margaret Mackenzie, in No. 158 of *Blackfriars*, shows how, from every practical point of view, the cinema has done damage to the theatre; it has, on the whole, made a wider because a lower appeal—to the

emotions instead of the intelligence. It is far cheaper and panders more to comfort and convenience; but possibly, by absorbing the less instructed and the mere pleasure-seekers, it may leave for the theatre an audience less intolerant of ideas and one that requires of it higher standards. In any case, she says, "the duty of Catholics is clear: they at least have no right to relegate the theatre to the sphere of mere recreation." We cannot now, as in happier ages, make use of the things of the world simply for our own pleasure; but must employ them as "weapons for the defense of civilization, which our faith alone can save from destruction." The theatre is capable of being such a weapon, and it is up to us to make it effective.

One good turn every day brings only one return. There are more spokes than that on the wheel of life. It must be kept turning by the kind word spoken and the good deed done.—A.F. K.

Mr. G. F. H. Berkeley, an English historian, under the title, *Italy in the Making, 1815-1846* (Cambridge University Press) has written a work based on Roman documents to which no other previous writer has had access, and *Catholic Truth* says it is impartial and therefore of high and permanent value. The author deals fairly with the position of the Holy See during the troubled years from the Treaty of Vienna to the accession of Pius IX, and does full justice to Gregory XVI, a pope who has been treated rather unfairly even by some Catholic writers.

The *Cursus Philosophicus* of the celebrated seventeenth century philosopher John Poinset, better known as Ioannes a Sancto Thoma, O.S.B., is being re-edited. Volume II, "Naturalis Philosophia," edited by Dom Beatus Reiser, O.S.B., professor of philosophy at the Benedictine University of Rome, has recently appeared (Turin: Marietti). In reviewing it, a writer in *Pax* (Vol. 23, No. 140) says: "To those who think that the publication of a

seventeenth century treatise on the philosophy of Nature can be little else than a curiosity to the scientific-minded of the present age, this volume will come as a revelation. It shows how little the cosmology of the Scholastics was dependent on the physical theories of their day, and makes us realize how modern discoveries for the most part simply illustrate and confirm the age-long principles of St. Thomas."

The late Dr. Arthur Cushman McGiffert, whom *The Christian* of Kansas City does not hesitate to extol as "the scholar *par excellence* in his field, certainly in this country," says in the second volume of his *History of Christian Thought*, which he completed shortly before his death: "Erasmus was born in Rotterdam in 1469 or thereabouts, the natural son of a priest (the Gerard of Charles Reade's historical novel, 'The Cloister and the Hearth.')" As *The Christian* admits, there is no historical evidence whatever for this ancient canard, and we wonder why a great scholar should copy such a slanderous statement from the pages of a novel.

Books on Russia are more numerous than ever. The two latest ones, (*Soviet Economics*, edited by Dr. Gerhard Dobbert, and *Russia in Transition*, by E. M. Friedman, an American business man), are careful and relatively free from propagandist tendencies; but they do not carry us much farther than most previous efforts. The fact is that the Soviet system changes so often, so suddenly, and so completely that by the time a book appears on the market, it is already out of date. For instance, it is taken for granted in both the books just mentioned, that the original Five Year Plan was succeeded by a second Five Year Plan at the beginning of 1933; but the world has since learned that it has been suspended for an indefinite period. A plan for five years should indicate a steady policy, but, as Dr. Dobbert says in his introduction to the volume he has edited, "to predict the course of economic development is less possible

to-day than ever before." That being so, it seems better to wait a while before trying to sum up such an unstable process. Events are moving fast this year, and some decisive outcome appears probable. There are plenty of facts and statistics available, but for their correct interpretation and the reaction of human beings to them more knowledge is needed.

The Société Thomiste requests us to invite our subscribers to join it as founders, benefactors, titular or ordinary members. The contribution for each of these classes of members varies from 1000 to 40 francs for citizens of foreign countries. The Société Thomiste was established in 1922 for the purpose of promoting and deepening the study of St. Thomas Aquinas and to propagate his teachings in contemporary society. This purpose is to be attained mainly through the *Bulletin Thomiste*, which appears quarterly as "*essentiellement un instrument de travail*," and which competent judges have declared indispensable to all who wish to devote themselves to the study of Thomism. The Society also sponsors other important undertakings with a similar end in view, *e. g.*, the Bibliothèque Thomiste of Paris, the different volumes of which are available to the members of the Société Thomiste at a discount of twenty per cent. Requests for further information and applications for membership may be sent to the Secrétariat du Bulletin Thomiste, Le Saulchoir, Kain, Belgium.

The approaching centenary of the Oxford Movement is producing something like a torrent of new books, mostly of Anglican provenience. Among them are monographs on Keble, Newman, and Pusey. The one on Newman (John Henry Newman; Lives of the Tractarians Series, London, Philip Allan) is by the Rev. Dr. F. L. Cross, who contends that the real cause of Newman's "secession" from Anglicanism, little as he realized it himself, was far less any intellectual difficulty caused by a study of the Donatist

schism, than a mood of chagrin and despair induced by the episcopal condemnation of Tract 90. Given Newman's belief in authority, he says, given the fact that the Anglican authorities, including those in whom he had placed most trust, condemned this utterance of his, it followed that his place in the Anglican communion became untenable. The volume is enriched by an interesting series of hitherto unpublished letters from Newman to Alfred Plummer, written between 1870 and 1888.

A reviewer of John Strachey's new book, *The Coming Struggle for Power*, in No. 158 of *Blackfriars* expresses surprise that Communism is considered solely as an economic machine, that economics, in Mr. Strachey's view, are to be the "basis" of all life. This theory of economic materialism, as the reviewer justly points out, was taught by Karl Marx, and forms the basis of all Communistic literature. But Communism, as it exists in Russia to-day, is more than this—it is a religion that is endeavoring to supersede Christianity. For this reason Communists are willing to suffer so much for the sake of the State—not an ordinary State, but a sacred, theocratic State. This is the reason why the only effective way of combating "economic" Communism is by setting up an economic system based on the Christian religion.

Norman Douglas in his autobiographical volume, *Looking Back*, quotes Professor Franz Leydig of Bonn University as making this observation: "He supplied me with a formula for avoiding those flat lands of life where men absorb each other's habits and opinions to such an extent that nothing is left save a herd of fluid automata. I think with gratitude of that old man." It would be interesting to know Dr. Leydig's precious formula, but Mr. Douglas unfortunately does not give it.

One dog yelping at nothing will set ten thousand straining at their collars.



## Current Literature

—In 1859 the Benedictine Fathers of St. Vincent's Abbey, Latrobe, Pa., accepted Bishop Odin's invitation to occupy the deserted Franciscan Mission of San Jose, near San Antonio, Texas, and to convert into an abbey the spacious buildings erected a century earlier by the Spanish Franciscans. The Father to whom this work was entrusted in the capacity of prior, was the Rev. Alto Hoermann, O.S.B. Unfortunately, the outbreak of the Civil War delayed, and ultimately frustrated, the work of restoration so nobly and enthusiastically undertaken. Father Hoermann, however, whose premature death occurred in 1867, never lost his interest in the historical reminiscences and architectural beauties of old San Jose. In 1866, a year before his death, he saw published *Die Tochter Tehuans*, a charming novel which his poetic soul had woven around the mission he had hoped to see restored to its pristine glory. This novel, originally written in German, is now available in English under the title, *The Daughter of Tehuan*. The excellent translation is the work of Mr. Alois Braun of San Antonio. As Father Hoermann wrote in his preface nearly seventy years ago, he accepted in this novel "to picture the country and the sites with as much faithfulness as they impressed themselves on his memory." In other words, we have here the testimony of an eye-witness concerning the appearance of the mission seventy years ago. This circumstance makes the novel valuable for the historian. Largely with the aid of its numerous descriptions the Franciscans, who established a residence at San Jose two years ago, hope in time to coöperate toward restoring the ruined church and the adjoining buildings. The novel centers around Rosa, the fair daughter of the Indian chief Tehuan, and Hesu Navarro, the gallant and noble son of the Spanish military commander at the mission. "A Suspicious Person," "A Host of Martyrs," "The Evil Spirit," "The Rescue," "The Uncle" — these are some of the chapters that fascinate the

reader, while the descriptive portions afford a correct insight into the life and activity obtaining at this old Spanish mission of the Southwest nearly two centuries ago. For accuracy of background and beauty of presentation *The Daughter of Tehuan* deserves high praise and will be read with interest and profit by all who have a predilection for literature of this kind. (The Standard Printing Company, San Antonio, Texas).—Francis Borgia Steck, O.F.M.

—Professor Gustav Schnürer, of the University of Freiburg, favorably known through his three-volume masterpiece, *Kirche und Kultur im Mittelalter*, has contributed to Herder's *Geschichte der Führenden Völker* a volume (the XIth of the series) on the origin of the federation of nations that played such an important rôle in the Middle Ages. Under the title, *Die Anfänge der abendländischen Völkergemeinschaft*, he shows how the Western nations emerged from the conflict with the Byzantine Empire as leaders of world culture, how much and what the Christian Occident, under the leadership of the Germans, derived from the Graeco-Latin tradition embodied in Rome, and what was the true significance of the dualism of the political hegemony of the German Roman emperors and the religious primacy of the Holy See. Dr. Schnürer has a remarkable gift of writing with the greatest possible objectivity, yet in a most interesting and readable manner, and we regard his book as one of the most attractive so far published in Herder's new "Weltgeschichte," undertaken on such a large plan by competent specialists. (Herder & Co. of Freiburg i. B., and B. Herder Book Co. of St. Louis, Mo.)

—*Principles of Mental Development*, by Raymond H. Wheeler and Francis T. Perkins (T. Y. Crowell Co., New York) is a comprehensive text in educational psychology, written from the viewpoint of the structural or *Gestalt* theory. As a text-book for a post-graduate course it might serve very well, but it presupposes more knowl-

edge than could reasonably be expected from students in a normal school. The bibliography attached to each chapter lists practically all the more recent books on psychology worth knowing. As to its contents and the views expressed, the reviewer feels that studies and experiments along the lines followed by the authors are a step forward in the right direction that will eventually lead to a more favorable consideration of Scholastic principles and conclusions. The authors cast aside behaviorism and the mechanism in rational psychology, but are not quite successful in eliminating the latter entirely, notwithstanding all their protestations against it. Nor do they succeed in raising man above the level of the brute, except in degree. The absolute freedom of the will, the spirituality of the soul and the working of grace, not being subject to physical experimentation and research, are simply ignored or denied by them. Thought is said to develop by maturation from bundles of energies. It is all a matter of impulse and movement. But what, we may ask, is the prime mover? What brings about logic and cohesion in thought? What draws an abstract conclusion from two or more abstract terms? The factors given by the authors do not solve these problems. The effects we recognize are greater than the given causes, and the whole man is more than his dissectable parts. What is the explanation? "*Praestet fides supplementum sensuum defectui.*" Notwithstanding this defect, the book is of great practical value for educators. The summary of conditions for optimum learning and the rules for teaching special subjects, *e. g.*, are excellent. For the general reader whose time is limited, the summaries found after most of the chapters will give a good idea of the contents and trend of the whole.—Kilian J. Hennrich, O.M.Cap.

—*Cantate Domino: A Collection of Supplementary Hymns*, compiled and edited by V. G. L. Organ Score, \$2.00; vocal part, 60c. (J. Fischer & Bro., 119 West 40th Str., New York City), does not aim at supplanting any of the

existing hymn-books, but is intended to be used as a supplement in conjunction with them. The guiding principle in the selection of these hymns has been the melody. Only the most beautiful melodies of the past eight or nine centuries have been chosen: melodies tuneful and devotional, vigorous and musicianly, having nothing in common with the sickly sentimentality and dull uniformity so often associated with the idea of hymn-tune. The words have been most carefully selected from ancient manuals of chant, recognized and approved by ecclesiastical authority. The original Latin and Greek, Old German and French initial lines have often been given as sub-titles. When we look at these time-honored credentials, given in each case to text and melody, we seem to catch a glimpse of a medieval treasure-chest containing the gems of the Ages of Faith, and we cannot help whispering a heart-felt "*Deo gratias*" for the happy inspiration given to the compiler. When trying out these hymns, be sure and read the words first; read one line in one breath; read until the words run smoothly; then, and not before, adapt the melody to the words. Do not mind the note-picture (whole, half, quarter, or eighth notes); the rhythm of the words determines the movement of the melody. The singer is moving on the ground of free rhythm. These hymns are a wonderful introduction to the rendering of Gregorian Chant.—Gregory Hügle, O.S.B., Conception Abbey, Mo.

—The second and concluding part of Volume IV of Msgr. J. P. Kirseh's monumental *Kirchengeschichte*, based on the classic work of the late Cardinal Hergenröther, deals with the history of the Church in what the author, Prof. L. A. Veit, calls the age of individualism, from 1648 to the present time (*Die Kirche im Zeitalter des Individualismus 1648 bis zur Gegenwart*; xxx & 516 pp.; Herder). Its advantage over other similar works lies mainly in this, that the author presents his data from the point of view of the philosophy of history. He depicts the Church, first, as a perfect and an in-

dependent society, forced to stem an immense flood of pernicious religious and philosophical errors (Book II); secondly, in her relation to civil society and the more important secular governments, intent upon maintaining herself against opponents who regard her as equal, inferior, indifferent or superfluous (Book III); third, in her relation to the various sects which challenge her claim to be the genuine and only Church of Christ (Book IV). A section on the Napoleonic dictatorship in State and Church precedes the other books as Book I by way of introduction. Dr. Veit everywhere strives to give the reader an insight into the historic connections, to abbreviate and condense his text as much as possible without omitting anything of real importance, and to emphasize the opposition which does and must exist at all times between the world and the Catholic Church. Professional church historians may not agree with him on all points, but we think all will admit that he has produced the most readable and reliable history of the Church in modern times at present available in any language. The remaining volumes (II and III) of this monumental History of the Church, by Joseph Greven and Andrew Bigelmair, respectively, are in preparation and will appear in the near future. (B. Herder Book Co.)

—*Christianity in Celtic Lands: A History of the Churches of the Celts, their Origin, their Development, Influence, and Mutual Relations*, by Dom Louis Gongaud, O.S.B., translated by Maud Joynt, is a revised, corrected, and considerably enlarged edition of the learned author's work, *Les Chrétientés Celtiques*, which appeared at Paris in 1911. The subtitle fully explains the scope of the book, which will probably remain for some time to come the *opus classicum* on the subject. The author employs the caution of the true historian and, without drawing upon the imagination, gives a deep insight into the constitution and the ascetic ideals of the Celtic churches, the intellectual culture of the Celts of the West, their genius and characteristic

originality in the forms of piety as well as art. The volume covers nearly a thousand years of the historical development of the churches of the Celtic world and largely breaks new ground. An introduction of forty pages gives a complete methodical and critical survey of the bibliography of the subject down to the end of 1931. This work is undoubtedly the most valuable contribution to the fifteenth centenary of St. Patrick's arrival as missionary to Ireland and can be unreservedly and cordially recommended to all students of the history of the Celtic churches. (London and New York: Sheed & Ward).

—A critical recension of St. Ambrose's famous treatise *De Virginitate* forms fascicle XXXI of the *Florilegium Patristicum tam Veteris quam Medii Aevi*, which is being issued in compact brochures by Peter Hanstein of Bonn, Germany, under the editorship of Drs. Bernard Geyer and John Zelinger. The text of this particular treatise has been revised by the Rev. Otto Faller, S.J., and is here given "ad praeicipuorum codicum fidem," with the accuracy and typographical finesse one is accustomed to in this splendid series of text-books, intended mainly for students of theology, but welcome to every lover of Patristic literature.

—Those who have read the interesting paper on the Canonization of Albert the Great by the V. Rev. Fr. Angelus M. Walz, O.P., Archivist of the Dominican Order, in our January number will thank us, we believe, for calling their attention to *St. Albert the Great*, by the Rev. Thomas M. Schwertner, O.P., a volume in the "Science and Culture Series," edited by Fr. Joseph Husslein, S.J. The author has made a careful study of the sources and literature of his subject and presents the results in an attractive form to the general reader. Against a vivid background of thirteenth-century life Albertus Magnus is painted as a priest, bishop, philosopher, theologian, scientist, guide of souls, and political arbiter. He was truly a great man and this account of his life and deeds is the

most up-to-date and the best now available in English. We cordially recommend it. (The Bruce Publishing Co.; New York, Milwaukee, Chicago).

—*The Kalender Katholischer Jugend*, a product of Herder & Co., of Freiburg, Germany, edited by Ernst Drouven, S.J., is another indication of the vitality of Catholic Action in that sorely-pressed country. It is presented to us in the form of a pocket note or memorandum book, a page to each day of the year, each day with an apt quotation from some well-known contemporary author. The objective of this booklet is the promotion of the aims of the Catholic youth movement in Germany. (B. Herder Book Co.)

—Among noteworthy new pamphlet publications of the Catholic Truth Society of London are: *The Guard of Honor Before the Blessed Sacrament; The Catholic Mother*, by Fr. Bede Jarrett, O.P., a timely word to mothers; *Bl. Ann Lynne*, the story of one of the numerous saints that came out of the troubled reign of Henry VIII in England; *Canonization*, by Msgr. P. E. Hallett, a popular description of a somewhat complicated canonical process; *Indulgences*, by the Rev. Hugh Pope, O.P., who presents this difficult subject intelligibly for lay readers; *Communism*, by the famous English Jesuit, Fr. Lewis Watt, a timely warning to British (and incidentally also to American) Catholics; finally, *Our Lady of Fatima*, an interesting though not altogether convincing presentation of the alleged appearance of the Blessed Virgin Mary to some peasant children at Fatima, Portugal. All of the C. T. S. pamphlets can be ordered from the B. Herder Book Co., St. Louis, Mo.

The Reverend clergy, the press and the people acclaim "My Baby," leaflet by Anthony F. Klinkner, an ideal gift for the new mother. Price 10c; 3 for 25c; \$1.00 per doz. Special price on lots of 100 or more. M. J. Knippel Company, Dubuque, Iowa.

### A SPRINKLE OF SPICE

Mr. Giles once lent a volume of Plato to one of his neighboring farmers, and when the book was returned asked, "Well, how did you like Plato?"

"First-rate," said the farmer. "I see he's got some of my ideas."

A milkman placed in his window a card inscribed "Milk from contented cows," and a neighboring butcher, not to be outdone, put in his window the sign: "Sausages from Pigs that Died a Happy Death."

Teacher—Bobby, who was the first man?

Bobby—George Washington.

Teacher—Why, Bobby, you ought to know better than that. It was Adam.

Bobby—Aw, I wasn't counting foreigners.

In Sigrid Undset's latest novel, *The Burning Bush*, there are thrusts which make the sympathetic reader chuckle. Someone having asked a Catholic girl, "Isn't it true that, when Protestants have been into one of your churches, they come with a broom afterwards and sweep it out?" the reply is given, "No, they generally use a vacuum cleaner now; you know Modernism has made such great strides in the Catholic Church." And this little bit of conversation:

Lucy in her placid indolent way gave him details of the inner life of that circle which fairly took his breath away.

"Cocaine cocktail—what do you say to that?"

"Oh, Satan in hell!"

"I thought you weren't allowed to swear if you were a Catholic," said Lucy reproachfully.

"No, but it's not swearing to give the name and address of a well-known personage when one hears him mentioned."

A teacher, instructing a class in composition said: "Do not attempt any flights of fancy; be yourselves, and write what is in you."

The following day a bright pupil handed in the following: "We should not attempt any flights of fancy; rite what is in us. In me there is my stomach, lungs, heart, liver, two apples, one piece of mince pie, three sticks of candy, a hull lot of peanuts, and my dinner."

"Better let me write you a life insurance policy, Rastus."

"No, sah! Ah ain't any too safe at home as it is."

The bus conductor handed back the dime to the woman passenger. "That coin is no good, madam," he told her. "It's spurious."

"Ridiculous!" she said, examining the coin. "Why, it's dated 1921. Someone would surely have noticed it before this if it were bad."

# The Fortnightly Review

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## The Church in Spain

Our venerable friend, the Rt. Rev. Msgr. Antonio M. Santandreu, of San Francisco, publishes in the *Monitor* of that city (Vol. 76, No. 14) a good synopsis of the pastoral letter addressed by all the bishops of Spain to their people, May 25, 1933. The document is of great importance and should be widely read and pondered also in this country.

The bishops protest most emphatically against the infringements of the present Republican government upon the rights of the Catholic Church. They recapitulate the various decrees passed by the present regime, and prove in unanswerable and logical language how unjust and un-Christian they are:

1st—By framing a laical and atheistic constitution.

2nd—By ignoring or repudiating the Concordat with the Holy See, absolutely without any hearing of the Church.

3rd—By introducing divorce, annulling marriage and denying the Church any right to interfere, going so far as to deny the validity of canonical marriage.

4th—By taking away the cemeteries, which were established from Church resources.

5th—By suppressing the Society of Jesus and attaching the personal property of its members without any hearing.

6th—By ruling out all religious congregations of both sexes, forbidding them to teach in their own schools.

The bishops likewise protest against the uncivil manner in which the Church, her bishops and priests are treated, by not considering the Church a moral and juridical institution.

Although the Constitution guarantees the free exercise of all religions, the Catholic Church is hampered in the exercise of its religious practices.

The bishops protest vigorously against the manner in which religious congregations are treated, when, although they are an integral part of the Church, they are looked upon and watched as enemies, dangerous to the Republic and forbidden to teach in any school.

In spite of all these unreasonable and unjust decrees the bishops order and recommend Catholic parents to send their children to Catholic schools and to endeavor to build and support new schools. They protest against the alienation of Church property, which originated not from the State, but from the donations of the faithful.

The Church, in the course of centuries, has given sublime manifestations of piety, science, and art by building ecclesiastical monuments, such as cathedrals, churches, monasteries, and convents; now all this that constitutes the patrimony of the Church is taken away without a hearing or compensation.

The bishops condemn the way in which the Holy Father is treated—ignored, if not despised, by the civil rulers, who do not consider for a moment that he is the head of the whole Church, and the majority in Spain are his spiritual children.

The reason given for expelling the Jesuits is that they have a fourth vow by which they promise obedience to the Holy See. Every sincere Catholic in communion with the Church owes this same obedience to the Holy See.

The bishops conclude: "While we stand firm for the religious peace and civil harmony with the new political situation in Spain, of which we have given ample proofs, we hope and expect our rights will be respected, and we most vigorously deprecate seeing them unjustly trampled down and violated. We fervently pray with the clergy and the faithful that Jesus, who died for us all, through the interces-

sion of His Blessed Mother Mary, will soon bring about the hour of triumph of the Church."

In this connection we may note the incorrectness of an impression that has gained ground, no doubt as a result of foreign propaganda, in the United States, namely, that, as one daily paper recently put it, "the Pope has condemned the republican form of government, and devout Spanish Catholics as a result are placed in a cruel conflict of loyalties toward their pastoral and political authorities."

What His Holiness and the bishops do condemn is not the republican form of government, but the unjust policy of the present regime in its treatment of the Church and the religious Orders, and its unfair and illiberal attitude towards the educational work of the latter. There is a clear distinction in the Holy Father's recent letter of protest between these unjust laws and the republic itself. To disapprove of an unjust law and to strive by constitutional means for its repeal, does not imply any breach of loyalty to the constituted authorities, and thus Catholics are *not* placed in an invidious position. Further, they are simply bidden to set aside personal predilections which they may have for another form of government, in a united effort to save their country and their children from the onslaughts of atheist and Bolshevik propaganda.

They are evidently not all doing their full duty, or else their freedom is unduly limited, for the internal condition of Spain is steadily going from bad to worse, so much so that the *London Tablet* in one of its recent issues (No. 4858) says it "could fill all the eight columns of this week's 'News and Notes' with concise details of outrages committed or attempted in all parts of the country." Some of these outbursts have been against priests, but most of them belong to vulgar categories of assault and robbery and arson, nay, even murder, to which no anti-religious motive can be assigned. "Every dispassionate observer," says the *Tablet*, "agrees that the Catholics are the most solid and trustworthy

force in Spain on the side of law and order; yet the government persists in alienating their sympathies from the Republic and in trying to goad them into revolt."

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A friend who is a member of the Capuchin Order writes to the F. R.: "The indignation displayed by so many American Catholics over the persecution of the Jews in Germany strikes me as hypocritical. I only need to go with my 'Kapuzinerbart' among a crowd to see and feel how cordially the Jews are hated by Catholics in this country, when they take me for a Jew. The Irish and Polish Catholics show the deepest antipathy, while the Germans, on the whole, are the most tolerant in regard to the Jews."

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#### THE FINDING OF THE MASTER

By Rudolf Blockinger, O.M.Cap.

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Across the Jordan then my guide set out;  
He led me where the Master once had stayed,  
And put the Tempter to a hasty rout;  
I searched the cliffs and caves where he had  
prayed,—

But he was gone.

"The Olive Grove lies yonder," he then said.  
There he was wont to go in days gone by;  
The spot was marked where all but he had  
fled:

The place where Christ and Anguish met, was  
nigh,—

But he was gone.

His footprints marked the road to Calvary's  
height;

Again I followed where the spirit led,  
Although the road was rough and it was  
nigh;

"Mayhap we'll find him now," my angel  
said,—

But he was gone.

"I know where they have laid him, let us  
go!"

My guide assured, and told me to be brave;  
We stooped to see the place, for it was low;  
Where once He lay was but an empty grave,—

For he was gone.

I thought of Mary at the tomb and wept,  
When lo! within the desert of my heart  
I saw the Master, who the while I slept,  
Kept guard and saved for me the "Better  
Part";

For he was there.

## The Origin of the Gael

By the Rev. E. O. Boyle, M.A., Chicago, Ill.

It is a not uncommon occurrence to hear references made to ancient Irish ancestry. Occasionally the claim is put forth of direct descent from the historic line of Irish kings. An understanding of such declarations demands an acquaintance with that comparatively new science called Celtic philology.

This science has for its object the study of those languages, literatures, and histories which "seek to elucidate the entire intellectual life of the Celts, or, in one word, Celtic Humanity." Celtic philology had its immediate origin in what is technically known as "Celtomania"—a term which designates various fantastic theories propounded on Gaelic origins during the closing decades of the eighteenth and the first two decades of the nineteenth centuries. The most plausible of these speculations, and one which held sway for almost half a century, was the "Phoenician Theory," which had various ramifications, such as "Iberian" and "Egyptian," and which strongly vindicated the Phoenician origin of the Gael. Such prominent scholars as Vallancey and Pinkerton on the Continent, Bishop John England of Charleston, S. C., and Father John Carroll of Chicago, were among its prominent defenders.

When those intellectuals first began to investigate and retrace the footprints of the Gael, ignorance with regard to the Celtic origin of Europe prevailed even among learned antiquaries. Consequently, prescinding from the idea of early Asiatic migrations to Europe, they argued that geology demonstrated in a rather conclusive manner that Ireland was inhabited as early as the fourteenth century before Christ; that the Phoenicians, whose empire at this time was at its zenith, were the first navigators of the then known world and had extensively inhabited the British Isles, and hence they concluded that the Gael was a direct descendant of the Phoenician.

They corroborated their arguments by documentary evidence, by showing essential resemblances between early Irish Fibulae and African Manillas, and finally by pointing out linguistic similarities between the Erian and Phoenician tongues. Thus this difficult question was seemingly solved.

Scholars now began to devote themselves to the question of Celtic origins in Europe and by research in older European universities revived the decadent Celtic language. As Celtic studies advanced, the accepted Phoenician Theory began to totter. In the year 1831, the Welsh-Englishman Prichard, and six years later the Genevan Adolphe Pictet, after careful studies of the Celtic languages, demonstrated the real origin of the Celtic race by assigning it to the Indo-European or Aryan stock. Finally, the scholarly paper of Bopp on "The Celtic Languages in Relation to Sanskrit, Zend, Greek, Latin, German, Lithuanian and Slavic," read before the Prussian Academy of Science on December 13th, 1838, together with that monumental production, "Grammatica Celtica," 1115 quarto pages in Latin, written by the learned Bavarian, John Kaspar Zeuss, and first published at Bamberg, August 7th, 1853, completely abolished all chimerical and fabulous theories and overwhelmingly substantiated the Aryan origin of the Celtic nations.

The Reverend Doctor Michael Browne, of Maynooth Seminary, in an exchange of correspondence on this subject said: "The Celts are a branch of the Aryan or Indo-European race, which was originally settled in Western Asia and spread thence in successive waves over Europe and India. The Gael or Irishman is an offspring of one of the earliest migrations and is kin to the Breton, Welsh, and Scotch, as their language shows." In other words, the Gaels are none other than European Celts or offspring of European Celts.

It is not the purpose of this paper to tell the history of Celtic Europe; suffice it to say that the Celts occupied Europe about 2000 B. C. and eventually established a mighty empire; that, during their triumphant existence, the Gaels, one of the more important and powerful branches, made several inroads on Ireland and finally settled there; that, about 300 B. C., Celtic hegemony dwindled into insignificance due to tribal invasion and owing to defeat, many Celts migrated to Galatia in Asia Minor, to Bayonne in Southern France, to the Basque provinces south of the Pyrenees, to Northern Italy, to the northeast coast of England and to Tara in Ireland, while the remainder lived in Brittany, our modern Bretagne, where traces of them still exist.

"The Irish," says Camden, "begin their history from the most remote period of ancient times, so that every nation compared with theirs seems but a new and infant growth." No authentic information can be furnished with regard to the exact date of their arrival in Ireland. We know, however, from the "Annals of the Four Masters" (a history of Ireland written under the supervision of Franciscan friars during the earlier part of the seventeenth century) that there were kings in Ireland contemporary with Abraham in the land of Canaan. Hence we can safely conclude that there were Celts in Ireland at least seventeen hundred years B. C. Tradition tells of various tribal invasions, especially that of the Milesians, a tribe named after its leader Miledh, who did not come from Spain, as many historians state, but from Gaul, and, according to that celebrated archaeologist, Mr. Eugene O'Curry, arrived in Ireland about 1694 B. C. They were the last colonists of Ireland. From them the Irishman claims immediate descent and thus those families that can trace their ancestry to an Irish king or chieftain have an authentic genealogical history older by several centuries than those of the oldest and most venerable dynasties of Europe.

We shall never have friends if we expect to have them without faults.

### James Loeb and His Classical Library

Mr. James Loeb, who died the other week, has perpetuated his name in a splendid edition of the Greek and Roman classics.

He was a New York banker, whose imagination in youth was fired by the literature of Greece and Rome and who, as a result, on retiring from business some thirty years ago, devoted his fortune and leisure to the publication of those green and red volumes now so familiar to lovers of the humanities. There was perhaps nothing very new in the idea of producing classical texts with English translations, but it was a work which was badly needed at a time when classical scholarship had for some time been visibly decaying and which, in consequence, no commercial publisher was likely to undertake. Though there have been doubts as to the prudence of the policy of including some notoriously immoral texts, the success of the venture as a whole has gradually silenced criticism. To-day there are many scholars who can read the ancient classics without the aid they needed in their youth and still more who are grateful to Mr. Loeb for the opportunity he has given them to renew without forbidding labor their acquaintance with the living sources of Western culture. Nor is it the least boon for which they will thank him that he has made accessible to them many authors who, for some reason or other, lie outside the rather narrow curriculum of our high schools, colleges, and universities. Who except experts, for instance, before the Loeb edition appeared, had either the time or the opportunity to read "Galen," and Hippocrates or to beguile his leisure with Athenaeus, Achilles Tatius, Fronto, Vitruvius, or Aulus Gellius?

Even if time should endow James Loeb with no proper epitaph of his own, he has at least merited a share in one of those from the Greek Anthology which he has helped to make accessible to future generations.



## The Economic Crisis and Catholic Teaching

By the Rev. M. J. Browne, D.D., in the "Irish Ecclesiastical Record"

### III

Modern capitalism, as shown in America, is driving out the small owner, the small industry, farmer and craftsman, and making them wage-laborers of a big syndicate, so as to concentrate all property in the hands of a few. As long as the wage was good and regular, there was not much complaint, and it was silenced with loud talk about modern industrial progress. But now the wage is neither sufficient nor regular, the big industrial machine that dispossessed so many small owners has broken down, and it has left them without independence, security or means of livelihood as helpless, unemployed wage-dependents. Communism is simply State capitalism; it is Americanization carried to its full length. The State owns all the industries and its citizens are its employees, condemned forever to wage-earning and a double servitude.

The third point in which Catholic teaching advocates reform is in regard to the action of the State. Pius XI condemns the doctrine of individualism, that the State should never interfere in economic affairs. He declares that the State must intervene to define the duties of property and to protect the interests of the community. Economic affairs have hitherto been governed by the principle of free competition, and more recently by the struggle for economic supremacy.

"More lofty and noble principles must be sought to control this supremacy sternly and uncompromisingly, to wit, social justice and social charity. To that end all the institutions of public and social life must be imbued with the spirit of justice; and this justice must above all be truly operative, must build up a judicial and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order, and the duty of the State will be to protect and defend it effectively" (p. 41).

The Pope goes so far as to say: "When we speak of the reform of the social order it is principally the State we have in mind" (page 36). And later (page 60), referring to the evils of the present day, he says: "A stern insistence on the moral law, enforced with vigor by civil authority, could have dispelled or perhaps averted these enormous evils."

This does not mean that he advocates what is now-a-days called the totalitarian State, the State which directs and absorbs all activity. The true function of the State is not to absorb, but to supplement the efforts of the individual and family. Instead of centralizing all power in its own hands, it should leave to groups and associations work they are capable of performing efficiently, and should encourage the formation of such groups. This is the idea of the corporative or organic State. The Pope advocates the re-establishment of vocational groups, *i. e.*, the association of men according to function, trade or profession. These groups will fulfil a twofold purpose: firstly, the extinction of class-warfare and promotion of harmony; secondly, the regulation of the affairs of industry and trade. We hear from economists of the great evils of unregulated production, and Socialists hold that the only remedy is State ownership. The Catholic position is that the remedy is by the organization of industry on the basis of the guild system. The internal organization of industry has developed on many lines in the last few years, particularly in Germany in connection with the policy of "rationalization": at present in England the coal-mining industry has a board which determines production and sales.

These are in brief four principles of reform which Catholic teaching recommends. They involve not the abolition of the present system, but a change of outlook and methods. Al-

ready in 1931 the Pope warned us: "Unless serious attempts be made with all energy and without delay to put them into practice, let nobody persuade himself that the peace and tranquillity of human society can be effectively defended against the forces of revolution."

#### REFORM OF THE SYSTEM NOT SUFFICIENT

Important and necessary as it is, the Church does not delude itself by thinking that reform of the system will suffice to effect a solution of the crisis and will guarantee us against similar crises in the future. Here it is that the Pope's attitude to the crisis differs profoundly from that of the economists. They all pin their faith entirely to some reform of the system, and leave out of sight the human or psychological factor. They give us the impression that if only some adjustment of the machine be made, all will be well.

The Pope, on the other hand, insists that it will not suffice to reform the system unless we reform those who work it. To reform suggests that there have been defects in the past, and that suggestion the Pope very definitely makes. It is his considered opinion that the root-cause of the present crisis is to be found in the folly, greed, and brutality of men. In the Encyclical of May 3, 1932, he points out how from greed have arisen mutual distrust that casts a blight on all human dealings, envy that makes a man consider the advantages of others as losses to himself, narrow individualism which tramples on the rights of others and subordinates everything to itself. In the Encyclical *Quadragesimo Anno*, of May, 1931, the Pope used the striking phrase, "What will it profit to teach men sound principles in economics, if they permit themselves to be so swept away by selfishness, by unbridled and sordid greed, that hearing the commandments of God, they do all things contrary?"

If one reads through a review of the causes which led to the crisis, such as Sir Arthur Salter's *Recovery* (London: S. Bell & Son, 1932), one will

find very little reference to moral factors, yet on examination one finds that the causes mentioned are not technical, but are human and moral defects; that they arise from the selfishness of individuals or nations.

It is to the war that we owe the problems created by war debts and reparations. The war debt that is pressing on poverty-stricken Europe runs to thousands of millions of pounds. The amounts paid in interest form a crushing burden on national taxation. In England nearly £300,000,000 each year is required to pay interest on war debt and war pensions. While poverty-stricken Europe is crushed beneath the burden resulting from the last war, it is spending immense sums—more than would solve the housing problem in each State—in preparing for the next war. England spends £104,000,000 this year on army, navy, and air-force.

The threat of war is not merely a drain upon wealth, it hampers the smooth working of international trade and finance by destroying trust and confidence. There is nothing that the world needs to-day more than the guarantee of international peace to bring about economic recovery. Peace, political and international, depends entirely on the steadiness and restraint of the people; it is at the mercy of national egotism and greed.

Next to war and fear of war, speculation on the stock and produce exchanges has been the cause of the crisis. In 1927 the U. S. of A. were enjoying great prosperity, and there seemed every reason to expect a steady and continual rise in the standard of living. But the fever of speculation or, in plain language, the greed for quick profits, seized the people and has led with its inevitable reaction to the dislocation of American industry and finance. Greed for easy returns has provided a wide field for the dishonest company promoter and financier.

(To be concluded)

It looks like hell for a person who never thinks of Heaven.—A.F.K.

## Information Wanted for a "Dictionary of American No-Popery"

By Robert R. Hull, Huntington, Ind.

I am gathering material for a *Dictionary of American No-Popery*, and would appreciate receiving from readers of the F. R. items about anti-Catholic lecturers, also old anti-Catholic books, pamphlets, and magazines which may be in their possession. I would especially like to have a full set of *The Converted Catholic*, published by ex-priest James A. O'Connor in New York City.

If it is desired that any of the matter sent be returned, please so indicate when you send it.

Information about the fate of ex-priest Thomas J. Haggerty, who was pastor at Las Vegas, N. M., and joined the Socialists in 1902, would be appreciated. He was born in Chicago in 1865 and attended St. Mary's Seminary in Baltimore, Md. After his ordination, about 1895, he was stationed in Chicago on the West Side; in 1896 he went to Texas and located at Cleburne, where he was prominent in labor organizations; about 1901 he was appointed to a charge in Las Vegas, N. M. Was he ever reconciled to the Church?

I shall very much appreciate any information that readers of the F. R. could give me about the following ex-priests:

John T. Culleton. "Married" in the '90's.

Dr. Merwin Marie Snell, Secretary to the Rector of the Catholic University of America, Washington, D. C., and Lecturer on Comparative Religions in that institution. "Married," in the '90's.

Francis J. Tobin, who also left the Church in the '90's.

J. H. O'Brien, once vicar-general of the Diocese of Fort Wayne; he wrote a book entitled, *Sacerdos Vagabundus, or The Tramp Priest*.

Father Burtzell. There is bare mention of his apostasy in *The Converted Catholic*, Vol. x.

Paul Pollak, D.D. It is alleged that he was a missionary and Vicar

Apostolic in China and an alumnus of the Roman Propaganda.

T. P. Carr, stationed in Denver, Colo., in the late '80's or early '90's. He disappeared, and it was thought that he had apostatized.

Father O'Leary, of Leadville, Colo., who threatened his Bishop, Msgr. Matz of Denver, with a pistol.

Monsignor Bouland, who left the Church in New York City about 1889 and joined the Protestant-Episcopal Church.

Monsignor Renier, apostatized about the same time as Monsignor Bouland and attended "Christ's Mission".

Julius Von Gumpfenberg, in 1892 stationed at Waldo and Jordan, Ore. He joined the German Baptists and appeared at their convention in St. Louis, Mo., in 1893.

Father Roelher. Said to have been "two years a monk" in Cincinnati, O.

George Cummings, a priest of Ontario, Canada. Upon his death he left some money to assist priests who might be at outs with their bishops.

David Hillhouse Buel, S.J., said to have once been president of Georgetown University. His "marriage" was reported in 1913. What became of him?

Perhaps some reader also remembers Brother Philemon Myers, C.S.C., who was once attached to St. Pius' Church, Chicago, Ill. He left the Church about 1892.

William Hale Thompson, former Mayor of Chicago, Ill., is said to have applied for membership in the "Knights Patriot," an anti-Catholic organization, during 1915, and to have made a large financial contribution to that organization. Information about this gentleman's anti-Catholic activities would be appreciated. Can anyone send me a copy of the spurious letter of the mythical "United Catholic League of the United States," which was circulated by the "patriots" in the interests of Mayor Thompson's candidacy in the same year (1915)?

Information about "General" Robert Huggins of the "K. P.'s" and "Adjutant General" Charles Voight of the same organization would also be welcome. Did anyone know D. J. Reynolds, President of the "American Federation of Patriotic Societies," or any one of the following advertised "Protestant Warriors Against the Papal Beast"—

"Evangelist" F. B. Hitchcock, Free-Methodist preacher, Hillsdale, Mich.

"Evangelist" M. F. Leinard, Burr Oak, Kas.

"Evangelist" G. W. Kearns, Bridgeport, Kas.

"Evangelist" J. W. Wigfield, Hastings, Nebr.

"Evangelist" Q. E. Deek, Hastings, Nebr.

"Evangelist" J. Grey, Findlay, O.

"Evangelist" Alice Manlove, Los Angeles, Calif.

"Evangelist" N. H. Payne, Ferndale, Wash.

"Evangelist" R. L. Rich, Toledo, O.

"Evangelist" Dr. Barnett, Philadelphia, Pa.

Prof. Charles W. Waddell, Baraboo, Wis.

E. G. Grossoehme, Brownsville, Nebr.

All the above mentioned "warriors" were active in the anti-Catholic lecture field about 1915, when the "Guardians of Liberty" and the "Knights Patriot" were going strong. In those days *The Menace* attained its peak circulation.

41 East Park Drive, Robert R. Hull  
Huntington, Ind.

[EDITORIAL NOTE.—Mr. Hull, himself a convert to the Catholic Church, is known to many of our readers as associate editor of *Our Sunday Visitor* and occasional contributor of prose and poetry to the *F. R.* We cordially endorse his request for information for the much-needed reference work he is preparing.

Personally, we regret we cannot give him any worthwhile information, except with regard to Dr. Merwin Marie Snell. That gentleman lived in St. Louis for several years after his rather

mysterious connection with Bishop John J. Keane at the Catholic University of America, succeeded the late Dr. Condé B. Pallen as editor of the *Church Progress*, went from here to Wichita, Kas., where, under the auspices of the late Bishop Hennessy, whose acquaintance he had made when the latter was a pastor in St. Louis, conducted some sort of higher educational institution there, and a few years later disappeared. Gossip had it that he had seceded from the Church. We had a note from him from somewhere in New England a few years later, but never heard from or of him since. So far as we know, Dr. Snell, a very amiable and cultured gentleman, never was, and never claimed to be, a priest.

Readers who prefer to send information to Mr. Hull via this magazine, are welcome to avail themselves of our services in the matter.—A. P.]

Recently Professor R. S. Conway has revealed all sorts of defects in the character of the once deified Julius Caesar, and the correspondence columns of the London *Times* have bristled with attacks even upon his literary style. He is alleged never to have written anything comparable with the star passages of Livy, Prescott, Macaulay, and other great historians, but merely to have related the plain unvarnished facts. Some of us, however, feel that a man who recognized that the first duty of a historian is not to be interesting, but to be truthful, might furnish a useful course of reading and training for modern historical writers, and journalists also. Caesar, as the *Christian Science Monitor* observes, "did not think in headlines, he was not constantly on the watch for slogans, he did not exaggerate every trifling incident into an event of world-shaking importance, he did not choose from out of his comprehensive experience the most unpleasant incidents and dwell on these to the destruction of all perspective." Caesar's commentaries might well, in fact, be made compulsory reading in our modern schools of history-writing and journalism.

## The Right of Private Property—A Fundamental Principle of Social Reform

The following interesting observations appeared in the *Christian Science Monitor* (Vol. XXV, No. 157) recently in the "Watching the World Go By" department of that paper's former editor-in-chief, Mr. Willis J. Abbot:

"It is rather an odd fact that although the Socialist 'bible,' *Das Kapital*, by Karl Marx, was published in England twelve years before *Progress and Poverty*, it was [Henry] George's writings and George's agitation that first gave vitality to Socialism in that country. G. Bernard Shaw wrote in 1904 of having by accident wandered into a meeting in London in 1882 and finding George expounding his doctrines: 'The result of my hearing that speech, and buying from one of the stewards at the meeting a copy of *Progress and Poverty* for sixpence. . . was that I plunged into a course of economic study and at a very early age of it became a Socialist. . . . When I was thus swept into the great Socialist revival of 1883, I found that five-sixths of those who were swept in with me had been converted by Henry George.'

"Perhaps the historic clash between George and the Socialists can hardly be better indicated than by these quotations from opinions expressed by the prophets of Socialism and of the Single Tax concerning each other:

"*Marx, referring to George*: 'The man is in theory completely behind the times. He understands nothing of the theory of surplus value, and he wanders about after the example of the English, although still further behind their old-fashioned speculations. . . . He has, however, the repugnant ignorance and presumption which inevitably mark such panacea breeders.'

"*George, referring to Marx*: 'However great he may have been in other respects, he lacked analytical power and logical habits of thought. . . . Whatever may be the value of his historical researches, he certainly seems to me a most superficial thinker entangled in an inexact and vicious terminology.'

"This is a brief, and inadequate, statement of the historic variance between the leaders of Socialism and the Single Tax. To-day there is no recognized national leader of the latter school. Mr. [Norman] Thomas is, however, entitled to speak authoritatively for the Socialists. He is appreciative of George's work, but like most of his school believes that work alone is incomplete as a new social order. In his *America's Way Out* he writes: 'Of all forms of private ownership landlordism to-day is obviously least socially defensible, and land rent represents the clearest drain out of the stream of social wealth by and for those who do nothing to earn it. Henry George's statement on land and rent remains the most eloquent economic indictment and plea in the English language.' But to this he adds the invariable Socialist doctrine: 'From land and natural resources mankind has extended private ownership to great industries and services which are in reality social creations.'"

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It seems to be more and more generally recognized that, despite the real or pretended antagonism between Karl Marx and Henry George, the latter's Single Tax theory, which is just now experiencing a revival both in this country and in England, is based on the same basic error as Marxian Socialism, namely, the denial of the natural right of private ownership in land and the means of production.

The F. R., perceiving this fact thirty years ago, printed a series of articles on the question of landownership in 1904 and reissued them in revised and enlarged form in a book under the title *The Fundamental Fallacy of Socialism*, St. Louis, Mo., B. Herder, 1908, second revised edition, 1909. There it is shown that while Henry George, in common with Karl Marx, considers private property in land to be the ultimate root and source of the social evils of to-day, Leo XIII, on the

other hand, makes the lawfulness and justice of private ownership in land as well as in chattels the thesis of the first part of his famous encyclical "Rerum Novarum," and at the end of his argumentation lays it down as an essential condition of all true social reform that private property, landed property included, must be kept inviolate. "Accordingly, the first and most fundamental principle," says the Pontiff, "if we wish to alleviate the miserable condition of the masses, must be the inviolability of private property."

"This," we commented on page 189 f. of *The Fundamental Fallacy of Socialism*, "is the only solid groundwork upon which really and truly beneficial reforms can be built. Let all those, therefore, who have the welfare of society at heart, ground themselves on this unshakable foundation. And let especially the working classes, whose condition demands a speedy and sure remedy, turn away from all who [like Henry George and the Socialists and Communists], by their erroneous principles, sap the very basis of a peaceful and prosperous existence, whilst by their specious promises they deceive the masses, foster discontent, and increase misery. If some of their immediate proposals seem to meet real grievances, they are neither peculiar to their systems nor at all connected with their fundamental tenets and ultimate aims. Only on the basis of right thinking and justice can practical measures be devised and applied which will truly and permanently promote the welfare of society."

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### Rise and Development of the Eucharistic Cult

In a learned monograph on the veneration given to the Blessed Sacrament in the Middle Ages (*Die Verehrung der Eucharistie im Mittelalter*; xii & 195 pp.; Munich: Max Hueber), the Rev. Peter Browe, S.J., presents a short history, based mainly upon original research, of the devotion which the Christians of the Middle Ages showed towards the Holy Eucha-

rist, independently of its reception in Communion.

This devotion, as most of our readers are probably aware, was utterly unknown to primitive Christianity and to the early Middle Ages. "Never," says the author in bringing his work to the attention of the readers of the *Stimmen der Zeit* (Vol. 63, No. 8, p. 138), "never did it occur to anyone to venerate the consecrated bread, which was preserved in so many churches for the sick, or to exhibit it for veneration, or to keep a light burning before it. It was only in the eleventh century that these manifestations of devotion and visits gradually began, without, however, spreading beyond monastery and convent circles until after the beginning of the thirteenth century. About this time the elevation of the Sacred Host was introduced in Paris, and from there in a short time spread far and wide, and thus the time for the popular cult of the Holy Eucharist had come. Around the middle of the thirteenth century the Feast of Corpus Christi was introduced in Liège, and in 1264 it was prescribed for the universal Church by Pope Urban IV. In connection with it, in the following century, theophoric processions were held and, at least in Germany and several neighboring countries, masses were said and devotions held before the Blessed Sacrament exposed on the altar."

Fr. Browe traces this devotion to the beginning of modern times, shows what obstacles it had to surmount and what superstitions accompanied it, until it attained its present status in the Church. As this devotion soon became very popular, and exercised a strong influence upon the religious life of the clergy and the laity alike, the story of its rise and development offers an interesting contribution to the history of culture and folklore in the Middle Ages. For this aspect of his subject the author has made good use of the popular literature of the time, especially the contemporary chronicles.

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He who is afraid of doing too much nearly always does too little.

### Is Every Kind of Birth-Control Sinful?

To the Editor:—

The *opus humanum* and *opus naturae* in conjugal intercourse are vastly important to remember in debating the above question. Cardinal Gasparri in his recently re-edited treatise on Marriage (Vol. I, pp. 502-551) calls attention to the human or artificial and the natural process. Of course, onanism of any sort, contraception of any kind, abortion intended to foil the *opus naturae* in the conjugal act, are grievously sinful, because of the wrong purpose of these practices.

Birth-control is no excuse for illicit intercourse at any time. The *opus naturae* on the part of man or woman, effecting what years ago was called by Dr. Capellmann "facultative sterility," either permanent or periodical, within which sexual intercourse was not likely or at least uncertain to result in pregnancy, is now seemingly established by science. Hence the question now raised, whether it is permissible for married people by mutual agreement to observe the "sterile period" without committing sin. It concerns the priest as director of souls, the physician as adviser, and those bound by marriage vows. The very nature of marriage would seem to advise against permission deliberately to utilize the sterile period. The Creator designed marriage to "increase and multiply" (Gen. I, 28) the human family.

I take the liberty of calling attention to a lucid exposition of the vexed question by the Rev. Dr. John A. Ryan of the Catholic University of America in the July number of the *Ecclesiastical Review*, pp. 28 to 39, and to the articles of the Rev. Dr. Hittmair, an eminent specialist, and the Rev. Dr. Wenzel Grosam, professor of pastoral theology and rector of the seminary of Linz, Austria, in the *Theologisch-prakt. Quartalschrift*, 1933, No. 2, pp. 256 to 280. These treatises of Drs. Ryan, Hittmair, and Grosam afford, I think, safe guidance in the matter to all whom it may concern. I hope the article of Dr. Ryan will be made

available for the general public in pamphlet form to ease consciences and assuage disputes. Dr. Hittmair writes: "Judgment at present of researches in the matter of facultative sterility may be scientifically summed up and applied practically by *caute insinuare*, in Latin, and *panta rei*, in Greek (p. 86), which of course means the same as the answer of the S. Penitentiary, June 16, 1880: "*posse confessarium. . . illis conjugibus, caute tamen insinuare, quos alia ratione a detestabili onanismi crimine abducere frustra tentaverit*"—to observe the period.

Dr. Wenzel Grosam qualifies his assent by saying: "There is question of those only who abstain from the use of marital rights for a period by deliberate agreement between husband and wife, prompted thereto by serious, morally justifiable reasons" (p. 217). He makes the concession "for faithful Catholics, whose faith is in danger of shipwreck through merciless severity of the moral law concerning marriage," (p. 274) and strictly warns priests, especially confessors, against spreading knowledge of the periodic season of agensis.

I think priests and doctors can safely base their conduct on these authorities until there comes a decision from Rome in this vexed question.

(Rt. Rev. Msgr.) Joseph Selinger

### A Catholic Layman's View on the Rhythm Theory

To the Editor:—

In your issue for July you refer to an article in the *Linacre Quarterly* by "Ethicus," who discusses the safe period as outlined in "The Rhythm" by Dr. Leo F. Latz. The writer holds (1) that it is not wrong for married people to take advantage of the safe period if they have a good motive; (2) that they sin venially if they take advantage of the safe period without a good motive. So far, so good.

You then go on to quote "Ethicus" as saying that "all moralists deprecate and warn against broadcasting these matters." Is that true? I cannot believe it. Thank heaven there are a number of writers and speakers who

do not act upon that viewpoint. At any rate, "Ethicus" does not quote a single "moralist" in support of his contention, nor does he advance a single argument.

I speak as a married man and the father of a family. The Church, so it is impressed upon us, is the divinely appointed guardian of Matrimony. She is to see to it that this institution is kept sacred and pure. To that end she reminds us continually of our duties and of the helps that she offers us.

It is perfectly right for the Church to tell us from the pulpit and from the pages of Catholic periodicals, "if it should be desirable or imperative to space births or to avoid them altogether, because of economic, health, or financial reasons, you may not resort to contraception." Why not add the further information: "You may take advantage of an arrangement provided by God Himself, known as the 'rhythm of sterility and fertility in women'?"

It seems to me that preachers and writers owe such a procedure, not only to the Church as the guardian of Matrimony, but also to the married people and all young people who are thinking of marriage. How in the world are we going to find out about this powerful help in the difficulties of married life if it is not "broadcast"? Must we first commit mortal sins before we merit the privilege of obtaining the information mentioned? How else can the immeasurable evils of contraception and abortion, even among Catholics, be met? Will "Ethicus" please tell us?

Married people who abuse this knowledge commit but a venial sin, "Ethicus" tells us. What justification is there for withholding this information which, at most, can lead to venial sin, and exposing married people to committing mortal sins? Why leave young people under wrong impressions, that lead them to delay marriage and that result in substitutes, "necking and petting," only too often euphemisms for reciprocal masturbation? Not to let marriageable and married people in on this information is not merely dishonest, but likewise stupid, shortsighted, and exceedingly harmful.

I thank God that the rhythm theory was brought to my attention immediately upon its publication. It has been the source of untold blessings in our family. I cannot help but wish that every married couple might get acquainted with the theory. My own experience urges me to say with every possible emphasis: "Broadcast this knowledge as far as you can and as quickly as possible. It will bring happiness to homes that are now blighted and desolate."

Another reason why I think "Ethicus" does not live up to his assumed name is because he quotes Dr. Holt, who, so it appears to me, hits under the belt when he writes: "Dr. Latz' book has certain defects which must be revised to prevent misunderstanding and thus bring about disrepute of the method."

Fairness requires that Dr. Holt should point out these defects. He owes it to himself to do so, because he is getting out a book on the same subject that will compete with Dr. Latz's. He owes it to Dr. Latz, whom he attacked, and he owes it to the Catholic public generally.

Martin Bower

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Dr. F. L. Cross, having carefully examined the contemporary evidence, declares in his book on *John Henry Newman* (London: Philip Allan) that the opinion, based on a sentence in the Cardinal's *Apologia*, that the Oxford Movement was initiated by Keble's Assize sermon in St. Mary's Church, Oxford, "is a myth." He shows why the sermon strongly impressed Newman, who had just returned from Italy, and why it had no novelty for the rest of those who heard it. A copy of the sermon inscribed "from the author" was found among Pusey's books after his death—with the pages uncut! In matter of fact, the sermon was extremely dull. Keble's real greatness as a preacher was not shown in the university church, but in his village pulpit, where he delivered his famous "Sermons for the Christian Year."



### The "Worthless" Church Debt

Testimony before the Detroit grand jury the other day brought out the astounding fact that Mr. Alfred P. Leyburn, who was chief federal bank examiner for the Detroit district when the banks were closed by the governor's proclamation Feb. 14, decided that \$11,000,000 in Catholic church loans were no good and should be charged off. This revelation caused the *Detroit News*, a secular paper, to ask in a long editorial: "When did the Catholic Church ever default an obligation? It has enormous property in Detroit, most of which was accumulated on credit; and that credit was made possible because Catholic congregations do not default." The *News* added that while the Catholic Church debt may be called a slow asset, "it is certainly not worthless. On the contrary, it is a far safer asset than many another loan backed by apparently good collateral."

Commenting on the *News'* editorial, the *Michigan Catholic*, owned by the Diocese of Detroit, says: "The Catholics of the Detroit Diocese are very grateful for this defense. They will make good the prediction of the *News*, no matter what the cost in sacrifice. The Church and its valiant bishop in this diocese will stand back of every loan. Every cent will be paid eventually. Meanwhile the loans are backed by properties which, even at the present abnormally low values, far exceed the mortgages." The diocesan paper goes on to illustrate the case by the example of one parish which even at a third of the 1929 valuation has property worth \$250,000, on which it has a mortgage of \$60,000; of another encumbered with a debt of \$130,000, about one-sixth of its real value; of still another, appraised in 1929 at \$750,000, with a loan of \$180,000, or less than one-third of the property at its former appraisal; and says many similar instances could be adduced throughout the city and diocese.

As for Inspector Leyburn, the *Michigan Catholic* asks: "Why did he consider [the Church property involved in the \$11,000,000 loaned upon

them by the Detroit banks] worthless in February this year, and permit the banks to carry it as an asset a few months previously?"

If the appraisal of Catholic church debt is an illustration of the criterion used in evaluating assets of closed banks in the recent crisis, we can only agree with the *Detroit News* and the *Michigan Catholic* that the situation in at least one big city (and possibly in others) was bungled and that the authorities in Washington should investigate the matter thoroughly to prevent such errors in the future.

### The Divining Rod and the Inquisition

To the Editor:—

Somebody called my attention the other day to the fact that the Inquisition in 1701 issued a decree forbidding the use of the divining rod, but only for a particular purpose. Just before that time a very interesting use of the rod had developed in connection with the detection of criminals. Up to that time it had been used to locate minerals and water, though even in that connection it drew down upon it the deprecation of Father Dechaies, S.J., who wrote: "There are two things which astonish me as regards dowsing: first, why this rod turns only in the hands of certain persons, and secondly, why this rod serves equally well to locate both underground springs and mines."

Towards the end of the seventeenth century one of these dowers in France, a peasant of Dauphiny, named Jacques Aymar, claimed the ability to trace fugitive criminals by the use of divining rods. According to the accounts that we have, he was very successful. He was able to convince a number of people of his day that he had a marvelous power in this regard, but it is easy to understand how dangerous the practice was, and how likely to involve innocent people and, therefore, why the Church stepped in to forbid this particular practice of the divining rod.

Some fifteen years ago the United States Geological Survey, with the approbation of the Department of the

Interior, issued a pamphlet (Government Printing Office, 1917) known as "Water-Supply Paper 416," under the title, "The Divining Rod, A History of Water Witching" with a bibliography by Arthur J. Ellis. I do not know whether this is still in print, but if it is, it can be secured through your Congressman or Senator upon application to him in Washington. The volume contains a very interesting review of the subject of dowsing in its first twenty-five pages, and then has twenty-five pages of a list of works that have something to say about dowsing, and a great many of which are entirely devoted to that subject.

James J. Walsh, M.D., Ph.D.

### G. K. C., a "Great Religious Lay Apostle to Laymen"

To the Editor:—

It is a pleasure and a comfort to see in the July F. R. Father E. P. Graham's letter "In Defense of G. K. Chesterton." As a long-time and enthusiastic subscriber to the F. R., it has always grieved me to note therein a tendency to "knock" G. K. C. Although I am a strong rooter for him. I do note certain exasperating "stunts" of his (*e. g.*, the over-use of antithesis and paradox) that are not always to be commended, and though I endure them, I can easily see how others find them queasy to the stomach. Nevertheless, Chesterton's "polemics," not to speak of his poetries, have been of such outstanding fullness, brilliance, and worth to the Church that the said "knocks" of the F. R. have seemed to me sheer ingratitude, not to say, "indeecency." The layman as such, whether Catholic or non-Catholic, is bound to take notice, and become more interested in the basic Catholic doctrines when in their mode of statement or expression they are less abstract and smell less of the seminary, pulpit, and sacristy. When these basic truths take on (for the said layman and non-scholastically trained minds of reasonably interested and intelligent layfolk) a living reality, an actuality, such men can see and realize how those truths and dry (?)

dogmas connect up with our lives, both here and now—"at the hour of our death."

I am—may I say?—a constant and extensive browser in the intellectual pastures of my betters (Catholic and non-Catholic), and so believe me when I state that no polemic and exposition I encounter anywhere has a tithe of the "punch" and carrying power of G. K. Chesterton's—and he justly is entitled to the vocable of "A Great Religious Lay Apostle to Laymen." I wish our clerical leaders and pastors and writers had in their ideas and utterances so much as a pinch of G. K. C.'s fertilizing and carrying force. Possibly the deepest secret of it (an open secret) is that he is eminently a poet and a seer—a great poet and a great seer. (Read some of his magnificently dogmatic and mystical poems), and that he has in eminence what Patmore has so praised—"the analogy-discovering faculty," and his vivid use of this helps Catholic and non-Catholic laymen to realize, via their imagination, the life and worth of the Faith, in all its length, breadth, depth, and height. Where and in whom has the Church of our day in English-speaking countries such another champion? A few of his lay ilk in Spain might have colored the Church's current affairs there differently.

I note with joy Fr. Graham's reference to the great beauty of some of G. K. C.'s writings. It would be a treasure indeed were some one to make an anthology of the "Beauties" of G. K. C., both from his verse and his prose, for it is often in such beautiful passages that one gets his deepest and sublimest meanings. Do you know that amazing poem, "East of the Sun and West of the Moon" and the two remarkable and lovely ones to the medieval "Glass Stainers" and "Gargoyle Carvers"? In those unique short lyrics one finds "infinite riches in a little room."

You may publish this letter if you see fit. Let me add that I always look forward to the FORTNIGHTLY REVIEW with especial eagerness. In its own way it is quite as unique as G. K. C. is in his. Both ways are excellent.

Wasn't it Kipling who said:

“There are forty different ways  
of writing tribal lays,  
And every single one of them is  
right”?

There is more truth than fiction in  
that rather dubious jingle.

St. Louis, Mo. William Booth Papin

### Notes and Gleanings

The recent consecration of several more Chinese bishops in St. Peter's, by the Sovereign Pontiff himself, gives the London *Tablet* an opportunity of making plain the importance of the non-white elements in the Church. In Asia, 20 per cent of all the Catholics residing in that continent are under native bishops. And, while the number of native bishops is large, the ratio of native priests to the Asiatic flocks is still larger. No less than 60 per cent of all Asiatic Catholics are ministered to by native priests. Of the 3,400 Catholic priests in China, 1,420 are Chinese, and 19 dioceses or other ecclesiastical territories are ruled by Chinese bishops. There are 64 native priests in Korea, and sixty-two (with a native bishop) in Japan. In India, the native Catholic priests number about 2000. If the point of universality needed laboring, we could add figures concerning black priests and even black nuns.

President Roosevelt's economic reform programme has begun to take hold. Wheat has risen above a dollar per bushel; cotton is selling at more than a dime a pound, lumber is 60 per cent over what it was Inauguration Day; shoes and tobacco are up to the 1929 level, and so on and so forth. But only half of the programme is actually in effect. And while the marvelous good news broadcast by the newspapers is true as it applies to one section of the economic structure, it is not true as it affects another and more important section. Production is up, but employment and wages are not up in proportion. The balance between production and consumption does not yet appear in the picture. Lumber, for

instance, has improved 60 per cent in production, but only 7 per cent in employment; and so on, all along the line. Unemployment has diminished but slightly, and the unemployed, and in fact all men with a limited income, are worse off than before because the cost of living has risen about 35 per cent. The President himself realizes the situation, it seems, for he is quoted as saying in a recent interview: “This thing has got to stop,” and his industrial manager, Gen. Hugh S. Johnson, said about the same time: “I shudder to think of what is ahead of us if we have too much production ahead of purchasing power. This country cannot stand another collapse.” If there ever was a time of supreme national danger, it is now.

Speaking of the attitude of the Roosevelt administration towards the press, a Washington representative of the *New Republic* writes: “The time is coming when it will be interesting to see whether this administration, which has had the most astounding good press from the start, will be good-tempered about well based criticism. There have been numerous indications that the White House closely watches the dispatches sent out from Washington for ‘sour notes,’ and the President himself has selected a few to point out that the writer was all wrong. He does this with a broad, tolerant air, and in a rather jocular way, but the mere fact that he has, in all the thousands of columns of praise, found a paragraph or two that was mildly dissentient, seems to me somewhat significant.”

From the annual Report of the Christian Science “Mother Church” for 1932 we learn that the *Monitor*, the sect's well-conducted daily organ, despite the “depression,” has increased its circulation to 129,260 and, “operating on a basis of wisdom and brotherly love,” has effected economies without a general reduction in its working force, thus making “a substantial contribution to social welfare.” This fact shows that the Christian Scientists support their daily organ more loyal-

ly than we Catholics support the only daily paper we have in the U. S. It may partly be owing to the journalistic and literary superiority of the *Monitor* over the *Catholic Daily Tribune*, and to the difference in the subscription price, which is \$10 for the former and only \$6 for the latter, though really the greater cheapness of our Catholic daily, in hard times like the present, ought to prove a factor in its favor. Mainly, however, we believe, it is attributable to the greater interest which members of the Eddyite church take in their daily, and to their greater willingness to support it, even at a considerable sacrifice. The time will probably come when the Catholics of America will regret their apathy in this matter of a daily press. They could have a chain of first-class and influential dailies across the country if they really cared.

Father James F. Cassidy, in his *Visions of Ireland, Old and New* (Sands), devotes several pages to St. Patrick's use of the shamrock as a symbol of the Trinity. A reviewer in the *Times Literary Supplement* (No. 1633) reminds him that the shamrock story "has been dismissed long ago by Irish scholars as a comparatively modern myth."

We are glad to see the Benedictine Fathers of St. Leo Abbey continue the unpretentious but highly valuable series of pamphlets intended to constitute a "Brief History of the Churches of the Diocese of Saint Augustine, Florida." Part Seven, containing pages 181 to 204 of the whole work, has just reached us. The materials for it were gathered by our deceased friend, Fr. Benedict Roth, O.S.B. († 1925), of whom a portrait and a short biographical sketch appear on page 199. Part Seven contains a short and very interesting history of the Mission at Mandarin, between Jacksonville and St. Augustine, whose beginnings reach back to 1787. The sketch is by the late Fr. H. P. Clavreul, who was pastor of Mandarin from 1887 to 1902. There are also a sketch of St. Michael's Church, of Fernan-

dina, "this ancient seat of Catholicity in the Red Man's Paradise of former days," and notes on Sacred Heart Chapel of Okeechobee and St. Margaret's Church at Clewiston in the Everglades. An obituary note on Father Walter B. Golden, who died in Kissimmee, Fla., in 1932, at the age of 84, concludes the booklet. This "Brief History" of the early Florida missions will be of inestimable value some day in the not too distant future, and St. Leo Abbey deserves great credit for gathering and printing the information contained therein.

Pius XI says in his encyclical "*Quadragesimo Anno*": "It is our right and our duty to deal authoritatively with social and economic problems. . . For the deposit of truth entrusted to us by God, and our weighty function of propagating, interpreting, and urging in season and out of season, the entire moral law, demand that both social and economic questions, in so far as they refer to moral issues, be brought within our supreme jurisdiction." He then proceeds to instruct the conscience of Catholics with great lucidity and thoroughness in vital matters of Christian sociology. Has the Catholic conscience responded by action? Has it even understood the doctrine set forth by the Holy Father? Is there any collective movement worth speaking of among Catholics, lay and clerical, as a result of the encyclical? Briefly, yet suggestively, the Rev. J. Keating, S.J., editor of the *Month*, discusses these critical questions in a pamphlet called *The Catholic Conscience*, published by Sands & Co., which we recommend to our readers.

The estate of the late Samuel Knopf, treasurer of Alfred A. Knopf, Inc., book publishers, lists 125 shares of capital stock of the *American Mercury* as valueless, with the added note: "The loss publishing the magazine has been increasing." The *American Mercury*, needless to observe, is the much-quoted monthly magazine edited by Mr. Henry L. Mencken. It was founded in 1924 and is for sale at most news-stands throughout the United

States. The *Brooklyn Tablet* thinks the failure of the *American Mercury* to become self-supporting in the course of nine years disproves the theory that one must be an iconoclast or a bombastic writer who is forever raising "Hail Columbia," as Mr. Mencken is more or less in the habit of doing. People grow tired of sensationalism even in magazines. That may be one reason for the *American Mercury's* failure to pay expenses; but an even more important reason is the constant decrease of thinking Americans interested in high-class periodical literature. Hardly one serious magazine whose publishers do not indulge in offensive commercialism is financially successful in this country to-day, and some of the best of a former generation, like the *Atlantic*, the *North American Review*, and the *Independent*, have either completely disappeared or sadly deteriorated. It is a disquieting omen.

I have always maintained that a man to succeed as a Catholic journalist must be a good bit of an idealist; his vision must go beyond earthly satisfaction and recompense, and he must be content to sow where others will reap. — Cardinal Mundelein, *New World*, Vol. XLI, No. 26.

The new, revised and enlarged edition of Charles A. and Mary R. Beard's history of the U. S. (*The Rise of American Civilization*; Macmillan), has a new chapter about the "depression," entitled, "The Mirage Dissolves," and a sort of "depression" postscript to the chapter on "The Machine Age." The first edition ended on a note of hope, pointing to "the dawn of the gods." In the new edition, this passage has been erased, and we get the following instead: "So Thought, weary Titan, continued to climb as for two thousand years the rugged crags between Ideology and Utopia." As a reviewer in the *New Republic* (No. 966) remarks: "This sounds more like a movie caption than the other, and permits the historian to step out from under the necessity of any conclusion whatever. Is he, nevertheless, a little embarrassed? Certainly

in the sections he has added, the tone of cool detachment does not carry quite the same conviction it did in the pre-depression part of his story. To intimate, as he seems to, that the present crisis is only a slump like another, is surely carrying coolness too far."

Sir Alexander G. Cardew's *Short History of the Inquisition*, recently published by Watts and Co., of London, is avowedly based in the main on H. C. Lea's writings. We are assured by the author that "an attempt has been made to state an outline of the evidence from the unsectarian standpoint." It is certainly not in accordance with that promise when the reader is told that "if the Roman Church in the thirteenth century, when dealing with heretics, refused to recognize the obligations of justice, mercy, honour, good faith and truthfulness, it is plain that no reliance can be placed on its word in any disputed matter," or after a sweeping denunciation of various features of medieval life, that "if such are the facts, the glorification of the thirteenth century is a species of clerical camouflage. The vessel is painted rose and blue, that we may not see the dark and gloomy reality. We are shown a gay and golden bark, whereas it was more like a slave-ship, with music and dancing on the deck." Of Dominicans and Franciscans we learn that "both these Orders were pledged to poverty, in conscious or unconscious imitation of the heretical sects against whom they were later to be employed." Those who know Lea's bias will realize the impossibility of basing anything like an accurate and unprejudiced account of the Inquisition on his statements, and Mr. Cardew's is just about what was to be expected, *i. e.*, inaccurate and anti-Catholic.

In a volume entitled *Preussen muss sein* (Hamburg: Hanseatische Verlagsanstalt), Wilhelm Stapel tries to prove that Prussianism is far more than a political theory, namely, essentially an ethical and a moral system. He asserts that the basic principles of Prussian-

ism are "Pflicht, Freiheit, Staatlichkeit," and that it is "the philosophy of domination and imperialism, whose foundation is political." It is clear from Herr Stapel's description that what he calls the Prussian creed (*Bekennnis*) has much in common with the Bolshevism that is ruling in Russia to-day. There are, naturally, differences in outward manifestation corresponding to the different temperaments and traditions of the two races. But in their essence Bolshevism and Prussianism have this in common that both have been raised by their devotees to the sacrosanctity of a religious belief. Moreover, the two beliefs share a common deity, namely, the Omnipotent State.

In the *Archivum Franciscanum Historicum* (Vol. XXV, Nos. 3 and 4) Fr. Columban Fischer, O.F.M., discusses the disputed authorship of the famous *Meditationes Vitae Christi*. Most MSS. attribute the work to St. Bonaventure. Others ascribe it to Ioannes de Caulibus. Fr. Fischer, after a careful examination of the internal and external criteria, says the evidence so far available justifies but one conclusion, and that is, that the *Meditationes* were written (not in Latin, by the way, but in Italian) by an unknown Franciscan friar of Tuscany, about the beginning of the fourteenth century. The almost equally famous *Meditationes de Passione*, however, are undoubtedly the work of St. Bonaventure.

Col. B. Favre, in his recently published book, *Les Sociétés Secrètes en Chine* (Paris: Maisonneuve) frankly admits that the necessary materials are at present lacking for a satisfactory inquiry into the origin, history, and influence of secret societies in China. He briefly summarizes and compares the results arrived at by the study of certain Chinese works and documents (mostly imperial edicts and the writings of foreign sinologues). These deal chiefly with the religious origins, rituals, and political activities of such comparatively modern organizations as the Triad, White Lily, Elder Brothers, and Hung societies. His general

conclusion seems to be that secret societies in China are the natural upshot of certain instincts and conditions deeply rooted in the history of the race. The element of religious mystery relieves the monotony of laborious lives, and the organizations themselves afford the protection of mutual cooperation and solidarity to the victims of oppression and mis-rule. In most instances the mystic elements in Chinese secret societies may be traced to Taoist and Buddhist sources, but the basic cause of their political activities has always been economic, namely, how to solve the perennial problem of poverty and misery.

George Pullen Jackson's *White Spirituals in the Southern Uplands* (University of North Carolina Press) discloses a fascinating world, strange to Northerners and little known to city folk even in the South. The "fasola" singers of the Southern "Uplands" (regions at least 500 feet above sea level) have "a surviving primitive vocal musical theory and practice" and a great body of song "constructed in manners that have been forgotten, as it seems, everywhere else, for generations." Hundreds of thousands still sing these songs to-day. The singers use the four-shape notation—the diamond, the circle, the square, and the triangle, a system originated by William & Smith of Philadelphia in 1798. A study of the tunes shows that many of them were taken from secular songs and that the traditional ballads furnished the music for not a few. Some of them (*e. g.*, "The Romish Lady") are decidedly anti-Catholic.

Père A. D. Sertillanges' little book on *St. Thomas Aquinas and His Work* has been translated into English by Fr. Godfrey Anstruther (Burns, Oates & Washbourne) and is deservedly praised by a reviewer in *Pax* (Vol. 23, No. 140)—all but the concluding chapter, at which the reviewer frankly confesses surprise, saying: "Discussing the future of Thomism, the author foresees and advocates a form of Thomistic teaching which seems

strangely out of harmony with his contentions in the body of the book. The presentation of philosophical truth must doubtless vary from age to age, but these accidental modifications may be so emphasized and exaggerated as to twist the original system almost out of recognition. Such is the impression which we feel will be left on the minds of many otherwise sympathetic readers by the author's suggestions in this chapter." Strange to say, the author, Dom Sertillanges, is a member of the Dominican Order, which claims to possess the authentic interpretation of the Thomistic system.

A writer in *Blackfriars* (No. 157), reviewing Paul Elmer More's essay on "Christian Mysticism," which has been reprinted in separate form from his book, *The Catholic Faith*, says that while Mr. More claims a full knowledge and unprejudiced consideration of the facts, the truth is that he is ignorant of the philosophy and theology required for reading the Catholic mystics intelligently, and his ignorance leads him to dismiss as mere verbiage distinctions which are of vital importance in the eyes of the mystics, or gravely to misrepresent what they teach and then to set it in contradiction with the teaching of Christ. Mr. More's final critique of mysticism, that it is "connected with a craving for intensity of experience at the cost of clarity and sanity," shows that "he has yet to learn the fundamental truth that their quest is no selfish quest for religious experience, but that for them too the aim of life is the perfect doing of the will of God."

James Truslow Adams, in the second and final volume of his highly readable and thought-provoking history of the U. S. (*The March of Democracy*; Scribner's) among other "American delusions," all of which he regards more or less as the defects of the qualities of democracy, severely criticizes what he calls "the fetish of government not by any constitutional branch, but by boards and commissions." Mr. Adams errs in attributing this to the World War. While it is true, as he

says, that when you start an innovation in an emergency, it lives on and fattens after the emergency has passed, government by commissions really began decades before the World War. President Wilson is to be blamed for adopting it on a large scale. His creation of boards for every conceivable purpose was imitated and extended after the war, and reached its climax under Herbert Hoover, who performed the ludicrous farce of creating the Wickersham Commission to tell him how to enforce the laws, and then threw its extremely expensive recommendations into the waste basket.

The doctrine of the Mystical Body of Christ, according to a learned monograph by Fr. E. Mersch, S.J. (*Le Corps Mystique du Christ*; Louvain: Lessianum; 2 vols.) is as old as the Church herself, and while not directly revealed, as recently asserted by Fr. Angers, is a natural development of the teaching of the Apostolic Fathers, though the phrase "Corpus Mysticum" would seem to be no earlier than the Scholastics. From Genesis onward Fr. Mersch finds the Mystical Body prefigured; in the New Testament passage after passage can, without any unnatural straining, be taken to refer definitely to the oneness of the faithful in and with Jesus Christ. As the author points out, the mystery of the Mystical Body in more ways than one is the central mystery of the Catholic faith. The Fathers and theologians of the Church had recourse to it in every struggle against heresy, against Gnosticism, Arianism, Nestorianism, Donatism, Pelagianism, Protestantism, and Modernism, and always it proved a weapon which was not only effective, but also improved and developed with use. *Le Corps Mystique du Christ* is not in any way devotional in the ordinary sense; it is a scientific work for specialists, *i. e.*, theologians. Its chief aim is to prove that the doctrine of the Mystical Body is not new, but goes back to the original *depositum fidei*.

Zeal is fit only for wise men, but it is found mostly in fools.

## Current Literature

—Amongst the many pamphlets published by the Catholic Truth Society of London we should like to mention the following which have recently come to our desk: *The Holy Year, a Jubilee Handbook for 1933-34*, which includes a translation of the Holy Father's recent Bull "Quod Nuper." This booklet is one that will serve all those interested in the "Holy Year" at Rome, and give them a clear and popular presentation of what is going on in the Eternal City during this period.—*English Saints*, compiled by Dom P. Ievers, O.S.B., gives short sketches of the lives of some of the better known amongst British saints and includes both Englishmen who became saints abroad, and saints of foreign birth who came to England. The names of most of the principal English saints and those of less renown, are given in the index.—Mr. Justice Noble cleverly summarizes the life of one of the great English Jesuit preachers in his biographical sketch, *Father Bernard Vaughan, S.J.* The brochure should be a good introduction to the longer and more detailed life by Father C. C. Martindale, S.J., to whom the author expresses his indebtedness.—*Saint Thomas of Canterbury*, by J. J. Dwyer, is a short life of the great martyr who defended the rights of the Church against the encroachments of that cruel tyrant, Henry II.—*The Catholic Catechism*, drawn up by Cardinal Gasparri, is Part II of a larger work. It is for children who have made their First Communion. This is the only authorized English translation, done by the Dominican Fathers of Blackfriars, Oxford.—*A Confession Book*, by M. S. K-B., is a handy little vademecum for Catholic penitents preparing for confession. It treats of mortal and venial sin; of perfect and imperfect contrition; of the frequency of receiving this Sacrament, and of how to prepare for its reception. To this are added prayers after Confession and an examination of conscience. And all within the space of thirty pages.—*Good Friday Mass*,

by the Rev. C. C. Martindale, S.J., offers the reader, be he Catholic or non-Catholic, a simple and beautiful explanation of the solemn services of the Holy Sacrifice on the day Christ died for the salvation of the world. In a brief foreword Father Martindale remarks: "It is earnestly hoped that no one, whatever his religious belief, will enter a Catholic Church on Good Friday . . . save for the purpose of joining, so far as he can, in the worship that goes on therein. It is to help him to do so, and also to help Catholics better to understand the priceless inheritance that is theirs, in the shape of the liturgy, that these notes are written." The services, both in English and Latin, are printed side by side, thus affording the participant a complete rendition of what happens in Catholic churches at the Good Friday Mass.—Other pamphlets of interest that will help to spread the word of God are: *The Great Commandment*, by the Rev. C. L. Basevi, priest of the London Oratory, a short inspirational treatise on the love one should have for God and his neighbour. *Clare Veronica Gibot*, by a religious of the congregation of the Nativity of the Blessed Virgin, is the life-story of the co-foundress and first superior-general of this religious society of women. *Catholicism and the Modern Mind*, by Michael de la Bedoyere, is an essay endeavoring to make clear just what the Church thinks as contrasted with the beliefs of the world to-day. This paper will hardly appeal to the ordinary person; it seems intended more for those of a philosophical trend. *Giuseppe Toniolo*, by the Rev. H. L. Hughes, is a short biography of a leader of Catholic Social Reform in Italy, who lived between 1845 and 1918. Professor Toniolo was predestined to apply the principles of Thomistic Philosophy to the sciences of economics and sociology. He was greatly admired by both high and low, and was referred to as "the Lay Saint." At the end of this brief life is given a short bibliography.—Information on all the booklets mentioned in this notice may be obtained by writing to the Secretary of the Catholic



Truth Society, 40 Eccleston Sq., London, S. W. I., England, or to the B. Herder Book Co., 15 and 17 S. Broadway, St. Louis, Mo. The price of these pamphlets is extremely low.—C. J. Quirk, S.J.

—Fr. Lawrence McReavy, M.A., bases his life-study of Bl. Bernadette Soubirous (*Bernadette: Child of Mary*) mainly on Père Cros' critical *Histoire de Notre-Dame de Lourdes* and the biography of the Maiden of Lourdes by the Sisters of Nevers. One wishes that he had entirely disregarded such more or less unreliable sources as Estrade's *Apparitions de Lourdes* and Lasserre's fantastic books, instead of using them also, as he says in his preface that he did, even though but "sparingly." One fails to see why the author should conclude that preface with a recommendation of Lasserre's *Notre Dame de Lourdes* to the English-speaking public. His own account of Bernadette tells the story of her life—her poverty and destitution before the alleged apparitions, the few months of glory reflected in the face of Bernadette from what she believed to be a vision of Mary Immaculate, and then—the years of suffering, humiliation, and obscurity in the Convent of Nevers, until her death in 1878. After the apparitions there are no new supernatural manifestations, no ecstasies; nothing but the almost humdrum existence of an ordinary religious, unless one excepts the extraordinary silence of Bernadette about her visions. (B. Herder Book Co.)

—*Mixed Marriages and Their Remedies* is an English translation, with considerable abridgment and some additions, of the Redemptorist Father Francis Ter Haar's well-known Latin treatise, *De Matrimoniis Mixtis eorumque Remediis*, which aroused considerable interest and discussion upon its first appearance in 1931. The translation is by the Rev. Aloysius Walter, C.S.S.R., who departed this life only a few months ago. The editor, Fr. F. J. Connell, C.S.S.R., has added an appendix, in which some recent legislation of the Church on the subject of mixed marriages is cited and discuss-

ed. The critical reader may not agree with every view expressed by Fr. Ter Haar, but there can be no difference of opinion as to the havoc wrought by mixed marriages and the necessity of promptly and vigorously counteracting this evil on the part of those entrusted with the welfare of souls. (Frederick Pustet Co., Inc.)

—Volumes XXIII and XXIV of the English translation of Ludwig von Pastor's classic *Geschichte der Päpste* has appeared, but our joy is mixed with sadness when we remember that the learned author and his accomplished translator (the Rev. Ralph F. Kerr of the London Oratory) have now both passed away. The present installment is devoted to the pontificate of Clement VIII (1592-1605), who was a worthy successor of Pius V, Gregory XIII, and Sixtus V. Though he did not possess the genius, initiative, and reckless energy of his immediate predecessor, Clement VIII was "a far-seeing politician, and a cautious and skillful diplomatist." The reconciliation of the House of Bourbon through the absolution of Henry IV was the outstanding event of his pontificate. Interesting incidents were the case of Giordano Bruno before the Roman Inquisition, the editing of the Vulgate, the founding of the Propaganda, and the controversy on grace. Some of the titles in the bibliography at the head of Vol. XXIII are disfigured by misprints. In all other respects the work is worthy of the highest commendation. (B. Herder Book Co.)

—*Sermons for Special Occasions*, by the Rev. Dr. Thomas P. Phelan, is described on the dust-cover as "not just a book of sermons, but rather a consolidation of orations successfully delivered at special gatherings of clergy, religious, and the laity." The author is a master of compact thought and oratorical style, and this collection of his sermons will be welcomed by busy pastors who are often called upon to address special gatherings, with little or no time for preparation. Some of the occasions for which these addresses were prepared were: the laying of a corner stone; the dedica-

tion of a church; the consecration of an altar; the erection of Stations of the Cross; the blessing of a new school, of a church bell, of an organ, of a cemetery; the golden and silver jubilee of a priest; a first Mass; the profession of a nun; a priest's requiem; a nun's funeral; the funeral of a departed layman; special services for the K. of C., the C. D. of A., and the Holy Name Society; for Labor Day; Memorial Day; Columbus Day; Armistice Day; Thanksgiving Day, etc. The author has a wide-spread reputation for this type of speaking and the present collection will be found useful by many of his confraters. (P. J. Kenedy & Sons).

—*Month of the Holy Ghost*, by Sister M. Emmanuel, O.S.B., is a series of meditations, in that well-known writer's devotional vein, on every day of the month of November, set aside by Pius XI in honor of the Third Person of the Divine Trinity. Each meditation is followed by one or more examples illustrating the truth set forth. There are 344 pages of text, with an appendix comprising a select bibliography, the Chaplet of the Holy Ghost, reflections and prayers for the anniversary of Confirmation, and special prayers to the Holy Ghost, including a short litany and a novena for times of affliction or need. Sr. Emmanuel is at her best in this book, and we trust it will have a strong appeal to Catholics everywhere. (B. Herder Book Co.)

—In *The Modern Dilemma*, which is No. 8 of "Essays in Order," Mr. Christopher Dawson, one of the foremost Catholic sociologists now writing in English, gives to the general public a number of talks contributed to a series that was broadcast last autumn by the B. B. C. in connection with their general programme of talks on the forces of change that are transforming the present-day world. These forces are many and various, and "the modern dilemma" which they have brought about is essentially a spiritual one. Mr. Dawson clearly shows how every one of its main aspects, moral, political, and scientific, brings us back

to the need of a religious solution, and that solution is found only in Christianity, which is not merely a moral ideal or set of ideas, but a concrete reality, a spiritual order incarnated in a historical person and in a historical society, namely, the Catholic Church. (Sheed & Ward).

—Under the title, *Progress and Religion*, Mr. Christopher Dawson, the scholarly convert who in the course of the past three or four years has risen to eminence among English philosophical historians and sociologists, presents a historical enquiry into the deeper change which marks the passing, not merely of an age, but of a social order and an intellectual tradition. He shows that every culturally vital society must possess a religion and that the religion of a society determines to a great extent its cultural form, and that, as a consequence, in this period of change, the whole problem of social development and change must be studied anew in relation to the religious factor. This study is outlined in the present essay, which, needless to say, is very instructive and, like all the writer's works, possesses high apologetical value. (Sheed & Ward).

—John Moody, founder of Moody's Manual of Investments and president of Moody's Investors Service, and a figure internationally known in the financial world, has written the story of his conversion, under the title, *The Long Road Home*. Every one who enjoys good reading which progresses by leaps and bounds, will want to peruse this life-story. While it tells of the author's conversion to Catholicism, the book is not in the least "preachy." As a boy, Mr. Moody was an orthodox Protestant; in his early youth he was an agnostic; later, he became an ardent devotee of modern pragmatism. How he finally entered Mother Church and arrived at "the inestimable blessing of perfect peace," is for the reader to find out. This book will act as a tonic during these dark days when the world seems out of joint. Mr. Moody reveals himself as a man who can go through

"life's ups and downs" with a twinkle in his eye and a song of high courage and faith in his heart. (Macmillan.)  
—C. J. Q.

—Father Aloysius Roche's *Talks for Girls* are just what their title indicates, but it must be observed that they are by an English priest and were originally addressed to English audiences, which fact explains some remarks and references that may seem odd or strange to American readers. The *Talks* are full of good common sense and, therefore, will prove helpful to those who care to go to the trouble of adapting them to their purpose. (P. J. Kenedy & Sons).

—*One Hour*, by Mother Mary Philip, I.B.V.M., of the Bar Convent, York, England, is a collection of meditations on the Sacred Heart of Jesus for use in making the so-called Holy Hour. It contains appropriate prayers, aspirations, and reflections taken from the Collects, spiritual writers, and the decrees of the popes and Roman congregations. (P. J. Kenedy & Sons).

—In *Frederick Ozanam*, a neatly printed volume of a little less than 200 pages, the Rev. H. L. Hughes, B. A., paints the portrait of the founder of the Vincent de Paul Society against the historical background of the time in which he lived (1813-1853). Many a reader will be surprised to learn that founding the St. V. de P. Society was but an incident in the life of a busy professor, who lived only forty years, and whose chief work was that of an apologist for the Catholic faith. His originality, as Fr. Hughes justly emphasizes, "lies in his having made use of the history of the Middle Ages as a weapon of Catholic apologetics. In this field he is more or less of a pioneer." The objects and aims of the St. Vincent de Paul Society are so well described in Ch. XXI of this book that one would recommend its wide distribution as a means of making propaganda for that admirable organization. (B. Herder Book Co.)

## A SPRINKLE OF SPICE

The death of George Moore reminds a correspondent of the *Commonweal* of an incident in his life as told by one who knew him well during his sojourn in Dublin. Nothing illustrates his childish vanity and almost instant craving for publicity as his sudden decision to leave the Catholic Church.

When George Moore made up his mind that the doctrine of infallibility was an impediment to his intellectual growth, he made the rounds of all his literary friends. They refused to be impressed or even shocked, and received the news with good-natured tolerance.

Nothing daunted, Moore wrote to the then Archbishop of Dublin, Dr. Walsh, the following letter:

"My dear Archbishop: Have you heard the news? I have left the Catholic Church.—George Moore."

Having dispatched the important message, Moore sat back and waited for the result. In the course of a few days the reply came, which set all Dublin laughing:

"My dear George Moore: Have you heard the story of the fly on the end of the cow's tail? The fly said: 'Cow, I am about to leave you.' The cow looked over her shoulder at the tip of her tail and said: 'Oh really? Why I didn't know you were there!'—Francis Walsh, Archbishop of Dublin."

Fr. Ronald Knox tells a delightful story in an article on the so-called "Oxford Group," or Buchmanites, in the *Clergy Review*. Public confession is one of the outstanding characteristics of this Group. Fr. Knox says that it is common talk at Oxford that one college chaplain, whom the Buchmanites found unsympathetic, was induced to resign by undergraduates continually coming to him and asking him to forgive them for having described him as the worst chaplain in Oxford!

"Lydia is very clever!"

"Nonsense! She only makes people think she is."

"Well, isn't that clever?"

**WANTED**—Position as priest's house-keeper by middle-aged lady. Good cook. Can give best references. Address W. M., care *Fortnightly Review*.

The Reverend clergy, the press and the people acclaim "My Baby," leaflet by Anthony F. Klinkner, an ideal gift for the new mother. Price 10c; 3 for 25c; \$1.00 per doz. Special price on lots of 100 or more. M. J. Knippel Company, Dubuque, Iowa.

## A Best Seller (35th Thousand in Seven Months) Speaks for Itself:

### Seeing—Believing

“I will not be able to convey to my readers my own deep conviction in regard to the validity of the rhythm theory. Such convictions can be gained only by observing its working from month to month and by tasting the satisfaction that comes from assisting in the alleviation of mental and physical distress. This has been my good fortune through recommending the rhythm theory both to those who were anxious to secure progeny and, in greater numbers, to those that found it necessary to space births.”

(From the Foreword to the Third Revised Edition, p. 5.)

### Fact Stranger than Fiction

“This knowledge (of sterility and fertility in women) in the first place, enables married people to know the days on which there is the greatest likelihood of pregnancy. Those desirous of children can solve disappointments, sometimes of many years’ standing by following directions contained in “The Rhythm.” We may be allowed to illustrate from our own medical practice. A couple had been childless for eleven years. In their anxiety to secure progeny, they inquired whether the rhythm theory might help to solve their problem. The most favorable time for pregnancy, according to the principles laid down in this book, was pointed out to them. Directions were followed and the woman became pregnant.”

(Page 50)

### 50,000 Proofs

“In the French Review of Gynecology and Obstetrics, (March 1933), Dr. de Guchteneere refers to more than 100 cases of Dr. Knaus, 59 cases of Dr. Ogino, and 160 of Dr. Wohlers and to his own 45 cases, all of which confirm the rhythm theory. Adding to these the cases referred to by Dr. Smulders, those that have been reported to me by physicians from their own experience, those of Dr. Miller (Surgery, Gynecology and Obstetrics, June 1933) and those that I have been able to observe myself, we can confidently

say that upwards of 50,000 cohabitations had during most varied menstrual cycles and under the greatest variety of circumstances, are evidence of the reliability of the rhythm theory.”

(Page 72)

### Morality Standards will be Raised

“That a general knowledge of the rhythm theory will lead to a greater measure of immorality than we witness today, is not at all probable.

(1) Information about contraceptives is forced upon young and old at almost every turn and their use is very general, not to say universal.

(2) Those who will take advantage of the rhythm theory for immoral purposes would in all likelihood use contraceptives, the worse of the two evils.

(3) The rhythm theory cannot be used by young people to a very great extent because their menstrual cycles are usually rather irregular and because they will not take the trouble to observe them accurately. It cannot be used by those who indulge in extra-marital relations because the theory, as was pointed out (Q. 22) is distinctly a theory for married people under normal circumstances.

(4) The rhythm theory will become an occasion of sin for married people if they will take advantage of it without sufficient reason. But, as the editor of *America* points out, “it is hard to see that the sin would be more than *venial*.” Every use of contraceptives, however, is a mortal sin. And we have every reason to assume that the latter sins will be reduced considerably through a wide dissemination of the rhythm theory.”

(Page 111-112)

**The above passages are from the third revised edition of “The Rhythm” by Leo J. Latz, M.D., LL.D. The book can be obtained in bookstores or by sending one dollar to Latz Foundation, 1227 Republic Bldg., Chicago, Ill. Money back if you are not satisfied.**

(Advertisement)

# The Fortnightly Review

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## Bellicose Nationalism and its Antidote

*The Month* (No. 826) notes it as "significant and encouraging" that many Catholic bishops and theologians have lately taken occasion of the bellicose nationalism that has arisen in various countries to reiterate and clarify the Church's doctrine on this subject. As examples in point our confrère quotes, among others, the formal disquisition on the moral bearings of war issued in October, 1931, by a committee of theologians, Swiss, French, and German, who had considered the question in the light of modern international developments. Their conclusion was in brief that the interdependence of the world is now such that it is the *duty* of the several States to develop, for the stabilization of world peace, appropriate political, juridical and economic institutions, and, moreover, that it is the duty and right of the individual to exert himself through the same means for the same end. In other words, in the view of these grave men, the international society, though not fully evolved, has arrived, and we all have become cosmopolitans as well as citizens of our particular States. War, therefore, becomes a breach of international order, of which everyone may rightly complain, just as the individual may complain of a street quarrel which disturbs civic peace. As citizens of the world we must support whatever institutions already exist for the ordering of the world, whilst trying to perfect them, for we have now a right to be made safe from the evil of war. And, in relation to our fellow world-citizens, we must see to it lest, on the strength of an assumed mission of domination confided to one or other race, the national rights of the rest are ignored.

Such is the reasoned conclusion of these Catholic theologians, who include such well-known names as Father Stratmann, O.P., and Father Valensin,

S. J. Even more authority attaches to a doctrinal programme issued by the Faculty of Philosophy of the Catholic University of Paris, which contains an important chapter (Propositions 418 to 447) dealing with International Morality. Of this the purport is that absolute nationalism—what we usually call Caesarism—is immoral, since national interests should always take account of, and be conditioned by, God's rights, by the moral law, by the rights of other nations, and the rights, not State-conferred, of individual citizens. Somewhat similar conclusions were detailed in a statement in *The Month* for January of last year on "The Place of Nationality in the Law of Nations," which statement had been elaborated by the "Union Catholique d'Etudes Internationales." If, as is generally supposed, the next General Council will define in detail the Catholic doctrine on peace and war, it must be owned that the ground for discussion is being well prepared.

Want of space prevents quotations from various members of the *Ecclesia Docens*, who, in Germany, Austria, Italy and France, have followed papal lead in urging disarmament and peace. but in our British confrère's opinion an utterance of Cardinal Faulhaber of Munich deserves special mention. His Eminence said, just before the opening of the Disarmament Conference, that "the after-effects of a modern war are so dreadful, that they are out of all proportion with the national good which war is meant to preserve or gain . . . . The conditions which make war legitimate have become much more rare than heretofore, since to-day a war grievously unsettles the economy of the whole world." Hence war is an anachronism, a relic of barbarism, a reproach to a community which has other and better ways of securing order.

Naturally, the Hitlerites in Germany, the Action Française in France, and militarists everywhere have resented this clear Christian teaching. Even Catholics seem to have been somewhat divided in sentiment, and the French episcopate, and more specifically Cardinal Liénart of Lille, have had to intervene to prevent Catholic teaching from being either exaggerated or minimized. They insist that true patriotism and just nationalism find their strongest support in the Church, but that neither calls for any mitigation of Christ's clear command that His followers should love even their enemies. It is, after all, by promoting peace and brotherhood, and opposing the scandal of war, that in these days one best serves one's country.

After quoting these and other utterances of the same tenor, the editor of *The Month* expresses the ardent hope that Pope Pius XI, whose magnificent encyclicals on Christian unity, marriage, education, the social question, and Catholic action have done so much to instruct and direct and steady Catholic public opinion, will take occasion, in the course of the present Holy Year, to declare fully the mind of the Church in regard to peace and war. The Pope's "intentions," for which the world of pilgrims will be praying, he says, "include 'the salvation of all mankind led astray by so many errors, so torn asunder by discord, laboring under so many miseries, and fearful of so many dangers.' There is no greater source of fear than the menace of war, no more wide-spread error than that arms create security, no more prolific cause of discord than injustice enforced by war or the threat of it. From all this a whole-hearted and united profession of Catholicism, inspired by the Vicar of Christ the King, is by far the most likely way to set the world free."

The Kentucky supreme court refuses to tax 3.2 beer as an intoxicating liquor, and thinks \$5 a year is license enough for selling it. Thus the fame of her distilleries is vindicated.—A. F.K.

### The Ogino-Knaus Method of "Natural Birth Control"

In the *Theologisch-praktische Quartalschrift* of Linz, Austria, a quarterly magazine for the study of theology in its practical aspects, one of the editors, the Rev. Wenzel Grosam, D.D., professor of pastoral theology and rector of the seminary in the same city, devotes eighteen pages (262-280) of the recent March issue (Vol. 86, No. 2) to a critical discussion of the Ogino-Knaus theory of natural birth control. He states his conclusions in the form of four theses, which we will translate here, leaving the learned author's arguments in substantiation thereof for those more immediately interested in the subject. The four theses are:

1. If married people, by mutual consent, and for serious and morally unobjectionable motives, limit their marital intercourse to the cyclic days which, according to Ogino and Knaus, are "infertile," no objection can be raised against their conduct from the moral standpoint.

2. It would, at least for the present, be very incautious and objectionable if priests in charge of souls would advocate the theories of Ogino and Knaus as certain and reliable.

(In support of this thesis Dr. Grosam quotes the fact that many eminent medical authorities have not as yet accepted the Ogino-Knaus theory, and a few positively reject it.)

3. Nevertheless, priests engaged in the cure of souls can and should call the attention of married people who are worried by conscientious scruples to the possibility of a licit and permissible birth control according to the Ogino-Knaus theory.

4. Priests, especially those entrusted with the guidance of souls, should, at least for the time being, refrain from engaging in public propaganda for the so-called "natural regulation of births according to Ogino-Knaus." R.

Everyone must row with the oars he has.

## A Bequest in Favor of the Catholic Press

To the Editor:—

The first testamentary bequest ever made in favor of a Catholic journal in the United States was that made to *The Evangelist* of Albany, N. Y., by a gentleman named James Condon, recently deceased. His name certainly deserves to be perpetuated, even though his bequest was not large. The reverend editor of *The Evangelist*, in acknowledg- ing it, says in a leading article:

“It [the legacy] represents the concern of a devoted reader, who saw in *The Evangelist* not only a medium of news and views of timely interest, but a cause whose mission is of more than passing moment. Too few distinguish in the Catholic paper between its title to the Catholic reader’s current interest and support for his personal advantage, and the claim it should have on his loyalty for the good it can accomplish for others. Apart from the benefit of keeping well informed on the affairs of the religious and ecclesiastical world, of which he is a component part, the Catholic must view in a well supported and progressive Catholic paper the strong right arm of the Church in her defensive and offensive battle for the things of Christ. There was thoughtful appreciation of the value of the Catholic press in the practical remembrance of Mr. Condon’s bequest . . . . The Catholic press needs thoughtful friends of this type, not as an object of charity, but as a cause, worthy in its mission, of generous financial backing.”

It is strange that these considerations have hitherto had so little weight with well-to-do American Catholics, both clerical and lay, that this legacy to the Albany *Evangelist* should be the first on record in the history of the Catholic press in the United States. Perhaps this is the reason why some of the most brilliant and influential Catholic press organs, like Bishop England’s *U. S. Catholic Miscellany*, the old *Freeman’s Journal*, and Hickey’s *Catholic Review*—to mention only a few of the more

prominent—went under after years of efficient and faithful service. It certainly is the reason why some of the best of the existing Catholic papers and magazines are so precariously situated as to be in danger of suspension from the effects of the “depression” on their subscription list and their advertising business. The FORTNIGHTLY REVIEW, for instance, which has served the cause so faithfully for forty years, is now in a position where its aging and infirm publisher and editor, instead of being able to devote all his working hours to its conduct and improvement, is compelled to do work for other publications and for publishing concerns in order to eke out a sufficient income to support himself and his family. He never ceases to praise and express his gratitude towards the many generous subscribers who have enabled him to sustain his valiant journal for four decades in the battles it has fought as an independent organ of Catholic opinion for truth and justice as its editor saw it. But this does not prevent him, and those who are close to him, from wondering why out of so many friends of the heroic little magazine who have died and left legacies for all manner of good and praiseworthy causes, not a single one ever thought of insuring, so far as this is humanly possible, the publication of a reliable and an independent Catholic review of this type for the stormy years ahead, when in all probability such publications will be even more useful to the Catholic cause than they have been in the past. I recall particularly the case of a certain priest, a subscriber to the F. R. and a warm personal friend of its editor, who left a fortune of a hundred and fifty thousand dollars, with no relatives to claim a share, and who disposed of it lavishly for various good purposes on his deathbed, but, strangely, never thought of the Catholic press. Had the friend who was at his elbow during his dying hours, and who suggested most of the causes to which this vast sum of money went, mentioned this particular-

ly worthy cause to him, there is no doubt in my mind that he would have set aside a sufficient amount to insure the existence of the F. R., which he loved and admired, for a long time to come, especially after the present editor and publisher is dead and gone. As it is—I speak as one who knows conditions well—this magazine will most probably die with its founder, who has never had an eye to “the main chance,” and all the influence and prestige it has acquired, among Catholics as well as non-Catholics, will be lost to the cause it has served so faithfully and well for nearly half a century.

I earnestly request the publication of this letter without change, in the sincere hope that it will inspire some of our well-to-do Catholics with the noble and generous idea of endowing the F. R. C. D. U.

\* \* \*

EDITOR'S NOTE.—We print this letter of an old friend and contributor as requested, but wish to add that we should like to have it considered as a plea for the endowment of the Catholic press in general, rather than of the F. R. in particular. We are willing to make sacrifices to the end, even if our life-work is doomed to go up in smoke after we are gone. But the cause of Catholicity in this country could doubtless be greatly strengthened if a million or even a few hundred thousand dollars were invested in a permanent endowment fund, with directions that the interest be used for the permanent upkeep of this or that deserving and efficient Catholic newspaper or magazine. There would be this additional advantage that the material safeguarding of the one or other such venture would draw into the Catholic journalistic profession able and talented young men who might develop into the Mc-Masters, Hickeys, and Lamberts of the future. If I read the signs of the time aright in the light of nearly half a century of practical experience, the crying need of the immediate future will be a strong, independent Catholic press, edited by able laymen who are

so placed that they do not need to worry about financial support nor what attitude public opinion is going to assume towards the bold and fearless proclamation and ardent defense of truly Catholic principles in the coming social upheaval.—A. P.

\* \* \*

After the above note was written, the following timely reflections appeared in the *Bulletin* of the Catholic Laymen's Association of Georgia (Vol. XIV, No. 15):

“One way for a Catholic of wealth to make his name immortal would be for him to bequeath a substantial sum to a Catholic newspaper. One hundred thousand dollars, for instance, the price of a moderate-sized school building or church, would insure the perpetuity of a publication like the *Bulletin* and send it into every Catholic home in this entire Southeastern section, defending the Church, instructing Catholics, quickening their faith and encouraging them to multiply the number of churches and schools now dotting the territory. Such a benefactor of the Catholic Press would be cited as an example wherever Catholic publications are printed or read; he would be a sort of patron saint of the Catholic press. The influence of his benefaction would be felt not only in the territory chiefly served by the newspaper he assisted, but throughout the nation and the world through those who would be inspired to emulate his pioneering example. Thousands of men have given more for public purposes in the United States than the late Joseph Pulitzer, but not even Carnegie's benefactions are better known than those of Pulitzer, whose benefactions assisted newspapers and newspapermen. Bequests to parishes, to orphanages, to hospitals, to schools and colleges, to the diocese and to religious organizations are all too few, but they are most numerous where the Catholic press is flourishing, thus bringing Catholic activities to the attention of those able to assist them, and willing if they become familiar enough with them and their needs.”



## The Economic Crisis and Catholic Teaching

By the Rev. M. J. Browne, D.D., in the "Irish Ecclesiastical Record"

### IV (Conclusion)

The defaults of two such as Hatry and Kreuger since 1929 have involved the loss of millions of money, and Sir Arthur Salter (*ibid.*, p. 104) paints a very dark picture of the abuses involved in the raising of unjustified and wasteful foreign loans in America and Europe, in the years 1926-28, which have led to widespread default and bankruptcy. Dishonesty of bond-sellers, financiers, and company promoters has preyed on the greed of investors and has destroyed the confidence of the lending public.

In every level of the economic structure greed and selfishness exercise a disrupting effect: among the middle class and poor as well as among the rich, the craze for pleasure and indulgence is the root-cause of the extravagance, wantonness, gambling, debts, and bankruptcy which have made industry and trade so full of risk and uncertainty.

The economic system is entirely dependent on moral factors. Commerce, trade, and industry are based on agreement, trust, reliance—reliance on the other man's conscience. The word credit, which is so much bandied about at the moment, should remind us that fundamentally the economic problem is one of human relationship, based on respect for morals. There can never be a system which dispenses with fair dealing. If there is widespread decline in morals, it will inevitably have an injurious effect upon economic life: the effect may be slow and beneath the surface, it will be none the less powerful and pervasive.

The breakdown in international finance and trade at the present moment is attributed by all economists to lack of confidence. In plain language that means that men do not trust each other—in diplomacy or economics. They fear aggression and default. Obviously there cannot be any reconstruction until men do trust each other, until they can be relied on to respect

justice and charity for conscience's sake. Laws, police, and jails may punish the worst evils, but they will not prevent evil if men do not heed conscience. If there be not respect for justice, there will be no security and no progress. Economic progress is of its nature dependent on moral progress. Development of machinery without development of conscience in the user is not progress, but misfortune.

#### THE FUNDAMENTAL NEED: MORAL REFORM

Therefore, as the Pope continually insists, the fundamental need of the moment is the moral reform of society—the reform of its attitude towards the purpose and use of wealth. There can, however, be no effective moral reform without religion. "How can there be talk of guarantees of conscience when all faith in God and fear of God have vanished? Take away this basis and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself." (*Caritate Christi*, 3rd May, 1932.)

Pius XI concludes his survey with the striking appeal: "Nothing remains for us, therefore, but to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many men of bread and labor, nothing else remains for us, we say, but to invite it, in the loving words of the sacred liturgy, 'Be thou converted to the Lord thy God.'" (*Ibid.*)

The Catholic solution to the economic crisis strikes deep. It insists that we must reform not only the laws, but also the hearts of men. The solution is twofold, and to leave either part out, distorts it. On the one hand it is not sufficient to exhort men to be patient and abstemious and honest if we do not endeavor to reform the system and guard against the abuses which encourage dishonesty, oppression, and

spoliation. But on the other hand we must not rely on a modification of the system alone. There are reformers who believe that by some change in the form of government, the ownership of factories, or the machinery of currency or credit, all will be well. Pius XI is quite explicit to the contrary: "No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless first, in the very field of economics, there triumphs moral law based on God and conscience."

Those who may doubt the Pope's teaching on the supreme and universal need of moral reform in any economic reconstruction will find a striking vindication of it in an unexpected quarter—Bolshevist Russia.

If anyone thinks that the defects of human dishonesty and greed arise not from human nature, but from the capitalist system, that the only way to remedy them is to adopt Communism, and that Communism would dispense with the effort to control the passions of man—he knows very little of the history and methods of Bolshevist government. The Bolshevist government has found that a change of system does not dispense with moral control. It has found that the change in the system makes a much greater and higher demand upon the individual. Though it is bent on extirpating religion and Christian morals, Bolshevism demands from all Russians a high standard of social conduct. The duty of workers is summed up in the famous phrase of Trotsky, "Work, order, discipline," and it is an iron discipline, absolute obedience, unremitting toil, and complete devotion to the common good. Bolshevists condemn selfishness and greed not with words, but with prison and death. When they demand enthusiasm, sacrifice, and toil for the sake of a system which deprives man of political, intellectual, and religious liberty, who can complain if the Catholic Church asks men to observe the law of justice and charity in order that they may enjoy individual and social welfare in this life and eternal happiness in the next?

### A Challenging Review of the People's Choice

In *The People's Choice: From Washington to Harding* (Houghton Mifflin Co.), Herbert Agar asks the question: "Why is it that, whereas six out of the first seven [Presidents] were men of great ability, only four of the remaining twenty-two are above the common average of politicians?"

To answer this question, he finds, requires the writing of a history of the United States.

At first this nation was an oligarchy, then a democracy, then a plutocracy. Theodore Roosevelt and Wilson represent drift and protest against the plutocracy. The result was—Harding! Of two who followed him, "one sat mum while the evil work [of the Harding administration] was done, and was elected president in 1924." The other "had been a member of Harding's cabinet and had not felt called upon to draw attention to what was going on about him, or to resign from the little group of thieves to which he had been appointed."

In Mr. Agar's opinion, if F. D. Roosevelt fails in his effort to redistribute wealth, the end will be the establishment of a Marxian State, with everything we ever fought for "in one red burial blent."

Those in the "New Deal" who have the time and inclination to read this book, says the *N. Y. Times Book Review*, will find in it "food for reflection and some things that will impel them to keep their eyes wide open for semaphores."

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Trials, temptations, disappointments—all these are helps instead of hindrances, if one uses them rightly. They not only test the fiber of character, but strengthen it. Every conquered temptation represents a new fund of moral energy.

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Let us hope that Ringmaster Roosevelt's National Recovery act won't be a grandstand play.—A.F.K.

## Does the Pope Condemn Capitalism?

We reprinted Fr. Browne's interesting article on "The World Economic Crisis and Catholic Teaching" from the *Irish Ecclesiastical Record* mainly for the purpose of showing how some of those who think the capitalistic system can be saved picture to themselves its reconstruction on a firmer and more solid basis of social justice. There are many who disagree with this view and contend that our Holy Father does not expect any effective social reform from legislation on the basis of Liberalistic Capitalism, but demands the rearing of a new structure from the bottom up, namely, on the basis of a vocational group order. Our neighbor, *The Guildsman* (Vol. I, No. 10), is among those who believe that this is the true meaning of "Quadragesimo Anno" and that the views of such men as Fr. Browne and the bishops of the Province of Quebec, as expressed in a recent pastoral letter, are based on a wrong translation of the pontifical document.

"The original text [of the Encyclical]," says our confrère, "speaks merely of 'eam oeconomiae rationem, qua generatim ad commune oeconomiae exercitium ab aliis opera praestaretur,' and of this it says: 'Patet per se ipsam [i. e., hanc rationem] non esse damnandam. Et sane suapte natura vitiosa non est.' The trouble arises with the translation of the word 'ratio.' It seems there should be little difficulty in understanding what the word is supposed to mean, since it is clearly stated that it consists in this, that in industrial operations certain individuals provide the necessary capital, while others perform the necessary labor. Therefore, it means a way or manner of conducting industry, an industrial arrangement or method. So the passage quoted refers to 'that industrial method, according to which, in general, some provide capital and others labor, toward the common conduct of industry.' And of this it says: 'It is evident that this [namely, this method] is not to be condemned. It is, in fact, not evil in its nature.' Therefore, we have

an approval merely of the arrangement or method in industry that some provide the capital, while others provide the labor, for conducting industrial undertakings. Surely, a mere approval of such an arrangement or method does not mean an approval of the prevailing industrial and social system, or Capitalism, as such. The same arrangement prevails under Fascism; yet its approval does not mean an approval of Fascism. The same holds true with regard to Capitalism; for like Fascism, so also Capitalism, means far more than merely this its industrial method. A system of any kind is a composite whole, embracing all the parts or elements of the particular field. And, therefore, some special feature or arrangement in industry at a certain time does not constitute the system. So when the English translation speaks of the capital-labor arrangement as a 'system' which is not to be condemned, the term 'system' cannot be taken in the ordinary sense as designating the prevailing form of industry in all its essential features. On the contrary, it should be understood as applying only to the one feature indicated. This appears also from the use of the same term a few lines later. The original here mentions that, beside the 'ratio' or method previously referred to there still prevails an 'alia ratio,' another method, namely that prevalent in agriculture, where the one performing the labor usually also provides the capital. Now, this the English translation styles 'another system,' indicating thereby further that the term 'system' is not used in the more usual sense as a designation of the entirety of the prevailing form of industry. It seems, it would have been better if a different term had been used, instead of 'system,' for instance, one similar to that of the German translation, 'Wirtschaftsweise,' meaning 'manner of conducting industry.' This would not have given occasion for statements to the effect that the en-

cyclical approves of the Capitalist system.”

The *Guildsman* concludes its article as follows:

“That the Capitalist system, as such, is not approved, is apparent from the encyclical’s consideration of recent developments from the ‘ratio’ or industrial method of Capitalism. These developments are stated as consisting chiefly in the accumulation of immense economic power, of a despotic character, in the hands of a few, and leading, in turn, to a struggle for the control of industry and of the State, and to a struggle among the nations. While more immediately the result of free competition, these developments are definitely characterized as ‘the final consequences of the spirit of Individualism in industrial affairs,’ of that Individualism or Liberalism, namely, which was in an earlier passage held responsible for the ruin of the former organic structure of society. That the spirit of Individualism brought on such evil consequences, is sufficient evidence that it plays a dominant part in industrial affairs, and, therefore, must be considered an important factor in the system. Thus, the condemnation of Individualism becomes a condemnation of Capitalism, as a system. And this alone is consistent; for why should the encyclical demand—and its very title so indicates—a reconstruction of the social order, if the present system or order of things, apart from lesser imperfections, were deserving of approval?”

### The Philosophy of the “New Deal”

Discussing “The Philosophy Behind the New Deal,” which it describes as pagan and Communistic, the *San Francisco Monitor* in a notable editorial in its Vol. LXXVI, No. 18 says *inter alia*:

“Nira may be rationalized by an enthusiast for principles set forth in the encyclical *Quadragesimo Anno* by Pope Pius XI, such as the Rev. Dr. John A. Ryan. There are features in Nira such as the minimum wage standards, the approval to the juridical order of industry, that may seem as approaches

to the ideal set forth by the Pope. They would be, if the administration of the act were in the hands of men friendly to the principles of human freedom espoused by the Father of Christendom.

“On the other hand Nira in its present stage of development might very well cheer the hearts of theoretical Communists and philosophers who stem from Kilpatrick, Dewey, Marx, Rousseau, and Kant. For such men must know that, if the Christians fail to hold aloft the ideal of individual freedom and the independence of families, the Nira program can very deftly be turned into an American brand of Communistic State. The American professorial revolutionists are too well versed in the psychology of publicity ever to call their project Communism.

“Nor is the danger of practical Communism lessened by the vigilance of American capitalists. On the whole they have demonstrated in recent years the grossest stupidity. They play, as Karl Marx foretold, into the hands of Communists. They prepare the centralization and the political machinery for the Communist formula. They encourage, for example, the multiplication of tax-exempt bonds that must eventually be defaulted; they encourage theories of education that prepare the populace for government control of and responsibility for everything. Right in the present discussion of Nira the most powerful capitalists are fighting for company unions, all unmindful of the fact that company unions were precisely Lenin’s ideal, and that one of the first projects he set out to accomplish was the destruction of the free Christian concept of trade union as defined by Pope Leo XIII in *Rerum Novarum*. But then few of the rich ever read, and they do not feel the compulsion really to think.”

Even on the hottest days in summer you will find people going to sleep in church. They couldn’t go to sleep at home on a bet.—A.F.K.

The good man alone is free; all bad men are slaves.

## Book Production on the Eve of the Reformation

By the Rev. John M. Lenhart, O.M.Cap., Westerville, O.

Catholic historians have failed hitherto to bring out the importance of the part played by Catholic books on the eve of the Reformation. What they write about book production at that time is both fragmentary and inaccurate. Bibliography has furnished us a more secure measure for gauging the influence of the books printed on the eve of the Reformation than the contemporary writers on whom modern historians rely too exclusively. In matter of fact we now know more about the mass of books printed prior to the Great Revolt than did the contemporaries themselves.

The book production on the eve of the Reformation, as ascertained by the findings of modern bibliography, was indeed immense, and surpasses all estimates ever made by Catholic historians. The number of books printed prior to the year 1520 is so large that thirty years ago no historian would have dared to believe it possible, still less probable.

The first book printed with movable types in the West of Europe saw the light in 1445. Up to the year 1462 only four printing presses were in operation in three different cities. In that year the art of printing began to spread all over Europe. From 1445 to 1520 no less than 74,945 editions, comprising 54,897,500 copies of books, were printed in Europe. Only 1.09 per cent or 606,500 copies of these books were books by non-Catholics, Jews, Greek Schismatics, Hussites, and German Reformers from 1517 till 1520.

Regarding the size of these books we must say that some are tiny pamphlets or even single leaves, while others consist of several bulky volumes. The whole output equals 54,897,500 books of 300 to 400 pages of octavo size.

The book production of the 75 years from 1445 to 1520 was more than once again as large as the output in the United States during the 158 years, from 1639 to 1796; it equals in editions the book production of Germany

during the 79 years from 1568 till 1646, and in copies the production of the same country in copies during the 46 years from 1568 till 1613; it is more than another time as large in editions as the whole output of England during the hundred years from 1732 till 1832, and equals in editions the production of the United States from 1822 till 1883. It was only in 1880 that the annual book production of the United States reached the pre-Reformation mark of editions, namely, 2000 books, printed in 1520.

The vastness of the pre-Reformation book production is better grasped when we measure its expanse. Assuming one inch as the average measure of thickness per volume, the whole collection of books printed prior to the year 1501, when placed together would form a straight line of 832 miles. Since, however, both paper and binding were thicker than in modern books, the row of pre-Reformation printed books would in reality extend to more than one thousand miles. It would take a reader 84 years to read only one copy of each edition by reading twelve hours per day and 70 pages per hour. To read all that was printed up to 1501 would take a reader 61,642 years at the same rate.

Books were printed prior to 1521 in every country of Europe except Ireland, Norway, Iceland, Russia, Greece, Bulgaria, Albania, and Finland. In no less than 373 places, from Lisbon to Constantinople and from Messina to Copenhagen, presses were in operation. Books were printed in twenty-six different languages, namely, 42,522,500 in Latin (77.42 per cent of the whole), 4,058,000 in Italian, 3,196,500 in German, 2,504,000 in French, 742,500 in Dutch, 697,500 in Spanish, 384,500 in Flemish, 362,500 in English, and 429,500 in these eighteen languages: Hebrew, Arabic, Armenian, Ethiopic, Greek, neo-Hellenic, Church Slavonic, Czech, Polish, Croatian, Russian, Magyar, Danish,

Swedish, Portuguese, Provençal, Norman French, and Breton.

As to size, 57.90 per cent of those books printed prior to 1521 are quartos, 39 per cent folios, 2.60 per cent octavos, and one-half per cent of the smaller sizes, ranging from duodecimo to sixty-fourths.

No less than 1,808 names of printers and publishers are known for the period from 1445 to 1520. The number of printers, however, during that period amounts to more than 11,400, counting both the master and journeyman printers. The number of printing establishments exceeded 2,500. In every printing office work was done on at least three presses. This is a low average for the period under consideration. Many firms operated with only one press, while others used as many as ten, fifteen, and twenty. At any rate, 7,500 presses (probably many more) were used to print books. Prior to 1501 three and one-half of all books were printed by priests and monks. About 250 priests, monks, and nuns were themselves printers and publishers.

Italy took the lead in the book production from 1445 till 1520, producing 23,017,000 printed books. Germany followed with 16,206,500 printed books, France with 8,580,500, Holland with 2,834,500, Belgium with 1,765,500, Spain with 1,347,000, England with 626,000, Austria with 165,500, Bohemia with 77,500, Turkey with 69,000, Portugal with 66,000, Moravia with 35,000, Poland with 34,500, Sweden with 27,500, Denmark with 16,000, Greece with 10,000, Hungary with 7,000, Croatia with 3,000, Herzegovina, Roumania, Lithuania and Scotland each with 2,000, and, finally, Montenegro with 1,500.

Prior to 1501, no less than 48.92 per cent of all books printed in Italy were produced in the two cities of Venice (5,455 editions and 2,727,500 copies) and Rome (2,772 editions and 1,386,000 copies). During the period from 1445 to 1500 the German firms were the most prolific, a German printer issuing on the average 59 editions, while the Italian printers issued only

26, the French only 25, and the Spanish no more than 14 editions.

Bibliographical statistics like the above may make dry reading, yet they are the best vindication of the Church's cultural mission. The pre-Reformation book production, as expressed in these figures, is the grandest apology for the Catholic Church on the eve of the Reformation. The invention of printing, now-a-days hailed as the greatest invention of all ages, is a Catholic invention made by a Catholic goldsmith. Even if the press would have produced only one per cent of the books it actually produced, mankind would be eternally beholden to the Catholic printers who first spread the art of printing.

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In a highly interesting and valuable article on "The Problem of Stigmatization" in No. 86 of *Studies*, the well-known and scholarly Irish quarterly review (pp. 221-232), Fr. Herbert Thurston, S. J., sets down "certain doubts which suggest themselves concerning the supernatural character of stigmata in general." He admits that the difficulties he mentions "are not conclusive arguments, and they may quite possibly have an adequate answer; but declares that "on the surface they seem to point to the conclusion that stigmatization may be the result of . . . a 'crucifixion complex' working itself out in subjects whose abnormal suggestibility may be inferred from the unmistakable symptoms of hysteria which they had previously exhibited. Among the curious facts he emphasizes in his article are: (1) that not a single case of the stigmata was heard of before the beginning of the 13th century; (2) that women were and are much more subject to hysterical fits than men, and (3) that there is hardly a single case on record in which there is not evidence of the previous existence of a complication of nervous disorders before the stigmata developed. "It is simply a question of pathological conditions" and must be studied from the view point of abnormal psychology.

### The Wonder-Worker of Padua

Fr. Hilarin Felder, O.M.Cap., as briefly mentioned in our No. 6 (p. 135), has written a critical study, *Die Antoniuswunder nach den älteren Quellen* (Paderborn: Verlag Ferdinand Schoeningh), in which he shows that not one of the authentic earlier sources of the life of St. Antony of Padua makes any mention of a miracle wrought by the Saint during his life-time. The book is reviewed at length by Fr. Melchior a Pobladura in Vol. III, fasc. 2 of the Roman quarterly *Antonianum*.

The chief primary sources, the *Processus*, the Bull of Canonization, and the *Legenda Prima*, make no mention whatever of miracles. The *Legenda Secunda*, also known as *Anonyma*, contains the positive statement that St. Antony performed none while on earth. But both these legends do speak of almost innumerable miracles wrought through his intercession immediately after his death.

The author of the first Life of St. Antony, Fr. John Rigauld, O.F.M., who wrote in the fourteenth century, attributes to him certain miracles which he says were wrought before his demise, and mentions some strange occurrences, which were greatly exaggerated in the so-called *Legenda Rigoldina*. Fr. Hilarin examines these (e. g., the sermon he is said to have preached to the fishes) critically and declares them of very doubtful authenticity. The author of the *Legenda "Benignitas,"* writing in 1316, partly from oral tradition and partly from unknown written sources, attributes to the living Antony ten miracles, three of them identical with miracles related by Rigauld. Five of the twelve are also found in the *Additiones Lucernae* (1337). But all of these sources are unhistorical. The development of the miracle myth was greatly promoted by the *Legenda Florentina* (about 1350).

In chapter VI of his book Fr. Hilarin minutely examines the *Liber Miraculorum*, in which the miracles attributed to St. Antony before and after his death are set forth. He shows it to be an utterly untrustworthy source. Of

the alleged apparition of the Infant Jesus in particular he says that it has no historic basis whatsoever (p. 155). Of the twenty-eight miracles attributed by the *Liber Miraculorum* to St. Antony after his death, Fr. Hilarin says that twenty-three are found in earlier sources and five are peculiar to the *L. M.*, but only those can be accepted as genuine which are corroborated by prior documents, because the compiler of the *Liber Miraculorum* himself deserves no credence whatever in narrating miracles and visions (p. 147).

The reviewer whose synopsis we are following, Fr. Melchior a Pobladura, himself a leading authority on the life and times of St. Antony of Padua, accepts Fr. Hilarin's conclusions and adds: "Nor is there reason to fear that the honor of St. Antony and the devotion of the faithful towards his person will be diminished by this book, or that the true image of the Saint will be perverted, or that he will be deprived of his title of Wonder-worker. The authentic miracles wrought through his intercession from the day of his death to our own time give more than sufficient evidence that he fully deserves that title. For the rest," concludes Fr. Melchior, "*nil praeclariorae atque illustriores sanctos Ecclesiae Catholicae facit quam ipsa veritas.*"

Fr. Hilarin and Fr. Melchior and other Franciscan writers who take this attitude deserve great credit for thus paying unstinted tribute to the historic truth in spite of the traditions of their Order.

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The more we sink into the infirmities of age, the nearer we are to immortal youth. All people must be young in the other world. That state is an eternal spring, ever fresh and flourishing. To call the transition dying is an abuse of language. It is the beginning of life.—Jerome Collier.

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They look up a motorist who doesn't know where he is going, but some folks are satisfied to have no spiritual destination in mind.—A.F.K.

### Fraternal Life Insurance

The *Western Catholic Union Record*, official organ of the Catholic fraternal insurance society of the same name, whose headquarters are at Quincy, Ill., in its Vol. XXIX, No. 3 editorially calls attention to the little known fact that what in the opinion of most fraternalists seemed to be serious handicaps imposed by the insurance departments and insurance laws of the various States in the course of the last twenty years, have proved to be blessings in disguise. While the old-line companies were free to invest their funds in almost every conceivable kind of security—railroad bonds, industrial bonds, bank stocks, etc., etc., the fraternalists were compelled to limit their investments to municipal or government bonds and real estate mortgages where the value of the property was at least twice the amount of the loan. No doubt, says the *Record*, our fraternal societies would have invested in many of the old-line securities, had they been permitted to do so, and the result would have been that they would have been seriously injured during the recent decline in the value of such investments.

Another restriction that has benefited the fraternalists was that insured members could name as beneficiaries of their insurance policies only members of their immediate families and, in some cases, charitable institutions. The *Record* reminds its readers that this latter restriction is in accordance with the original intention and purpose of fraternal societies, namely, the protection of the home, and the W. C. U. leaders believe that these societies will do well in future, even if the laws in this respect should be made more elastic, to govern themselves by this restriction, in order to "preserve for all time to come the purpose of our original founders, namely, . . . first of all to protect our homes and not to add to our society a feature that is nothing but speculative and gambling with our lives."

It is comforting to learn from this and other sources that our Catholic

fraternal insurance societies on the whole have weathered the "depression" without serious losses or danger to their existence, and we sincerely hope that they will continue to conduct their affairs as carefully and conservatively in the future as most of them have done in the past, since the persuasion has become general and carried into almost universal practice, that no insurance organization can pay out more than it takes in and that fraternal insurance, to be reliable, must be conducted on a strictly actuarial basis under capable and honest management.

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Col. Sir Joseph Bradney, who died in England the other day, was not only a distinguished archeologist, but a master and lover of the Latin language, though as a Protestant he had not the close contact with it possessed by Catholics. In 1916, while busy training reserves, he found time to bring out a thin volume of Latin poems, *Carmina Jocosa*, in a wide range of meters. This was followed in 1919 by *Noctes Flandricae*, a Latin miscellany, somewhat after the style of the *Noctes Atticae* of Aulus Gellius, written while he commanded the 28th Labor Group in Flanders. It includes some touching verses "*In Waltherum, filium meum natu minimum, in proelio occisum*" (he was commanding a tank): "*Cisterna in calida fere perustus, Vitam pro patria tua dedisti.*" In the preface to the earlier volume Sir Joseph tells how he "sucked" Latin "*cum lacte matris*" almost before he could speak English, sitting on the knees of his mother, to whom ("*matrum vero optima*") he pays an affectionate tribute. "No doubt," says a correspondent of the *London Times*, "it was this early training which made Latin as easy to him as his mother tongue. He was probably the only man of our time who habitually corresponded in Latin." While we doubt the correctness of the latter assertion, the example of this non-Catholic Englishman is sufficiently remarkable to deserve mention here.



### Usury and Interest in Catholic Teaching

Dr. August M. Knoll in *Der Zins in der Scholastik* (Innsbruck: Tyrolia) presents a study of the views of Catholic theologians on the question of interest-taking during the last seven centuries. He begins with Albert the Great and St. Thomas, and comes down to our own day and to theologians still very much alive. As Schaub's monograph, reviewed in this magazine some years ago, extended from Charlemagne to the death of Alexander III (1181), we now possess three complete histories of this question, Neumann's *Geschichte des Wuchers* and Funk's *Geschichte des kirchlichen Zinsverbotes* being the other two. There have been innumerable special studies as well. Hence one might imagine that the main facts and doctrines concerning usury and interest would now be familiar to, or easily acquired by, those who wish to study the question. Yet such seems not to be the case.

Dr. Knoll shows once again that there was a clear-cut distinction in Catholic teaching between usury and interest. Usury has always been condemned by the Church and must always be condemned by her—for it is an article of faith that usury is a sin. But as regards interest, there have always been, since the days of St. Thomas, two distinct currents of thought among Catholic theologians. Dr. Knoll finds the origin of this double tendency in the "twofold structure of the doctrine on interest of St. Thomas himself." He says that a "hostile" attitude to interest has always characterized the Dominican School, whereas the Jesuit School has been rather "friendly." The "friendly" attitude eventually triumphed; justly so, thinks Dr. Knoll, who says (p. 22) that if St. Thomas were alive to-day, he would undoubtedly take the "friendly" attitude. A reviewer in *Studies* (No. 86) praises Dr. Knoll's book, but holds "it may be doubted if there exists such a very sharp distinction precisely between Dominicans and Jesuits on this question" and gives it as his opinion that

"Dr. Knoll seems to have let himself be too greatly influenced by the desire of a schematic presentation of his matter."

### Christmas and Epiphany

In regard to the two closely connected feasts of Christmas and Epiphany it has been generally held that we have no knowledge of the actual month of the birth of Our Saviour, that May has the earliest support from tradition, that Christmas is a Roman institution testified to between A. D. 336 and 354, and that by A. D. 390 the feast was accepted by most of the Eastern churches, which had until then kept a similar feast in January. There is no agreement regarding the content or object of Epiphany nor on the question whether it or Christmas had the priority in early Christian Rome. Dom Bernard Botte, O.S.B., in his *Origines de la Noël et de l'Épiphanie* (Louvain: Abbaye du Mont Cesar), the latest writer on the subject, offers a new theory. He holds that the East had an Epiphany-Birth feast from the commencement of the fourth century till between 370 and 390, according to locality; that when Christmas was accepted, prevalent stories of pagan water-wonders, stories that had entered popular Christianity and been explained in connection with the Baptism of Christ or the miracle of Cana, tended to make Epiphany a Baptism feast; that an Epiphany-Birth feast in Gaul came to Rome, which then divided its Christmas (without altering the surrounding feasts, the Innocents in particular) and placed the Magi on the Epiphany after the example of Spain; and that Gaul along with Northern Italy tended to make Epiphany the feast of the "*tria miracula*" (Magi, Baptism, Cana). The author grades the probabilities very carefully, and his monograph is cordially recommended by *The Month* as of substantial value to all who are interested in liturgical history.

It is developing that some of the biggest income taxpayers weren't income taxpayers after all!—A.F.K.

### The Universe of Light

Sir William Bragg's new book, *The Universe of Light* (London: Bell), is the first to expound in a popular manner a conception of the universe familiar as yet to few but physicists, which in its implications may well prove as revolutionary as any that has disturbed human complacency in the past. This theory is that the whole universe is composed of something of the nature of light, "transmitting energy which is the mainstay of life and gives to living beings the power of observation and is akin to matter of which all things, animate and inanimate, are made." It is left an open question whether light consists of streams of corpuscles, as Newton supposed, or of a wave motion, as Huygens suggested, or whether we should adopt one of the paradoxical conclusions to which most physicists seem provisionally to be driven. The author is concerned rather to emphasize the fact that "light properly so called is only a narrowly defined part of a far greater phenomenon, that of radiation in general," and that the rules of wave motion apply to it all, as well as, in some measure, to such radiations as showers of electrons, protons, and atoms, which are obviously corpuscular. Thus, though the claims of the corpuscular theory are repeatedly recognized, it is as waves that light, equally with other forms of radiation, is explained. The reader is accordingly taught to regard radio waves as enormously long waves of "light" and, by an easy transition, is made familiar with the idea of other kinds of invisible light and convinced of the existence of "colors" which he can neither see nor imagine, for he learns that the light we behold with our eyes is but one "octave" out of a long scale of some 60 octaves of ether wave-lengths already explorable by the methods of physics—a gamut reaching from the great radio waves at one end to the inconceivably minute waves of X-rays at the other.

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It is unwise to put too many eggs under one hen.

### The Ends of Matrimony

To the Editor:—

What reasons will justify the defeat of the primary and essential end of Matrimony, the procreation of offspring, in favor solely of the secondary ends? The very words themselves, "primary and essential," clamor for more than ordinarily selfish ones. It must not be forgotten, moreover, that language peremptorily forbids emphasizing the far less important word at the expense of the necessary and essential one. The secondary ends are not ends by themselves. They are in reality means to the primary and essential end, and are ends only in so far as they subserve the essential one, for which the institution was founded. The Phallicists and Satanists have no philosophy. Theologus

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In making her last will and testament, the late Mrs. Christine Moore Greenwood, of Fairfield, Liverpool, concerning whom we are not told to what, if any, religious denomination she belonged, expressed fear that a legacy she intended to make for the aged or incurable, would be refused by the Roman Catholic Archbishop because she desired to be cremated, and stated that, "as cremation may be contrary to the Roman Catholic faith, and the Roman Catholic Bishop may refuse my legacy, I bequeath same to the Protestant Bishop or Archbishop living at the time, for the same purpose in his parish or diocese for the homes for the aged or incurable." When the matter came up in court after the testator's death, Mr. H. P. Glover, appearing for the Catholic Archbishop of Liverpool, declared that cremation was not contrary to the Roman Catholic faith, as it was "not a matter of faith, but a matter of discipline." As a result, the legacy was adjudged to the Roman Catholic Archbishop, over the protest of the Protestant Bishop, Dr. David, for whom it was urged that Mrs. Greenwood evidently gave her legacy to the Protestant Bishop "because she did not want to take any chance."

### More Information Wanted for a "Dictionary of American No-Popery"

The Editor of the F. R. was good enough to publish my request for information in his August issue, and I wish to thank the readers for their splendid response. Meanwhile I have been consulting the sources available here, and it is to be regretted that more writers of diocesan history are not like Dr. Zwierlein, whose masterly "Life and Letters of Bishop McQuaid" ought to serve as a model for future writers.

Dr. Zwierlein leaves little to be desired: I have been reading his three volumes with unbounded delight—they are far more interesting than any novel. But how different, to have one's curiosity aroused by an account of "troubles" in the diocese of Dallas, published in Ex-priest O'Connor's *Converted Catholic*, and then search in vain for an account of the same "troubles" from a Catholic source! Bishop Brennan suspends twelve priests; they resist manfully, and it is implied that they appealed their cases to the Apostolic Delegate, Satolli. The Vicar-General, Father Coffee, is the first to run away under fire; following which, on Nov. 17, 1892, the Ordinary himself, after a short tenure of office (only nineteen months), resigns.

"Charity" may, indeed, "cover a multitude of sins;" full is the silence that is golden; but obscurantism exasperates the historian. If the diocesan histories which have been written had been what they pretended to be, and not pietistic glorifications of "faithful priests and bishops," with almost all "bad news" eliminated, there would be a different tale to tell. It would not be necessary to write from three to a dozen letters now, so long after 1892, to obtain a meager bit of information about Father Francis J. Tobin. If some conscientious historian, like Dr. Zwierlein, had put Chiniquy "on the spot," so to speak, at the very time he was most active, the Catholic body in the United States would not to-day be continually plagued by the lying literature he left behind him.

I am, therefore, taking this opportunity to inquire about several more "ex-priests" and agitators.

Perhaps some of the F. R.'s New York readers could help me out with B. L. Quinn, who was stationed at Kalamazoo, Mich., and left the Church about 1878. In 1880 he published a vile brochure entitled, "Why Priests Don't Wed," and it is still being sold. Does anyone know the genesis of the "Blessed Creatures" myth? Was there such an organization among the Mormons at Nauvoo? Just where did Father Quinn pick up the idea of such a secret organization of priests and their "girl friends"? It would be interesting to know. He solemnly affirmed that Pope Pius IX sponsored the "Blessed Creatures." I have the report, from a reliable source, that Father Quinn lived to a ripe old age and was reconciled to the Church shortly before his death in New York City. It would have been necessary for him (as far as possible) to recall the books, such as the one mentioned, which he published. Can anyone tell me the circumstances of his last years and just when he died?

There is a rumor to the effect that Bro. Philemon Myers, C.S.C., after his adventure in 1892 with Ex-priest O'Connor, returned to better ways. It is said that he went west, studied for the priesthood, and was ordained for a diocese in California. It is alleged that he was organist and taught music for a time at St. Patrick's Seminary, Menlo Park, Calif., and died in the faith. Does anyone know precisely when and where he died?

I would also appreciate having exact information about the following:

Carl Algermissen, who came to this country in 1882 to escape military service in Prussia. Ordained for the diocese of Covington, Ky., in 1885. He eventually went to the diocese of Denver, but apostatized and lectured on why he quit the Church. Algermissen changed his name to Alger and practiced medicine as Dr. Charles Alger. Last heard of in a hospital in Dubuque, Iowa, he must have died in the late '90's.

Brother Andrew Stehle, C.S.C., 16 years with the Holy Cross Congregation at Notre Dame, Ind., secretary to Father Sorin and postmaster of the University of Notre Dame, visited O'Connor's "catch-all" in Nov., 1892, and renounced "Romanism"; promised to help get as many as possible "out of that monastery in Indiana." After several visits to "Christ's Mission," he obtained "a very lucrative position" in New York City. Did he ever return to the faith?

Alexander Bechger was an assistant at St. Stephen's church, New York City, before the excommunication of its pastor, Dr. McGlynn. He was a Hollander by birth and wrote several books in the Dutch language. After his apostasy he studied at the Theological Seminary of Neuchatel, Switzerland, under the Rev. G. Godet, president thereof. Was back in the United States in Dec., 1893, explaining why he had renounced "Romanism."

George P. Rudolph. It is provoking to read, in the only Catholic source available, the meager information that Rudolph "tended bar in Clyde, Ohio, and was accused of stealing." Once more I am obliged to turn to Ex-priest O'Connor. He says Rudolph was a priest in the diocese of Cleveland for 12 years, last stationed at Clyde, O. "A man of scholarly attainments," he apostatized in 1881. He continued to live in the town, a professed secularist not interested in religious questions; but Bishop Gilmour and his priests regarded his presence in the diocese as a scandal and "persecuted" him, with the result that he lost one position after another. In exasperation he began a lecture tour in 1890. He came to Lafayette, Ind., on Jan. 26, 1893, and spoke in the Opera House there. After he had spoken about ten minutes, he was assaulted by twenty Catholics, who approached from the wings of the stage. There was shooting on both sides. What ever became of him?

L. F. Papineau was grand seigneur of the region of Montebello, Quebec, Canada. His father, one of the wealthiest men in Canada, took part in the

revolt of 1837 and was often in collision with the church authorities. M. Papineau's father was denied burial in consecrated ground. His son inherited his "wealth and love of liberty." Provoked, when it was desired to build a grander church in Montebello and he, as the richest man in town, was assessed a larger amount than anyone else, he left the Church and declared himself a Protestant. In October, 1893, he applied for membership in the Presbyterian Church.

John Lawrence, arrested in Cincinnati, O., July 20, 1894, for pocket-picking.

"Sister" Mary Havier and Mary McQuade, both inmates of the House of the Good Shepherd, Detroit, Mich. Both "escaped" some time during 1892 and reported bad food, harsh punishments, and severe treatment in general. Mother Stanislaus, the Superior, appears as the villain of the piece. They were exploited by some Protestant ministers and appear to have been precursors of Helen Jackson and other fake "ex-nuns."

I would especially like to have all the information possible about a certain Dr. H. Heath, who assisted with Ex-priest James A. O'Connor at the installation, on Nov. 16, 1879, of Ex-priest John Vincent McNamara as a "Bishop for the Irish" of an "Independent Catholic Church" at Stand-ard Hall, Broadway and 42nd St., New York City. Is this Dr. Heath the same Hebrew gentleman who was so zealous during the '80's in "under-writing" the campaigns of "ex-priests" and "ex-monks"? E. H. Walsh, in his "Monk of Gethsemane Abbey," writes about a certain Jewish physician to whose doorstep all such characters came. They were given berths and "set up in business," *i. e.*, the business of saying Mass in defiance of their superiors. The Hebrew physician was running a regular traffic in "ex-priests"; and he was always on the lookout for new ones. He had a delightful name for his novices in the anti-Catholic business: "Don't forget," he would direct his servant, "to

bring along the *monkey* when you come tonight!"

Since my communication appeared in the F. R. for August, I have complete information about Father Cornelius Francis O'Leary. There was no intention on my part to wrong the memory of a faithful priest. From a source that cannot be questioned I learn that his trouble with Msgr. Matz of Denver was merely an incident and not at all typical. Father O'Leary founded the parish of Notre Dame, at Wellston, a suburb of St. Louis, and died as pastor of the same church. He is buried in Calvary Cemetery at St. Louis. I ask all his friends to overlook the unintentional reflection upon him. The "pistol" incident was given much publicity by *The Converted Catholic*, and Father O'Leary was represented (falsely as we know now) by O'Connor as on the verge of apostasy.

Please address any information you may have, together with books, pamphlets or other literature, to Robert R. Hull, 41 East Park Drive, Huntington, Ind., or, if you prefer, to the Editor of this REVIEW.

### The Sterile Period and the Natural Law

To The Editor:—

Mr. Martin Bower (F. R., 1933, p. 179 ff.) may or may not have studied philosophy, but his comments on the Rhythm theory certainly show a keen sense of logic. If the sterile period is proved, then it is a natural law, and as all natural laws, comes from the Creator of nature it can not be wrong to follow it, short of abuse. The existence of the sterile period is a fact to be established by observation and induction. Opponents no longer deny their fundamental validity in this case, although details remain to be worked out. The present quibbling recalls those earnest fifteenth-century thinkers who refused to view the heavens through a telescope, for fear of having supposedly religious truths upset. In its own way the telescope gave man a fuller idea of the Creator.

Undoubtedly abuses may creep in consequently upon a general knowledge of the Rhythm. What truth has not

been pushed to excess? Certainly, if the Rhythm theory were universally followed, the world would be depopulated. But that hypothesis is ruled out by the strong universal urge for offspring which the Creator has implanted in every human heart. He who ordained procreation ("Increase and multiply") also ordained the sterile period. And it has been pointed out that this knowledge will help many couples who have been childless through no fault of their own and do want a normal family of children.

Mr. Bower puts his finger on the real difficulty when he asks: "Must we first commit mortal sin before we merit the privilege of obtaining the information mentioned (about the Rhythm)?"

The answers of the Roman Congregations are predicated on a specific set of facts, and can not by their very nature be stretched to cover adequately another set of facts. Until Rome rules definitely on the matter, it would seem that there is no compelling reason to try and keep this knowledge from married people, or those about to marry. "*Suppressio veri*" has never advanced the cause of religion. And the Catholic Church least of all has anything to fear from the publication of the truth.

(Rev.) J. B. Culemans, Ph.D.  
Moline, Ill.

The controversies caused by the phenomenon of a veritable migration of nations to America in the last century and the growth of Catholics in the New World from a few thousands to millions, were a lamentable episode. Much more dangerous, however, are the present-day manifestations of a narrow nationalism which bodes ill for the future. Nationalism is the great heresy of our times. Ambrose Adams with his usual lack of logic speaks of the ideas propagated by him as the antidote against nationalism. In our opinion a true and just evaluation of the contributions of the different nationalities to the cultural and religious development of our country will go far in saving us from the curse of the heresy of nationalism which has infested all continents.—*The Wanderer*, Vol. III, No. 32.

## Notes and Gleanings

*La Documentation Catholique* in its No. 667 gives the full text of the two decrees of the Supreme Congregation of the Holy Office condemning a work which in the telegraphic reports was erroneously ascribed to Alfred Loisy, and the *opera omnia* of Chas. Guignebert. The first-mentioned book is entitled, *Congrès d'Histoire du Christianisme (Jubilé Alfred Loisy)*, and appears to be a collection of papers by different writers, edited by P. J. Couchoud. Professor Guignebert's works comprise a long list, published in Paris since 1901, principal among them *Tertullien, Modernisme et Tradition Catholique en France, Le Problème de Jésus, La Vie Cachée de Jésus, Le Christianisme Antique, Le Christianisme Médiévale et Moderne, Le Problème Religieux dans la France d'Aujourd'hui, Les Demi-Christiens et leur Place dans l'Eglise Antique, Histoire Romaine* (in collaboration with Bayet and Thouvenot), *L'Evolution des Dogmes, Dieux et Religions* (in collaboration with Belot and Hollebecque).

The London *Universe* (No. 3786) concludes an article on "The Mystery of Beauraing" (which to us seems no mystery at all, but a plain case of fraud), with the following paragraph: "Basing his conclusions on the evidence collected by Professor de Greeff, Fr. Aloïs Janssens, professor of theology in the Scheut Fathers' seminary at Louvain, declares that he is not satisfied with the credentials of the witnesses of the 'miracle,' and says that from the theological point of view 'the "miracle" of Beauraing is non-existent'."

"Altogether," said Goethe (in his conversation with Eckermann of March 14, 1830), "there is something peculiar about national hatred. You will always find it strongest and most violent in the lowest stages of culture."

It is interesting to read Postmaster General Farley's address to the Na-

tional Catholic Alumni Federation. He said: "The notion is spreading that sound business and sound morals are one and the same thing." What a thing to tell Catholic alumni! If you persevere in good morals, you will have the eternal glory of becoming a successful business man. If that is the only ideal that the world of to-day has to offer to young people, who would blame them for being twice as immoral as they are generally reputed to be?—Los Angeles (Calif.) *Tidings*, Vol. XXXIX, No. 31.

Dom. A. Wilmart, O.S.B., of Farnborough, in his new book, *Auteurs Spirituels et Textes Dévotés du Moyen Age* (Paris: Bloud & Gay) in twenty-five separate papers traces the history of various prayers and devotions. It is interesting to note that he ascribes the "*Veni Sancte Spiritus*" to Stephen Langton and the so-called "Prayer of St. Ambrose" placed at the preparation for Mass in the Roman Breviary to the saintly Jean de Fecamp, the most influential spiritual writer of his time after St. Bernard. The history of the "*Adoro te devote*," which he regards as a perfect work of art, is admirably described, and many other well-known hymns, such as the "*Te Joseph celebrent*," are traced to their probable source and their text is carefully revised.

It has long been known that the name "America" was not given to this Continent in Spain, but "by foreign writers," possibly in England. The *Baltimore Sun* reports that, according to an ancient manuscript lately discovered among the muniments of Westminster Abbey, the name originated with Richard Ameryk, sheriff of Bristol, who handed the King's reward to John Cabot after his discovery of North America. Ameryk seems to have been a leading citizen of Bristol at that time (1498) and brasses perpetuating his memory have been preserved in St. Mary Radeliffe Church there. John Cabot is believed to have given to his newly discovered continent the name

“Amerika” in honor of the official from whom he received his pension. He is known to have been a grateful man, free with his gifts, and the new theory is therefore not unlikely.

Vol. VIII of the revised and supplemented edition of Alban Butler's *Lives of the Saints* by Fr. Herbert Thurston, S. J., and Mr. Donald Attwater deals with the saints whose feast falls in the month of August. The lives have been brought up to date. To the notes on St. Dominic, Fr. Thurston has added: “The institution of the Devotion of the Rosary, which some years ago was so vehemently claimed for St. Dominic, is now and with good reason no longer insisted upon.” Concerning St. Philomena we are candidly told that nothing is known for certain about her life. In regard to the Portiuncula Indulgence Fr. Thurston says that recent investigation leaves it open to question whether St. Francis did himself obtain the grant of such an indulgence from the pope.

The advent of St. Columba was commemorated on the little Hebridian island of Iona by many pilgrims during the month of June. The Saint is said to have landed at Iona in 563 and to have founded the great monastery of Hy, which became the religious centre for Scotland and the North of England. He is also known as St. Columkille and one of his successors at Iona, St. Adamnan, has left us an interesting and important life of this heroic abbot, whom Healy calls “the greatest saint of the Celtic race and, after St. Patrick, the most striking figure in Celtic history, . . . a poet, a statesman, and a scholar, as well as a great missionary, the apostle of many tribes and the founder of many churches.” It is strange that a paper like the *Christian Science Monitor* should print accounts of the recent celebration and glorify St. Columba's memory without even intimating that he was a Roman Catholic.

Vice-President Garner, who, though a professional politician, seems until

recently to have kept himself free from secret society affiliations, according to an Associated Press dispatch “rode the goat” Aug. 7, at Uvalde, Tex., when he took the initiatory degree in the local Odd Fellows' lodge. It seems sooner or later in his career no politician can escape the influence of secret societies entirely. Is it that he finds the support of this large organized body of our population necessary to attain final success, or do the secret societies find ways and means of roping in every politician when he has risen to a place where he can either greatly assist or as greatly harm the cause of secretism? It would be interesting to know the answer to this question, which has been asked many times in cases similar to that of “Jack” Garner.

The anti-Catholic lecturers who within the last sixty or seventy years revealed to credulous audiences the “scandalous convent life” or the “corruption of Rome” have practically all been forgotten, except Maria Monk and Pastor Chiniquy, whose books still remain in circulation. *Catholic Truth* (Vol. X, No. 4) announces that, in order to meet continued requests, the English Catholic Truth Society has decided to reprint in abbreviated form Fr. Sydney Smith's sixty-page pamphlet on Chiniquy, which went out of print during the World War and was allowed to lapse. Maria Monk's *Awful Disclosures*, first published in 1835, is also still in circulation, being constantly reprinted and sold by various Protestant societies. We trust the C. T. S. has not allowed its pamphlet “The True History of Maria Monk” (London, 1895, to go out of print.

Charles Telesphore Chiniquy was a native of Canada, born in 1809, ordained a priest in 1833. Eighteen years after his ordination (1851) he was suspended by the Bishop of Montreal on a charge affecting his morals. He went to the U. S., where he was readmitted to priestly duty and worked until 1856, when Bishop O'Regan of Chicago suspended and afterwards excommunicat-

ed him on further charges of immorality. Chiniquy formally apostatized with his parish, joined the Presbyterians, and spent the remainder of his life (he died in 1899) mainly in anti-Catholic propaganda, first in the U. S. and Canada, later in Australia and Europe. His *Fifty Years in the Church of Rome* and his *The Priest, the Woman, and the Confessional* were translated into German and also, we believe, into French and several other languages, and to judge from K. Algermissen's note on Chiniquy in the lately published second volume of Herder's *Lexikon für Theologie und Kirche* (col. 877 f.), are still being utilized to slander the Catholic Church.

Dr. Thomas Cutsforth, of the University of Kansas, has written a book (*The Blind in School and Society*; Appleton), which apparently goes far to justify the publisher's description of it as "the most noteworthy contribution yet made to the psychology of the blind." He holds that to teach the blind to appreciate things as they are appreciated by those with vision, instead of as they themselves experience them, is intellectually, esthetically, and morally stultifying and that our customary method of educating blind children is a profoundly mistaken one. He denounces "the error of not educating the blind child into his own world of experience, so that he may live in harmony with himself and his world, whether it be among the blind or among the seeing," and contends that no school for the blind, even the most modern, has ever achieved or deliberately aimed at this result, though "a few blind individuals have partly achieved it for themselves." The thesis is fully and carefully argued and the book is one of extraordinary value for educators of blind children.

The Columbia University Press, according to an announcement of President Nicholas Murray Butler, expects to publish next fall *The Columbia Biographical Dictionary of Americans*, containing 100,000 concise entries in

one volume. This compilation, now going forward under the direction of Arthur C. Pounds, will contain more than three times as many entries as any other reference work of its kind, and, as regards time, will cover the period from the first discovery of America to the present; "the space scope is the present Continental United States and Alaska, with some attention to Canada in the Colonial era. The personal scope includes any deceased person, male or female, native or foreign-born, citizen or alien, who from the record appears to have influenced American life or thought or who has played a distinctive part in any meaningful development in any part of the country." Individual sketches will be limited to fifty words, selected to afford complete identification of the person and to answer the primary questions about him or her. The sketches will be arranged alphabetically, with reference by symbols to other sources. The dictionary is planned mainly as a "first aid to librarians, teachers, students, and editors."

*America* recently printed an interesting paper contributed by the Rev. Dr. F. J. Zwierlein, of St. Bernard's Seminary, Rochester, N. Y., on the alleged connection between the writings of Cardinal Bellarmine and the principles that underly the American Declaration of Independence. These principles are in Bellarmine, but Dr. Zwierlein shows that Jefferson had no first-hand knowledge of Bellarmine's writings and could not, therefore, have borrowed the ideas incorporated in the Declaration from the great Jesuit theologian. Nor was he indebted for these ideas to the Puritan divines. Jefferson disliked both Jesuits and Puritans too intensely to think that he could gain any useful ideas on liberty from the writings of either group. Dr. Zwierlein denies Father Broderick's statement that "both Madison and Jefferson were acquainted with Bellarmine's *Controversies* and shows that Jefferson could have known them only in Filmer's summary of Bellarmine's teaching, which was in his library, but as



he never mentions this book in all his voluminous writings, it is probable that he never read it. Of course, this does not prove that Jefferson was not indirectly affected by Bellarmine's defense of the sovereignty of the people; hardly any educated man of his time could avoid being affected by the great Jesuit's teaching, even if he had never heard of him.

Capt. Byron McCandless, U.S.N., whose hobby it is to search into the history and significance of the flags of nations, has arrived at the conclusion that Betsy Ross did not make the first American flag, as is quite commonly believed, but the Stars and Stripes were actually designed in 1777 by Frances Hopkinson of Philadelphia, while she was serving in a position that corresponds to the present office of Secretary of the Navy. In his search for evidence bearing on the origin of "Old Glory," Capt. McCandless unearthed what is said to be the only and probably original Liberty Tree Flag, now owned by the Bostonian Society. This flag consists of four white and five red vertical stripes, which, there is reason to suppose, were emblematical of the significant number 45, the issue number of John Wilkes' publication, the *North Briton*, in which he attacked the policy of the King of England and his ministers in secreting the debates of Parliament. The slogan "Wilkes and Liberty, 45" became historic in arousing sympathy for the American cause, here and in England. John Wilkes, by the way, was a great champion of the liberty of the press and served as Lord Mayor of London when the Lexington Minute Men fired "the shot that was heard around the world." The origin of the stars in "Old Glory" has not yet been cleared up, it seems.

The London *Tablet* (No. 4863) prints a review of an article by Father Coyne in *Studies*, in which attention is called to a number of serious errors in the English version of Pius XI's letter, "Quadragesimo Anno." Fr. Coyne has carefully studied the Latin

original of that letter and finds himself compelled to protest that many passages in the official translation are inaccurate and misleading. Thus, "the social order" is not an adequate rendering of "*institutionum reformatio*" and "*ars politica socialis*" is more than "social legislation." Fr. Coyne gives instances of whole clauses omitted in the English version, including the words, "*haud parvo ipsius rei publicae detrimento.*" On the passage (bungled in English), "*Servato hoc 'subsidiarii' officii principio*" Fr. Coyne usefully reminds us of the principle familiar to German sociologists as "*Prinzip der Subsidiarität der Gesellschaftstätigkeit*," and in other ways increases our respect for the "*Quadragesimo Anno*" by insisting on the precision of its phrasing and the importance of every word it contains. The *Tablet* editorially supports the plea for better translations of papal documents and offers the suggestion that professors and advanced students in colleges and seminaries collaborate with the exponents of good English prose in making and polishing versions which will both bring out the Pope's exact meaning and clothe it in translucent and dignified word-sequences.

In haste much may be done which will afterwards be a matter of regret. Despite the uproarious push that is being given to business it is necessary that heads remain cool. Fundamentals are still fundamentals, and must not be disregarded. It is a patriotic duty at the present time to give support to the President. But it is not less a duty of patriotism to keep an eye on principles that have ever been basic in affairs of State. These must not be thrown into the discard. Reconstruction and not revolution is what the country needs, and reconstruction is not possible without the solid foundation stones of principles that have withstood the wear and tear of time.—*The Wanderer*, Vol. III, No. 32.

With an open Bible folks easily fall into error.—A.F.K.

## Current Literature

—*The Passion of Our Lord Jesus Christ*, by the Most Rev. Alban Goodier, S. J., is neither a devotional study nor a history of the Passion, but an attempt to describe it as it really took place, not in its historical aspect only, but in the minds and hearts of those who went through it, especially of Him who was the Central Figure. The method employed is "to follow the Evangelists as closely as possible, reading between the lines of their narrative." The author "has used what he has seen and experienced in the East to help him in his narrative, but he has been careful not to use it more than the Gospel story warrants." This volume carries on Archbishop Goodier's splendid work, *The Public Life of Our Lord Jesus Christ*, and can be heartily recommended for meditations, sermon material, and for general as well as community reading. (New York: P. J. Kenedy & Sons.)

—*The Life of Saint Alonso Rodriguez*, by I. Casanuovas, S.J., translated from the Spanish by M. O'Leary, is a delightful and edifying biography of one of the most attractive and lovable of Jesuit saints. The new biography is done in a crisp and vivid manner and gives all admirers of the humble lay brother, now raised to the altars of God, a picture both winning and noble. We follow the Saint from his earliest years until his death; and learn many a lesson of childlike simplicity and trust; which, after all, is the very essence of sanctity. The brief "life" carries in the appendix a tribute from St. Alonso's dear disciple and friend, St. Peter Claver, who witnessed the heroic labors of the saintly Jesuit brother in far-off Cartagena. This book is especially suited to that body of men, the Jesuit lay brothers, who should turn to their patron for light and aid in their search for the Kingdom of God on earth and in Heaven. (B. Herder Book Co.)—C.J.Q.

—*Moses and Myth*, by the Rev. J. O. Morgan, D. D., Ph.D., (215 pp. 12 mo)

is a scholarly restatement, in popular form, of the traditional view on the authenticity of Genesis, defending that view mainly against the famous Graf-Wellhausen theory, the only evidence alleged against it. This theory is nowadays quite generally taken for granted, yet, as the author shows, is not only still unproved, but utterly unprovable, because it rests on unsound premises. The treatise is divided into two sections: I. Is the Book of Genesis History? and II. Was Moses the Author of Genesis? Archbishop Downey, of Liverpool contributes a preface, in which he says: "This little book will serve admirably as a corrective to various 'outlines' of history and science written by versatile artists, who are neither historians nor scientists." Such a corrective is urgently needed in this country as well as in England. (Sands & Co. and B. Herder Book Co.)

—Truth, Beauty, and Goodness are the "triple cord" whereby man is bound to the Eternal. In *The Quest of Reality: An Introduction to the Study of Philosophy*, the Rt. Rev. Msgr. T. J. Walshe tells of the many attempts which have been made to reach the synthesis of these values, of the numerous failures in the search, and of the final success achieved in the "Philosophy of the Schools," which bases its teachings on the best thought of the preceding centuries. This synthesis has been subjected to severe scrutiny and has won the approval of distinguished philosophers of different periods and nationalities, until now, as the author notes in his preface, "there is a marked tendency on the part of present-day students to recognize its value and to accept its principles." Msgr. Walshe modestly presents this massive volume of nearly 600 pages as a "blazing of the trail," "a tentative effort which will perhaps suggest to some one more competent the desirability of working at a new 'Kritik' which will not divorce what God has joined together—Pure and Critical Reason. 'There are not two reasons,' writes Professor Aliotta, 'not two opposing exigencies of the mind,' not the painful dilemma

of intellectual reasons and *raisons de coeur*, the one reason is both pure and practical." The book is well written and illustrated by nine more or less pertinent engravings. (B. Herder Book Co.)

—*Our Movie-Made Children*, by Henry James Forman (New York: Macmillan) is a popular summary of the findings of a motion picture research conducted by the Payne Fund. It offers reliable and pertinent information interestingly told. Such questions as: What do children see and retain? How do movies affect health, views, conduct, and morals? What is the part of films in the making of criminals and sex-delinquents?—are answered not by guesses, but by facts supported by statistics. A wealth of material is presented, and much more will become known as soon as the nine separate reports are published. Considering the fact that among the 77,000,000 weekly movie attendants, there are 28,259,000 children, the subject of the book under review is one of grave importance. Although the volume was not intended to be an indictment of the motion picture industry, it really is such, notwithstanding its objectivity. If there ever was a cause in which all Americans—and particularly parents, teachers, and civic leaders—should unite, it is to remove this tremendously sinister influence from our children. Movies, as produced to-day, are sure to neutralize all our educational efforts and to destroy Christian culture and morality. The book gives the facts, the rest must be done by the readers, who ought to include every intelligent American. — Kilian J. Hennrich, O.M.Cap.

—Father Francis Stratmann's classical treatise on *The Church and War*, first published in English by P. J. Kennedy & Sons, in 1928, has been acquired by Sheed & Ward and the price lowered to \$2. It is, as most of our readers are probably aware, the first exhaustive examination of the problem of peace and war by a Catholic theologian since 1914. The author, a German

Dominican, carefully sifts out the traditional Catholic teaching, particularly of St. Augustine and St. Thomas, from what he holds to be the too lax doctrine of certain later theologians and arrives at a very remarkable conclusion, namely, that war is an evil, which it is the duty of every sincere Christian to oppose just as much as any other evil, even if we cannot prevent it altogether. To say that it is useless to fight war is on a level with the logic and morality which decries war against sin or any other moral evil simply because it has always existed and probably will always exist. In the name of civilization and religion it is our solemn duty to do what we can to eradicate war, even though we may never stop it altogether. Of course, not everybody is obliged to take an active part in the struggle, but no one has a right to oppose the work. This eminently Catholic plea for universal peace deserves the widest possible circulation.

—We are indebted to the Aschen-dorffsche Verlagshandlung of Münster i. W., Germany, for a copy of Vol. II of Fr. Bede Kleinsehid's, O.F.M., work, *Auslanddeutschtum und Kirche: ein Hand- und Nachschlagebuch auf geschichtlich-statistischer Grundlage*. This portly volume deals with the history of German Catholic emigrants in the countries beyond the sea, including the United States (pp. 1-137). The information in this section is based on such authorities as Msgr. F. G. Holweck, Rev. John Rothensteiner, etc., and hence is quite reliable and, if not complete, sufficiently explicit to give European readers a fair notion of the life and accomplishments of the German Catholics of this country, and, in further sections, of Mexico and South and Central America. The author's ideas on the survival of the German language and "Volkstum" in our country, by the way, are unduly optimistic. All that the descendants of the early Catholic settlers from Germany can do is to preserve the Catholic faith and the more excellent traits of the German national character, in

themselves and in their children. As a spoken tongue German is already nearly extinct here, except among scattered groups of more recent immigrants, who, by the way, seem to surrender not only their language, but also their "Volkstum," a good deal more easily than the early comers did.

—Dr. Rudolf Allers, *The New Psychologies* (No. 9 of Sheed & Ward's "Essays in Order") is an investigation, by the author of that notable work, *The Psychology of Character*, of the two latest systems of psychology, namely, psychoanalysis and the "individual psychology" of Alfred Adler. Psychoanalysis is rejected as "emphatically a psychology from below," based on the supposition that in human nature none but purely biological forces are at work, a system materialistic to the core, with extreme hedonism as its ethical postulate. The fundamental demand of Adler and his school, on the other hand, that every being should live and exist for the community, while not indeed the final end, points the essential and indispensable way towards the only correct and adequate attitude for man. In the concluding section the author states his belief that "the gradual evolution of modern psychology will bring it nearer to the great truths worked out by the Fathers and Christian thinkers of a later date," and that, "though they may not be aware of it, those scholars who are to-day endeavoring to enlarge our knowledge of psychology are contributing to the '*philosophia perennis*.'" At the same time he reminds us that the ultimate riddle of human nature and its destination cannot be solved by science, and that psychology "sooner than any other science comes to a point where its power ends and where the realm of mystery begins"—a point where we must say with the Prince of Scholastics, Thomas of Aquin, who was not only one of the greatest philosophers that ever lived, but a great saint also: "*Praestet fides supplementum sensuum defectui*."

The honest penny is better than the stolen dollar.

### A SPRINKLE OF SPICE

Over the hill trailed a man behind a mule drawing a plow. The clod-hopper was broadcasting: "Bill, you're a mule, the son of a jackass, and I'm a man in the image of God. Yet here we work, hitched together, year in, year out. I often wonder whether I'm working for you or you for me. We will soon be prepared for a corn crop, and to think about it, you only help to cultivate the soil; but when that's done, I cut, shock, and harvest the corn, while you look over the fence and hee-haw at me. I give one-third of the corn to the landlord for being kind enough to let us live on this end of God's universe; one-third goes to you, and what's left is my share. While you consume all your share, I'll have to divide my share between seven children, six hens, two ducks and the bank. All fall and part of the winter, from Granny down to the baby, we pick cotton to buy a new set of harness and pay off the mortgage on you, and what do you care about mortgages, you ornery, ungrateful cuss? About the only advantage I have over you is that I can vote, and you can't! But if I ever get any more out of politics than you, I don't see where it is."

"Your wife is very broad-minded, isn't she?"

"Oh, wonderfully! She believes there are always two sides to a question—her own and her mother's."

"Let me see some of your black kid gloves," said a lady to the shop assistant. "These are not the latest style, are they?" she asked, when the gloves were produced.

"Yes, madam," replied the young woman, "we have had them in stock only two days."

"I didn't think they were," went on the lady, "because the fashion paper says black kids have tan stitches and vice versa. I see the tan stitches but not the vice versa."

The assistant said that "vice versa" was French for seven buttons and sold the lady three pairs.

When the lady, his mother's friend, asked Willy: "Are you quite sure, Willy, you can cut your own meat?" he replied without looking up: "Oh, yessum, we often have it as tough as this at home."

A little boy had gotten into the habit of saying "darn," of which his mother naturally did not approve.

"Dear," she said to the boy, "here is a dime. It is yours if you will promise not to say 'darn' again."

"All right, mother," he said as he took the money, "I promise." As he lovingly fingered the money a hopeful look came into his eyes, and he said, "Say, mother, I know a word that's worth a dollar."

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## Catholics and the NRA

By Professor Horace A. Frommelt, Marquette University, Milwaukee, Wis.

It has been interesting to observe the comments in the Catholic press on the efforts of the Roosevelt administration to pull the country out of the slough of economic decay and demoralization. They have varied from faint praise to out-and-out criticism, from hope to unquestioned doubt. It would be difficult, in fact impossible, to formulate a statement of representative Catholic opinion regarding the efforts that are being made to revive the economic life of this country, so varied have been the opinions concerning the efficacy of this remarkable recovery programme.

If Catholic opinion on current social and economic questions is always pertinent, then doubly so at the present moment, not merely because of the gravity of the crisis, but because those engineering the recovery plan have adopted many of the terms and phrases with which Catholic sociologists have been filling their pages. For whatever we may think of the means employed to achieve recovery, there can be little criticism concerning the ultimate objectives: abolition of child labor, establishment of a minimum wage, and regulation of working conditions, to say nothing of the recognition of the principle of collective bargaining. Prior to March, 1933, this terminology was unknown in Washington. The broad general principle, too, that government exists to protect the weak against the strong, and that human are to be preferred to property values, is surely in accord with Catholic principles, though it was not only in complete disuse, but highly unpopular in official circles, until a few months ago.

The interesting query, then, arises in the minds of informed Catholics: What would be the programme of Catholic sociologists if they were asked to achieve the same objectives which are aimed at

by official Washington? It is a fair question, and yet there is no hope that a rational programme could be evolved if we take the comments of the Catholic press as a sign that the application of the social principles of the popes, and therefore of the Catholic Church, had been thoroughly thought through to the end.

The greatest tragedy, however, lies in the failure of American Catholics to be prepared for this emergency. The social encyclicals of Leo XIII are no better known in this country to-day than when they were first uttered; in fact it is well known that the few Catholic writers, cleric and lay, who have from time to time called attention to them, were looked upon askance by the vast majority of their fellow-Catholics, who had become as enamoured of the so-called capitalistic system as the most hard-headed industrialist. As a consequence we Catholics of the United States were largely ignorant of the very slogans that are now being used in Washington. Catholic capitalists and industrialists are unfortunately prominent among the financiers and business chieftains who exemplify the worst in modern Capitalism. Neither Catholic employers nor employees were prepared to form an enlightened group of public opinion that would have made the achievement of the objectives of the present recovery programme possible.

And what is worse, even now no effort is being made in official Catholic circles to study the relationship between the encyclical *Quadragesimo Anno*, for example, and the programme laid down in the so-called National Recovery Act. No summer course of study has been instituted in Catholic colleges or universities that we are aware of, for the purpose of properly equipping Catholic leaders who could

help direct this programme in the spirit of the papal encyclicals and of a sound Catholic philosophy.

If the present national recovery programme harmonizes to some extent with Catholic phraseology and even thinking, this is a wholly accidental fact. Some fragments of natural justice are bound to come to the surface even of a pagan civilization; then, too, a few Catholic writers, eyed suspiciously for years by our ecclesiastical leaders and tolerated only because they echoed the social teachings of Leo XIII and Pius XI, have been asked to help in shaping, informing and directing the praiseworthy attempt of our national government to aid the millions of helpless Americans who have been and are the victims of a vicious economic system, which started to crumble when the World War was declared in 1914.

The greatest tragedy of 1933, however, is the utter lack of an informed Catholic opinion among our 15,000,000 or more members. Such opinion simply does not exist; what is worse, it is as much of a task to create and marshal it as among any other large-sized group of Americans. Catholic teaching, as it affects every-day life, amounts among us to exactly zero; Catholic philosophy in America is almost unheard of and, as confessed in a recent symposium, is not even taught in our Catholic colleges and universities—classes, textbooks, and teachers to the contrary notwithstanding. Catholic philosophy, if it were a national inheritance among 15,000,000 Americans, would save this critical day in which we live; it would help gradually to change and alter the capitalistic system from its present pagan form to a Christian one. The more devout American Catholics have largely become "Sacramentalists," they have been educated to support a parish church and a parochial grade school, but beyond that Catholicism has not yet penetrated into their lives and thought. This has never been so evident as in the present crisis, when American Catholics, though a minority, could institute a far-reaching pro-

gramme of Christian social reform if they constituted a well-informed and homogeneous class.

### Revival of the Faribault Plan

The Omaha *True Voice* (Vol. XXII, No. 36) reports that Attorney-General Paul P. Prosser of Colorado has rendered an opinion to the Bishop of Denver to the effect that, under the laws of Colorado, a public school board may hire Catholic Sisters as teachers, and lease a Catholic school building for public-school purposes.

The opinion was sought because the parish school at Walsenburg, Colo., is in danger of closing, since the board of education of that city refused a proposal to have the institution put under public-school auspices, with the Benedictine Sisters retained as teachers and the rental compensation computed either as the equivalent of the salary paid to the Sisters or as a per capita allowance for each pupil.

As our esteemed Omaha contemporary notes, the proposal upon which Attorney-General Prosser has passed favorably is an exact duplicate of the famous Faribault Plan, put into effect by the late Archbishop Ireland some forty years ago in Minnesota, and indirectly condemned by the Holy See, when it declared, after a heated controversy, that the plan might be tolerated (*tolerari potest*) under the special conditions existing in the town of Faribault, where it had been introduced. It was this indirect condemnation that led to the abandonment of the plan after two or three years. That it should now be revived in Colorado, in spite of its obvious defects and the indirect disapprobation of the Holy See, is only one of many signs showing how difficult it is becoming in various parts of the country to keep up the Catholic parochial schools through the current "depression." Let us hope that more effective means will be found than the dangerous and discredited Faribault Plan.

To know how to wait is the great secret of success.

## Everyday Social Problems

By the Rev. Kilian J. Hennrich, O.M.Cap., New York City

Poverty, crime, disease, war, and other troubles will always be with us. To these may be added a number of spiritual and mental ailments. No wonder that, throughout the ages, ways and means have been outlined and suggested to alleviate, if not to eradicate, them. To-day, social action is the catchword. Outside the Church, the desire to do something about existing disorders is as great as within her fold. One of its recent expressions is *Progressive Social Action* by Edward T. Devine (The Macmillan Company, New York.) The author is favorably known as the writer of several widely distributed treatises. He gained his experience during thirty-five years of connection with the Federal Council of Churches and Columbia University. This accounts for the maturity of his judgments.

In the present volume Dr. Devine attempts to outline a constructive programme of progressive social action. It is an ambitious project, dealing with large and important issues. Citizenship is considered in its relations to the world, economy, and religion. The first part treats of world citizenship and presents a new world order, debts, tariff, etc., followed by practical remedial measures for the evils accompanying them. Economic citizenship presents the new meaning of such old terms as liberty, life, freedom, happiness, and touches on industrial democracy and moral responsibilities. The best remedy for poverty, disease, and crime, the author finds, is public education, although to many others it seems that it has failed in its present form. After dedicating some pages to the problem of housing in its relation to good citizenship—the topic of the last White House Conference—Dr. Devine concludes his treatise with a presentation of social ideals, their origin, leadership, social creeds of the churches and religious citizenship. It is a creditable piece of work; very interesting and at the same time instructive.

However, giving due consideration to the religious belief of the author, Catholics can not share his view of eugenics. Their idea is not only that it is better to be healthy than defective, but also that it is better for the individual and society to be than not to be, without regard to perhaps undesirable circumstances (page 47). Nor can we be expected to consent to the statements regarding the benefits which Protestantism has brought to Christianity. The author overlooks the fact that most of the economic and other evils he deplores have their root in the change of belief and principles brought about by the so-called Reformation. Otherwise he is eminently fair to all creeds, and it is his conviction that the moral leadership in the solution of to-day's problems and the betterment of society will again come from the churches. The summaries of the social creeds and ideals of these churches indicate that the principles upon which they rest are practically the same in all the larger Christian and other denominations quoted, and that a harmonious co-operation of all religions may well be expected.

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Like the poor and unfortunate, we shall always have the criminals with us. *Probation and Criminal Justice*, edited by Dr. Sheldon Glueck, professor of criminology at the Harvard Law School (Macmillan), presents in an excellent symposium most of the essential features of probation. Among these are its legal problems, organization, administration, granting and execution, its growth and present extent. The contributors, besides the editor, are such well-known social and criminological writers as Sam B. Warner, Edwin J. Cooley, Bernard J. Fagan, Thorsten Sellin, Judge Joseph N. Ulman, Sanford Bates, and others. The volume is dedicated to Herbert C. Parsons, who has distinguished himself as head and organizer of the Massachusetts Board of Probation.

Although the beginnings of methodical probation go back as far as 1878, its scientific development is a product of the twentieth century. Its most rapid development took place soon after the World War. Federal probation was not established until 1925, but at present it has been legally introduced in almost every State. Among the foreign countries mentioned, England seems to be the only one that was influenced to some extent by American methods and practices. France, Belgium, and Germany have similar institutions, serving the same purpose. In all countries, probation is still in its formative stage, although in the United States it has progressed so far that it is possible to list some advantages that may reasonably be expected from its exercise. Among these are: A reduction in the number of prisoners for whom buildings, bed and board have to be provided by the law-observing public; the prevention of co-habitation and intimate association with criminals of all kinds; the absence of a public and lasting stigma otherwise inflicted by prison terms, making it difficult to secure an honest living after dismissal; and the possibility of a more personal treatment of the delinquents. Moreover, probation affords the probationer an opportunity to work and to make restitution, if this should be demanded. On the other hand, probation will not prevent crime, nor will it cure all offenders, although in many cases rehabilitation is effected.

The prospects for the future of probation look good. The steady increase in the number of officers and probationers, the efforts that are made for training officers, and the new laws that are passed by the different States, all lead the reviewer to this conclusion.

Since religion plays a great rôle in the remaking of culprits, this feature of the administration of justice is not without interest to Catholics. The part which the Catholic Charities of New York have played in the organization and perfection of probation and its administration was well described in Cooley's book, *Probation and Delin-*

*quency*, published in 1927, a summary of which forms Chapter III of the volume here under review. The office inaugurated by the Catholic Charities has been taken over by the court to which it rightfully belongs. But this does not stop the relations between religion and the probationers. Since Catholics contribute to their number, it is important that they should be well represented among the probation officials. In order that Catholics may qualify for such positions, the requisite training must be provided for them. Soon after the war, when the Knights of Columbus intended to establish a course in boyology at the University of Notre Dame, the present writer suggested to the late Brother Barnabas and his companion, Dr. Cunningham, C.S.C., to insert into the programme a course of fundamental training in probation work, and the advice was heeded. Since then, a number of Catholic institutions have offered such courses, but evening courses might also be recommended, at least in the larger cities.

A pleasant feature of Dr. Glueck's volume is the relegation of foot-notes, many of which are contributed by the editor, to the end of each chapter. However, the absence of a bibliography is regrettable, especially since but few works are mentioned in the text. The topical index, although useful, is no adequate substitute for a bibliography. In spite of its defects, this book of 350 solid pages may be recommended to probation officers, judges, parole officers, institutional administrators, students and teachers of criminology and penology, and to all others who are interested in the crime problem.

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A paragrapher says that a "hermit, coming in contact with no man, doesn't need much of a conscience." Which is a wise crack, but not so very wise, for God gives every man only what is good for him.—A.F.K.

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In the "new deal" the President doesn't want anybody to play "five aces."—A.F.K.



## The Economic Results of Prohibition

Now that we are about to discard Prohibition, its economic results are opportunely summed up by Dr. Clark Warburton in a study published by the Columbia University Press under the title, *The Economic Results of Prohibition*. The author makes an honest attempt to treat his subject in a detached spirit and spares no pains in analysing innumerable statistics and endeavoring to extract the truth from them. Unfortunately the statistics are very imperfect, or have only an indirect bearing on the subject; so that many of Dr. W.'s conclusions are only estimated, and open to objection. They must, therefore, be received with a certain caution. But as a whole his examination has been made with so much care that even its least certain conclusions are probably not far from the truth.

He first endeavors to ascertain the consumption of alcoholic drinks under prohibition, in order to compare it with the consumption before prohibition. The drinks are, as usual, divided into spirits, beer, and wine, and the consumption in normal times is readily, though not accurately, obtained from the official figures. Those for spirits and beer are based on the withdrawals for sale, on which internal revenue taxes were paid; for wine, they are calculated from the estimated annual production and foreign trade. Dr. Warburton admits that none of these figures is precisely accurate, but holds that the errors are small and the results approximately correct.

Consumption after 1919 is in a very different case; it can only be conjecturally estimated from other statistics. This entails a great deal of labor and even the use of mathematical formulae; but Dr. Warburton undertakes the task conscientiously and reaches a fairly satisfactory conclusion. He has three separate lines of inquiry, and the remarkable thing is that they agree broadly, which can hardly be due to coincidence for a series of years. They are, first, the sources of production—that is, the various materials from

which alcoholic drinks can be made; secondly, the death rates from the diseases associated with drinking; and, thirdly, the police returns of drunkenness.

The first line of inquiry is comparatively simple for wine and beer, due regard being paid to the estimated quantities smuggled; but spirits present a more complicated case, on account of the large number of substances from which spirits can be made and the possible diversion of industrial alcohol. The estimates from death rates are still more hazardous; for though death is an absolute fact, its attributed causation is dependent on human judgment, which may be determined by a desire for concealment, or by prejudice, or by sheer ignorance. Nevertheless Dr. Warburton considers the estimates obtained from the police returns as less reliable than those derived from the other two sources, and gives his reasons; but the truth is that the best guarantee for all these statistics is their massive character and their spread over several years. They are not accurate, of course, but they are not far wrong; and their general agreement emphatically confirms their value.

He finally states the following conclusion, taking the years 1911-14 as indicating the pre-war consumption and contrasting it with that in the years 1921-22 to show the early effect of prohibition and with that of 1927-30. The figures show the number of gallons consumed per head of the population:

1911-14.—Spirits, 1.47; beer, 20.53; wine, 0.59.

1921-22.—Spirits, 0.92; beer, 1.49; wine, 0.51.

1927-30.—Spirits, 1.62; beer, 6.27; wine, 0.98.

Reduced to pure alcohol, the figures for the three periods are 1.69, 0.73, 1.14.

An equally searching investigation of the national expenditure before and under prohibition follows, and leads to some interesting conclusions. Dr. War-

burton finds that the estimated annual expenditure on drink since 1922 was about four thousand million dollars, and that this amount is substantially the same as what would have been spent if there had been no prohibition. That measure has, in fact, made no perceptible difference in the total expenditure on drink. It has, however, made a marked difference in the kind of liquor drunk; it reduced beer, which had been rising in consumption for many years, and increased spirits.

He also observes that the rise and fall of trade affect the consumption and the expenditure under prohibition as before; and since the industry, being illegal, no longer contributed anything to the government, there was a net loss to consumers and taxpayers of the amount that would have been collected from it.

A further consideration of expenditure leads to a conclusion which is in flat contradiction of one of the principal arguments for prohibition. It has been urged that the measure has greatly contributed to national prosperity by enabling the people to spend more money on various goods and by increasing deposits of every kind. Dr. Warburton finds that it has not been a significant factor in promoting the purchase of other things, and has had no appreciable effect on bank deposits and savings. He pronounces a similar verdict on another prohibition argument—namely, that it has increased industrial efficiency. It may have helped to reduce the number of industrial accidents, but the figures show no measurable relation between their frequency and prohibition.

On the other hand, he finds that farmers as a class have gained on the whole, though some have lost their markets through prohibition: that the working class has about a thousand million more dollars a year to spend; and that the middle professional class has been paying about the same amount for drink in excess of what they would have paid without prohibition, but their consumption is otherwise little affected. The wealthier classes have had

to make up in taxes most of the loss to the revenue entailed by prohibition.

With regard to public health, the general death rate has fallen considerably since 1919, as has the tuberculosis death rate, and it has been argued that the fall was due to prohibition; but both were falling before, and Dr. Warburton finds evidence that they are more closely related to hours of work, which have also been reduced, than to the consumption of alcohol. There is no statistical evidence that prohibition has had any measurable influence upon them. On the other hand, alcoholism, cirrhosis of the liver, and other diseases more or less closely associated with drinking, decreased markedly during the early period, and have since risen again, but still remain somewhat below the former level.

The statistics of crime, other than homicide, are too fragmentary to permit any certain conclusions; but homicide shows a marked increase since 1920, while certain other types of crime appear to have undergone a slight reduction.

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Special interest attaches to the decree, recently read in the Pope's presence, solemnly declaring that the little boy Dominic Savio exercised heroic virtue. This, of course is a necessary preliminary to beatification, and the next stage will be the examination of the miracles brought forward in evidence of Dominic's sanctity. But the chief point of interest is that it was seriously questioned whether a boy who was only 15 when he died, could have exercised *heroic* virtue at so tender an age. According to the *Bombay Examiner* (Vol. 84, No. 32), Dominic Savio is the youngest candidate (not a martyr) ever brought forward for beatification. But no one can read the story of his short life without being convinced that this little schoolboy certainly did practice heroic virtue. He was a pupil of Don Boseo for the last three years of his life, and the Salesians have every right to be proud of their saintly pupil, who was at the same time a very human and charming schoolboy.

## Notes on Secret Societies

### *Royal Neighbors of America*

The Royal Neighbors of America (female auxiliary to the Modern Woodmen of America; see Preuss, *Dict. of Secret and Other Societies*, pp. 417 ff.) held its 18th quadrennial "Supreme Camp" at Detroit, June 19-23, 1933, with over 500 delegates in attendance. At the end of 1932 the membership was 601,062 and the life insurance policies in force totaled \$475,811,501. (Cfr. *The Kablegram*, Mt. Morris, Ill., Vol. XIX, No. 8, p. 14).

### *Brith Sholom*

This is a secret society we seem to have missed in compiling our *Dictionary*. It held its 28th annual convention at Atlantic City, N. J., June 18. It is a Jewish organization devoted largely to charity, it appears. Its official organ is *The Brithsholomite*, edited by S. L. Einhorn. (*The Kablegram*, l. c.)

### *Gideons*

This organization of commercial traveling men (see our *Dictionary*, p. 151) at its 11th international convention, held in Rockford, Ill., July 19-22, changed its name to "Christian Commercial Men's Association of America," as "being broader in scope than the specific word 'Gideon.'" This organization will continue to put bibles into hotel bedrooms and Pullman cars, and it is well for Catholics to remember that these are Protestant bibles, containing many mistranslations and omitting several books of the canonical Scriptures.

### *John Hus League of Slav Freemasons*

This Masonic body was organized in 1915 on the fifth centennial anniversary of the execution of the heretic Hus. Every Mason of Slav extraction is eligible as a member. One of the objects of the organizers was to get in touch with members of the craft in Bohemia (known since the World War as Czechoslovakia) and to extend Freemasonry in that unhappy country and also in Russia, which, with its millions

of Slavs, is regarded as fertile soil for this movement. The founder and present secretary of the John Hus League is Maximilian Kirchman, 2301 S. Austin Blvd., Chicago, Ill. (*The Kablegram*, Vol. XIX, No. 8, p. 7).

### *German Order of Odd Fellows*

We learn from the *Kablegram* (Vol. XIX, No. 8, p. 22) that the German Order of Odd Fellows has been put under the ban by the Nazi government and compelled to dissolve.

### *Rotary International*

A reader calls our attention to the fact that the Rev. Geo. Cune, in his 32-page booklet on *Freemasonry: Its Origin, Aims, and Methods* (Catholic Truth Society of Ireland), raises serious objections to Rotary International from the Catholic point of view. (Cfr. F. R., XL, 5, p. 111).

### *Showmen's League of America*

This is another organization we missed in compiling our *Dictionary*, ten years ago. It is, as we have lately learned from an apparently trustworthy source, a social organization of all classes of people engaged in the amusement business, mostly in out-of-door shows, such as circuses and the like. There are quite a few Catholics among the members. They have some sort of burial rite, open their meetings with prayer, and so forth. The headquarters are in Chicago.

### *B'nai Brith, or Sons of the Alliance*

M. François Coty has an article in the Paris *Figaro* on this secret society. According to this authority, the B'nai Brith or Order of the Sons of the Alliance, was founded in 1843 in Chicago by seven Freemasons of the Jewish race, with the double object of "resuscitating Jewish patriotism," and employing for this purpose the immense Masonic organization spread over the whole nation. About ten years ago a prominent Jew declared that "the B'nai Brith definitely hold the terrestrial globe in the tentacles of their organization." To-day the Order of the Sons of the Alliance has 426 separate

and distinct lodges, with 200,000 members spread over eleven regions, of which seven lie within U. S. territory. "This fact," says M. Coty, "shows that the character of the Association has remained above all American; but its operations extend over the universe . . . its aim is the enslavement of the world to a Judæo-Masonic sect." These quotations are taken from *Le Figaro* of July 24, by way of the *London Patriot*, of Aug. 3, 1933, No. 599, p. 87.

### The Crisis in Life Insurance

The *Nation* (No. 3559) prints a noteworthy article by James P. Sullivan and David D. Stansbury, "Can Life Insurance Be Made Safe?" in which the authors point out that, "Originally intended to afford complete protection for the funds of widows and orphans," life insurance companies "have been perverted into an unsound species of banking concern; they are today primarily demand-banking houses investing their depositors' funds on long-term, non-demand banking principles; the payment of death benefits to widows and orphans has become a secondary function."

The article goes on to explain that these insurance companies are the custodians of over 20 billions of dollars obtained from policy-holders by building up the idea that life insurance policies are endowed with the following qualities: (1) extraordinary safety and security (second only to government obligations); (2) unequalled marketability and collateral value; (3) almost entire freedom from taxation; and (4) a compound-interest return in excess of 5 per cent.

"Of course," says the *Nation*, "the day of reckoning had to come for this type of operation. However, the bellwethers of the business did not realize that they were going to be called on to make good on their four promises . . . security, availability, low taxation, and high interest return . . . After two years of the crisis they began to take measures to meet the serious condition. Did they then begin to cut expenses

and salaries? No, indeed. Did they cut and eliminate dividends? Not in many instances, and then only very slightly . . . Did they soft-pedal the investment sales talk, in order not to pile up more and more demand obligations to be met at a later, more difficult date? No, indeed. Did they allow the weak members to be closed up and liquidated as their financial condition became obviously very unsound? Not at all."

As a remedy for a dangerous situation the companies "chose a palliative not a cure"—the moratorium. Although this impaired the good name of the life insurance companies, "in the feeling of awe and consternation of those early March days the life insurance moratorium was accepted by the general public in the same spirit of coöperation and acquiescence that the banking moratorium was accepted. It was generally thought that the two moratoriums would be handled in the same manner—that when the banking moratorium was lifted, the life insurance moratorium would also be ended.

"But it has now become apparent," declares the *Nation*, "that those two general impressions were much mistaken. The necessity for the life insurance moratorium was much greater and was caused by much more serious inner impairments than that of the banks; and the life insurance moratorium is still on in most States, even though most of the banks were open for business within a comparatively short time."

The *Nation* goes on to warn its readers that "unless the life-insurance bellwethers now finally look the facts in the face and take the necessary steps to get at the root of the trouble, we are sure to have a debacle in life-insurance banking which will make our other banking tragedies seem like pink teas."

A college professor would modify divorce laws to conform to the customs of the people; but God will ever demand that people conform to His divine law.—A.F.K.

## Alcohol Blends for Automobile Use

To the Editor:—

A recent news dispatch carried the information that the American Automobile Association had conducted certain tests on gasoline-alcohol mixtures that were proven inferior in mileage to straight gasoline. In view of my statements in the July issue of the F. R. I may be permitted to call attention once more to the actual facts, which are well known to automotive engineers and to the writer, who supervised a long series of tests on alcohol-gasoline blends.

The bare statement that a mixture of 10% ethyl alcohol and gasoline is either more or less efficient than the unblended gasoline, is both misleading and false. Adding 10% of grain alcohol to gasoline raises the octane or anti-knock rating of the fuel. About this there can be no question, and even the large petroleum companies have never dared to deny it, in spite of a welter of false propaganda against the use of alcohol. Now if the octane or anti-knock rating of a fuel has been raised in any manner whatsoever, for example, either by the addition of higher blends of gasoline, or tetra ethyl lead, or grain alcohol, this altered combustible can be used to give greater efficiency, expressed either in pounds of fuel consumption per brake horse power or (in an automobile) in more miles per gallon by increasing the ratio of compression of the engine. If the same compression ratio is used for both the blended and the unblended fuels, then the latter will be more efficient; but if changed to conform to the new fuel, the blended gasoline will be productive of more miles per gallon.

In the layman's terminology, the blended fuel, which burns more rapidly, loses its advantages in a slow burning or low compression engine. In other words, the power plant must be made to conform to the changed fuel, if the advantages accruing from the use of the latter are to be fully reaped.

This, then, is at the bottom of the propaganda against alcohol blends for automobile use. It is a simple matter

to conduct either laboratory or road tests to make the new fuel appear at a disadvantage. The American petroleum industry is a legitimate child of the capitalistic system; it is determined, so long as destructive competition is permitted to reign unhampered, to devour this precious natural resource hastily. Aside from the argument that the use of grain alcohol for blending with gasoline would relieve distress among the farmers, the strongest argument for the use of alcohol in this manner is the conservation of our oil resources. If the petroleum octopus is permitted to continue its lethal grip on this marvelous natural gift of crude oil, the time will soon be upon us when we shall be forced to use grain alcohol exclusively for internal combustion engines. If 10% of alcohol in gasoline on the present basis of consumption requires 600,000,000 bushels of grain, it is a simple arithmetical problem to determine the grain required for 100% alcohol use.

The technology, the economics as well as the sociology of the use of alcohol-blended gasolines are sound. The propaganda to the contrary has come either directly from selfish petroleum groups or associated organizations inspired by the same vicious source.

Horace A. Frommelt  
Marquette University, Milwaukee, Wis.

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The moral element is what distinguishes the medieval guilds from their modern successors. The merchant guilds had wide authority and they used it not to promote trade, but to foster better conditions in their respective towns; the moral and religious field was looked after as carefully as the material. Similarly the craft guilds were concerned not simply with the recompense of their members; they insisted that they take pride in their work and that conditions be such that the worker was a self-respecting, upright member of society. If this much of the guild spirit can be revived to-day, it will be a blessing.—*The Pittsburgh Catholic*.

### Facultative Sterility

To the Editor:—

The Rev. Dr. J. B. Culemans' article in the August number of the *F. R.*, on "The Sterile Period and the Natural Law," was very appropriate and timely, though it might perhaps have been more correctly entitled, "Facultative Sterility in Christian Marriage and the Catholic Church," because the Catholic Church is the only divinely appointed interpreter of the natural law.

In the marriage contract the contracting parties act in the name of the Divine Head, to whom they belong and for whom they act as members. Therefore, they dispose of their bodies, as the principle of generation, only with the permission and in the intention of Christ; because their bodies are no longer their flesh, but Christ's, on account of the sacramental character of marriage.

This consideration gives us a more profound idea of Christian marriage, theoretically as well as practically. From the practical point of view the material object of the marriage contract excludes all frivolous and inordinate arbitrariness, because St. Paul (1 Cor. VI, 15-20) says: "Know you not that your bodies are the members of Christ? . . . Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?" Therefore, the Apostle emphatically concludes, it is a great crime to employ the body as principle of generation in an inordinate and illegal way.

Having taken this into consideration we may ask: "Is it morally permissible to restrict the blessing of offspring by voluntary continence, dictated by pure motives, during the days of fecundity?"

This question has been answered in the affirmative by Catholic moral theology as well as by some authoritative ecclesiastical decisions, as, for instance, that of the Sacred Penitentiary of June 16, 1880, and another more recently (1930) printed in the *Acta Apostolicae*

*Sedis*, where it is confirmed that such a practice must not be tolerated unless the motive is morally lawful. From the encyclical "*Casti Connubii*" of Pius XI we may also draw this twofold conclusion: (1) that married persons have no right to confine intercourse to the so-called infertile period without sufficient reason, *e. g.*, existing distress in the family or regard for the impaired health of the wife; (2) that the intentional use of the marital act during the so-called sterile period is permissible when dictated by weighty reasons, such as the two just mentioned.

The Catholic Church, as a mother *par excellence*, has always taught the permissibility of continence by mutual consent on the part of the married, no matter whether it be by a perpetual vow or temporarily for some reasonable motive, such as those mentioned above. Therefore, only the unnatural use of marriage is sinful and objectionable, not the natural use, even if no offspring can issue therefrom.

(Rev.) James H. Hilden  
Albany, N. Y.

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"When I was a boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't possible for it to pass through, and I was greatly puzzled to know how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vine, and then I understood it all. The cucumber had grown in the bottle. I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young and cannot slip out of them now. They are the cucumber. Look out for the bottle, my boys." There is no man born of woman who does not need to avoid slipping into some bottle from which, owing to his particular weakness, he cannot get out, and who does not need to hedge himself around with self-denial with regard to that particular bottle, however harmless it may be in itself.

### Public Opinion and the Press

It is not often we agree with ex-Governor "Al." Smith, but he is undoubtedly right when he says in the *New Outlook* for August:

"In times of great stress, I am beginning to realize that the job of being an editor in a democracy is a difficult one. On the one hand, there is great and unquestionably honest and legitimate pressure to print only views which will establish confidence in the government and in business, and uphold the hands of those in authority. If, as many say, the present crisis is largely psychological, then it must be good patriotic policy to say nothing which will disturb confidence and to advance every argument which revives hope and radiates optimism. On the other hand, an even more powerful argument can be made for an absolutely impartial presentation of the editor's convictions, reflecting policies and events as he actually sees them.

"The latter course of action is the more difficult. It runs against the tide. It may easily give the appearance of narrow, personal, carping criticism directed at those burdened with responsibilities of public office or economic leadership. The editor runs the risk of looking like an irresponsible ink-slinger, attacking those who have been chosen to bear the real burden, and who may be presumed to be in a better position to know what is going on, and what to do, than the fellow sitting at a desk miles from the scene of action.

"On reflection, every reader in this country who is familiar with its laws and devoted to its traditions will conclude that an editor's job in a democracy is to print his honest opinions, because without a free press we cannot have a free nation. Public opinion in a democracy has a tendency almost automatically to be all in one direction. There is quite a little of mob rule about it. When a leader in business or public life is popular, everyone is expected to root for him. When a plan or programme meets with public applause, everyone is expected to subscribe to it

and boost it, and the man who does not go along with the crowd runs the risk of unpopularity and loss of influence. It is the pressure on everyone to be like everyone else. Nevertheless, *the best service that an editor can render to the community is to ignore hastily formed mass opinion and advise and guide the public in its real, permanent interest, irrespective of whether at the precise moment the course he advocates is popular or not.*" (Italics ours.)

May we add, in all modesty, that the Editor of the FORTNIGHTLY REVIEW in his own small way, has tried to render this important service to his fellow-citizens for well nigh forty years, even at a time when Mr. Smith saw fit to sugar-coat his religion in view of a high political office to which he aspired. A man can never practice what Mr. Smith preaches in the above-quoted article and be elected to any public office of importance in the U. S., or even make money and be successful in business under the present iniquitous capitalistic system.

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"Fra Juniper," of the London *Universer*, has recently been advocating a wider use of Latin as a spoken language among educated Catholics. His suggestions have been confirmed by several correspondents, one of whom describes how, being stranded in Hungary after the recent Scout Jamboree, he solved the difficulties arising from his ignorance of the Hungarian language by talking Latin with a fellow-passenger. Another correspondent, Fr. C. P. Wright, C. S. S. R., describes how, as a chaplain in the World War, he was able to minister to a dying Polish prisoner, who, having had a sound classical education, was able to speak in Latin. Another correspondent observes that the use of conversational Latin in certain parts of Europe is still common among the educated classes, being a survival of medieval culture. If the pronunciation of Latin were standardized, we believe this movement would have far better chances of success.

## The Danger of the Proposed Child Labor Amendment

To the Editor:—

I notice in the daily press that the delegates to the recent convention of the Central Verein registered their opposition to the proposed constitutional amendment against child labor, on the ground that it interferes with the rights of parents and of the individual States. There is, however, an even more important reason why this attempt should be defeated in the interests of the older boys and girls. Those who are sponsoring the proposed law should first define exactly the difference between children, and young men and women. Every teacher knows that many boys and girls of 15 and older do not care to attend any school, and that even under compulsion they refuse to apply themselves to diligent study, constituting, in addition, a constant nuisance to those who are willing to use their time and opportunity well. Work they cannot under the law, and study they will not. The law can, indeed, force them into school, but it is powerless to control the mind and the will. Thus we have a waste of time and of the money of the taxpaying public.

Nor is this all. Those lads crave what they consider "a good time", and if the means to indulge are not forthcoming legally, they are obtained by illegal means. We hear complaints on all sides of the increase of juvenile delinquency, and we fail to see how the proposed amendment can remedy a desperate situation. Idleness truly is the devil's workshop. Realizing this years ago, I managed to find positions as office and errand boys for lads who disliked the idea of being transferred from the grades to the high school, and most of them have done splendidly; some now holding their jobs for more than 20 years, being promoted from time to time, as age and efficiency warranted. It is nothing short of a crime to bar boys from any and all industrial occupations until they have reached the age of 18. It is far better to keep the older boys busy at something in which

they are interested and which is in conformity with their age and condition, than to practically force them into the highways and byways of criminality, merely to please those whose hope is a curtailment of the labor market and a corresponding increase in wages. It is to be hoped that the Middle and Western States will again, as they did a few years ago, defeat this proposed amendment, in the interest of our larger boys and girls.

Fr. A. B.

## The Crime of Destroying Necessaries

Under this caption the editor of *The Month* says in No. 830 of that renowned and scholarly English Jesuit periodical:

"Nothing shows more clearly the undue intrusion of the profit-making element into industry and commerce than the frequent destruction of food products all over the world, and the proposals to limit production, instead of speeding up and facilitating distribution, which have been discussed at the [London Economic] Conference. Until man and not merely money is made the object of industry, unless the acquisition of wealth is really conditioned by considerations of human welfare, the rehabilitation of commercial intercourse on Christian lines will not even have been begun. We must, of course, distinguish between the production of necessaries and the production of luxuries: the latter may well be controlled and coordinated: but, with millions of the world's inhabitants ill-fed, ill-clothed, and ill-sheltered, to stint supplies of these necessities in order to make more money is downright worship of mammon. The Economic Conference would have done better to have concentrated on the means of distributing the world's wheat and meat and wool and textiles and building-material: the world's idle shipping might then have enough to do. There are enough hungry mouths in Russia alone to absorb the so-called wheat surplus."

There is nothing so absurd as not to have been said by some philosopher.



### Capitalism and Unemployment

Communism here at the moment is comparatively impotent. Its press and platform propaganda owes what vigor it shows to Soviet support. But every failure of capitalist society to provide the means of decent living and ordinary security for the masses of the population is a more cogent argument for a radical change than any which the Soviets provide. The sight of lands untilled, raw materials unused, factories and shipping idle, multitudes unemployed, proves that something evil and disorderly has crept in between God's unfailing bounty in Nature and the needs of His human creatures. That evil thing is human avarice. Of the three factors of normal economic life, production, distribution, consumption, only the first is working well—in a sense, too well: the world was never so abundantly provided with material goods, nor the standard of living so capable of being improved. But consumption has lagged far behind production because the means of distribution—money—is largely out of reach of many consumers. Money, primarily a means of exchange, has become, because of its fluctuations in value, also a commodity to be traded in, and has so accumulated in the hands of a few that the many have not enough. The Pope states this result in emphatic terms:

"The distribution of created goods must be brought into conformity with the demands of the common good and social justice. Every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a great evil in modern society . . . the immense number of property-less wage earners, on the one hand, and the superabundant riches of the fortunate few, on the other, proves beyond question that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men." (*Quadragesimo Anno*.)

It is the abolition of this glaring contrast between the rewards of capital

and labor that the Pope calls for, and that President Roosevelt on his side has for his main object. He wants to increase the purchasing power of the wage earners and incidentally to relieve debtors who have been penalized by the fall in commodity prices. Thus the various "Codes," which he is imposing upon industries, stipulate for shorter hours (and so, more employment) and higher wages (and so, more capacity to purchase). If the consequent rise in prices does not outstrip the growth of capacity to buy, the experiment, on which so much hangs, will succeed—and be a lesson to other capitalist countries.—*The Month*, No. 830.

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We are not happier than our fathers were for being able to fly, for wireless, for any invention of the last thirty years. We are not even wiser. It adds nothing to the sum of human happiness that an auto travels 270 miles or a sea-plane 400 miles per hour. In fact, humanity is not very much happier for the advent of the automobile, simply because, instead of the machine serving man, it is being allowed to master him. It is the same with all inventions. "A gun, or a battleship," says a writer in the *Catholic Gazette*, "are perfectly harmless things when properly controlled. In fact, so far as they protect, they may be considered beneficent; but when nations give way to a struggle for supremacy in them, they become weapons of extermination. When faith is ignored, there is no controlling power to regulate the uses to which science and the machine may be put. Only one controlling power can bring us to a sense of proportion—Almighty God, and He works only through the teachings of His Church. Neglect them, and we are doomed to destruction by our own hands. Follow them; bid Science to serve them; and there are no limits to the happiness humanity may enjoy on earth, while the blessings which will accrue to us in Heaven will be illimitable."

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Were everyone to sweep before his own house, the streets would be clean.

### An Interesting Historical Pamphlet

A pamphlet entitled *The First Catholic Settlements of Clinton County, Illinois*, by the Rev. Frederick Beuckman, author of a highly valued *History of the Parishes of the Diocese of Belleville* (Belleville, 1919), is a reprint of a paper contributed by the scholarly author to *Mid-America* in commemoration of the centenary of the settlement of the first Catholics in the county named, which is now almost solidly Catholic. The bulk of the pamphlet consists of an English translation of certain historical notes written in 1881 by the late Father B. Bartels, pastor at the time of St. Boniface Church, Germantown, Ill. They were printed in the St. Louis daily *Amerika*, at the request of its then editor, Dr. Edward Preuss. The present reviewer recognizes these notes as an old acquaintance, for as a boy he aided in transcribing them from Fr. Bartels' original manuscript. The old priest wrote a wretched hand, but the data he had assembled would have largely been lost, had it not been for his care and foresight in gathering them from various sources. They certainly were well worth translating and Fr. Beuckman with his personal knowledge of conditions has done a good job in turning them into English and adding a few explanatory foot-notes. In his short preface he gives a biographical sketch of Fr. Bartels and outlines the pioneer work done by him in the Belleville diocese and his relations with the German Catholic press of the seventies and eighties of the last century, particularly the daily *Amerika* and the weekly *Herold des Glaubens*, complete files of which papers, by the way, are in possession of the Central Bureau of the Central-Verein here in St. Louis. Fr. Beuckman makes the very good suggestion, which we trust will be carried out when the times get better, that a fund be raised for the purpose of indexing the contents of these two bulky sets of files, which contain much "extremely valuable source material for the ecclesiastical and civil history of the Middle West."

### Fighting an Epidemic

To the Editor:—

An epidemic sweeps over the country. Seven to ten million married people and young people of marriageable age are afflicted with a loathsome disease. About two million babies die every year. A scientist discovers an antidote to the epidemic. There is the greatest likelihood that one-half of those afflicted will apply the antidote and be cured, one-fourth will remain indifferent, and the other fourth will reject it. The antidote is such that it can be misused, though not seriously, by married people, and will not be misused generally by unmarried people.

Because of this danger of abuse, the question is debated among thinkers: "Shall the people at large be made acquainted with this discovery?" Reactionaries say: "No, it will lead to phallicism." Standpatters say: "Tell only those who come to you afflicted with the disease." Progressives say: "Until Rome rules definitely on the matter, it would seem that there is no compelling reason to try and keep this knowledge from married people, or those about to marry." Radicals say: "For God's sake, get busy. This is no time for quibbling. The welfare of millions is at stake. Your obligation is plain. Broadcast this knowledge as far as you can and as quickly as possible. It will bring happiness to many homes that are now blighted and desolate!"

Which of these four groups is correct? The reactionaries seem to be guided by the principle: "You must not take a chance, for you might make a mistake. 'See what Johnnie is doing and tell him he mustn't'." In the writer's opinion they are more disturbed about the possible mote in the eyes of those who want to do something than by the beam of callous inactivity in their own. The standpatters seem governed by the principle: "That's the way we have always done it; the old way is the best way." The progressives seem to say: "Go slow; don't expose yourself to too much criticism." The radicals finally adopt the rule:

“Cut out emotional thinking; get down to the root of the matter; work out your whole plan according to Catholic principles, and then go forward, regardless.”

The epidemic—a terrifying reality—that is devastating our country is the epidemic of contraception and abortion. What are we going to do about it?

William E. Ring

### Notes and Gleanings

Until further notice all our correspondents and exchanges are requested to address the editor and publisher of the F. R. at 5851 Etzel Ave., St. Louis, Mo., instead of 7615 Lansdowne Ave., Webster Groves, Mo.

A portion of the September issue of the F. R. was misprinted and the mistake discovered only after the edition had been mailed. We have supplied correctly printed copies to those subscribers who asked for them, and have a few more left, which we can furnish; but, of course, it would not pay us to reprint the whole edition. Hence we must ask those of our subscribers who got one of the misprinted copies, and who do not bind their Reviews, to pardon the oversight and be content with what they have received. We shall gladly credit their subscription accounts a month ahead if they ask us to do so.

The appointment of our long-time esteemed friend the Reverend Christian H. Winkelmann, as auxiliary bishop of St. Louis, was an agreeable surprise to all who know that humble, zealous, and energetic priest and are somewhat familiar with the needs of this Archdiocese and its venerable head, Archbishop Glennon, now the senior of the American hierarchy. Fr. Winkelmann is a native of St. Louis, and the first thing he said to the newspaper reporters who interviewed him after the news of his appointment became known, was: “I come from a hard-working family. My father was a cobbler and sold shoes in a little shop at 7607 Ivory Street.

That is where I was born. My father came to this country from the Palatinate in Bavaria. My mother, who is now 78, and lives here with me, came from Westphalia, Germany.” This utterance is characteristic of the new bishop and his modesty, zeal, courage, devotion to his parents and love for the common people. *Ad multos faustissimosque annos!*

Mr. Edward A. Koch, editor of *The Guildsman*, writes to us: “May I direct your attention to an omission in the reprint from *The Guildsman* in the F. R. for September, p. 199 f.? In the first quotation from the Latin text the passage ‘*ab aliis opera praestaretur*’ should have read: ‘*ab aliis res, ab aliis opera praestaretur.*’ Some of your readers will no doubt have supplied the involuntary omission, but others may have been puzzled.”

As our readers are aware, President Roosevelt is a Freemason. According to *La Revue Internationale des Sociétés Secrètes* (Vol. XXII, No. 15; Aug. 1, 1933), the following members of his cabinet also belong to the Masons: G. D. Hern, Secretary of War, who served as grand master of the Grand Lodge of Utah in 1913; C. A. Swanson, Secretary of the Navy, who is a member of Pittsylvania Lodge No. 24, F. & A. M., of Chatman, Va.; D. C. Roper, Secretary of Commerce, who is a member of Barrister Lodge No. 48 F. & A. M., of Washington, D. C.; H. A. Wallace, Secretary of Agriculture, who is a member of Capitol Lodge No. 110 F. & A. M., of Des Moines, Ia. It would be interesting to know how many members of the so-called “Brain Trust” and other intimate counsellors of the President belong to the Masonic sect.

Apropos of the international wheat conference lately held in London, the *Catholic Times* of that city says: “There is a danger that, by agreeing to limit wheat acreage, the importing countries will commit themselves to a policy which will keep their fallow acres idle for years ahead. Without ex-

aggeration, there is no surplus of wheat. There are far too many hungry people in the world, and if the present Russian régime were to come to an end to-morrow, it is probable that the starving Russians alone would easily absorb any surplus. There is a cycle in harvests, and in a year or two we may be crying out for the very food the abundance of which is so embarrassing to-day. If we tell the producers that the price of bread might be lowered we shall be answered that world recovery depends on price-raising. Then why not raise the price and the wages at the same time? In other words, why not reform currency and credit?"

Catholics should realize that far more will be required for a "reconstruction of society and morals" than outbursts of acclaim over an occasional accidental similarity between some popular demands and plans on the one hand, and, on the other, of a few passages from the papal encyclical "Quadragesimo anno." Catholic Action presupposes realization of the necessity of active opposition to the spirit of the age and of thoroughly converting a neo-pagan world, in which we must live, but of which we may not be a part.

In view of the exaggerated reports sent out from Treves these days it is well to recall that the so-called "Holy Coat," now on exhibition there, alleged to be "the seamless garment of Christ, woven in one piece, for which the Roman soldiers cast lots after the Crucifixion," is no more authentic than the "Holy Coat" preserved at Argenteuil, France, for which exactly the same claim is made. Its written history goes back only to the twelfth century, though there is an old tradition that it was sent to Treves by St. Helena. The supporters of Argenteuil's "Holy Coat" assert just as positively that their relic is the seamless garment of Christ and trace it to Charlemagne. As Mr. Donald Atwater observes in the *Catholic Encyclopedic Dictionary* (page 245), "there is not much to choose between the two

traditions;" both are equally uncertain and it is improbable that either garment was ever worn by our Saviour.

The London *Times* printed a letter from Dr. Einstein, addressed to a Long Island newspaper man who had asked him whether, since the earth is constantly revolving and, as a consequence, we stand on our feet part of the time, on our heads part of the time, and stick out from the earth at right angles or left-angles the rest of the time—it would be "reasonable to assume that it is while a person is standing on his head, or rather upside down, he falls in love and does other foolish things." The Professor's reply, inscribed on a post-card, was: "Falling in love is by no means the most foolish thing mankind does—but gravitation cannot be held responsible for that." A day or two after this answer was printed, "Metaphysicus" wrote to the same paper: "Dr. Einstein denies the connection between love and gravitation, no doubt rightly enough on his own premises. But historically the connection between these two forces, however fantastic it may appear, is closer than he seems to know. For in the Aristotelean cosmos it is love which is the cause of gravitation, the Unmoved Mover, the first and final cause of all celestial motions. And has not Dante expressed the same idea with exquisite perfection in the last line of the *Divina Commedia*? *L'amor che muove il sole e l'altre stelle.*"

The "Assyrians," as they are oddly called, are a schismatic Christian community in Iraq. When Great Britain relinquished its mandate over Iraq, efforts were made to secure constitutional safeguards for them through the League of Nations. More recently there was talk of a scheme for them to emigrate to Persia. But the latest news is that 1,300 of them suddenly crossed into Syria. The authorities there will not allow them to remain, and on the other hand the Iraq government will not allow them to return unless they disarm. All that these poor people,

who have been driven about from pillar to post, want is a place to settle. In Iraq they had been given an unhealthy, marshy spot, from which they have long tried to escape. Great Britain has distinct obligations in regard to this minority, for the Church of England for many years maintained an "Assyrian Mission," which supported the schism, and during the war the "Assyrians" were "staunch British allies." How precarious their position in Iraq is may be gathered from a letter addressed to the prime minister of that country by the leader of the Nationalist Party, urging him "to take the necessary steps to clear out from Iraq, once and for all, those Assyrians who, notwithstanding the kindness and leniency shown to them by the Iraq nation, have always proved themselves to be a source of trouble to the country." Iraq, by the way, is about 90 per cent Muslim!

The "depression" period has necessitated great sacrifices on the part of Catholics to sustain their schools. It may be that we shall find it very difficult for years to come to keep up the ideal of Catholic education. The ruling of the attorney-general of Ohio that State aid to Catholic schools is unconstitutional is anything but encouraging. But whatever the sacrifices we must make, our Catholic children have to be trained in their religion and in their duty to God. We heartily agree with the *True Voice*, therefore, when it says: "Catholic schools where possible, vacation schools where they can be conducted, home training at all times, even where Catholic schools are maintained, should be the aim of parents and pastors everywhere. We are entering upon critical times and the children of the present day need the help of religion even more than those of the past."

A correspondent of the London *Univers* recalls the achievement of the late Fr. Gerard, S. J., who, upon the request of a fellow-traveler, translated a rule posted in an English railroad train offhand with great mastery of the id-

iom and equal poetical skill into classical Latin verse. The legend ran as follows: "This rack is intended for light articles only, and involves risk of injury to passengers if used for heavy luggage." Here is the translation: "*Nil nisi quod leve sit super has imponite crates,—Ne gravior tundat lapsa caduca caput.*"

*La Vie Catholique* in its No. 462 prints the decree of the S. Congregation of the Holy Office by which the Rev. Prosper Alfaric is excommunicated and canonically degraded. The decree is dated July 30, 1933, and was briefly mentioned in some of our daily papers. Alfaric is a native of Livinhac-le-Haut in the diocese of Rodez and was formerly a Sulpician. He served successively as professor in the seminaries of Bayeux, Bordeaux, and Albi, then threw off the priestly garb, renounced the Catholic faith, and got married before a civil magistrate. He is now professor of the history of religions in the University of Strasbourg, where he is regarded as an authority on the sect of the Manichaeans. His recent excursions into the field of Sacred Scripture not only damaged his reputation for scholarship, but also incurred the displeasure of the Holy See. His latest work, the result of collaboration with two other writers of his own type (Couchoud and Bayet), entitled *Problème de Jésus et les Origines du Christianisme*, was recently placed on the Roman Index. It has provoked a learned reply from the pen of Père Huby (*Les Mythomanes de l'École Couchoud*; Paris, Beauchesne).

The abridged edition of Fr. Sydney F. Smith's *Pastor Chiniquy*, referred to in last month's F. R. (No. 9, pp. 211 f.) has appeared and we are obliged to the London Catholic Truth Society for a copy of it. On 40 12mo pages it contains all the essential facts brought out by the author's detailed examination of the life and writings of this unfortunate ex-priest, especially his venomous and slanderous *Fifty Years in the Church of Rome*, which is

still being reprinted and, therefore, still requires a cheap and ready antidote. It is a pity that the chief protagonist of "No Popery" in the United States should have been a member of the French-Canadian clergy of Quebec, which had and still has so many zealous representatives among us. We trust that no one who runs across Chiniquy's anti-Catholic trail will forget that his lies are thoroughly refuted in a pamphlet which can be had from the B. Herder Book Co. of this city for a few cents, and which will introduce those who wish to go into details to Fr. Smith's larger and fully documented volume on the subject.

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Speaking of the growing misuse of the hyphen in English, a writer in the *Christian Science Monitor* calls attention to the fact that the use of the hyphen in such sentences as "we saw many two- and three-room houses" is derived from the German, but runs counter to the genius of the English language. He quotes Wilson (*Treatise on Punctuation*) as giving the following choice example: ". . . iron-, cotton-, silk-, print-, and dye-works" and adding: "All the difficulty would be obviated were the phrases changed into language more grammatical." Thus the sentence quoted in the *Monitor* might be reconstructed as follows: "We saw many two-room and three-room houses;" or: "We saw many houses of two and three rooms each."

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A critic in Vol. X, No. 3 of the *Australasian Catholic Record* calls attention to the fact that the new editor of Liberatore's *Philosophia Scholastica* (2 vols., Naples, Typographia Commercialis), Fr. Corsi, S. J., has tampered with the original author's teaching to such an extent that the work can no longer be called Liberatore's. "We have no hesitation in saying," he writes at the end of a three-page critique, "that this book should not bear the illustrious name of Liberatore on its title-page. It expounds a metaphysical doctrine not merely foreign to his system, but often ably refuted by him. It

is just another of the numerous manuals of Neo-Scholastic philosophy based upon the opinions of the Suarezian school, and as such it has a certain value. But it is certainly not the philosophy of Liberatore. Future generations, who may not have access to the original, might gain the impression from Corsi's edition that the illustrious restorer of Scholasticism was an anti-Thomist. The editor has done less than justice to the doctrines of a great philosopher, and leaves one under the impression that the work is an audacious piece of propaganda for a body of doctrine quite opposed to that of the great Jesuit under whose name he has published his work."

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Those who think that all we American Catholics have to do in order to obtain State aid for our parochial schools is to explain our case to the public, may learn something from a recent news item from California. Organization of an "Association for the Advancement of Public Education" is announced in the current issue of the *Masonic Trestle Board and East Bay Masonic News* in an article, "Defending the Public School System." This Masonic publication says to those who have been "cheered by the defeat of the proposition to exempt certain private schools from taxation at the recent State election," that the "battle has not been won" and "more attacks will certainly occur in the future." "Let us not deceive ourselves in regard to the school question," comments the *True Voice* (Vol. XXXII, No. 35). "Secularism is firmly entrenched in the minds of the vast majority of American voters; and organized secularism is bitterly opposed to Catholic schools. Recognition of this fact is necessary before we can make any progress."

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*The Theory and Objective of Bolshevism* is tersely but convincingly described in a new pamphlet of the London Catholic Truth Society by Walter Legge. He shows that in the last two years the mask has been thrown aside by the Bolshevik leaders and their true

objective proclaimed in all its nakedness, to wit, the banishment of Almighty God from the souls of men and the destruction of all religion. It is to be a world campaign, and its agents are at work in all civilized countries. Quite naturally, their activities are directed mainly against the Catholic Church, which is the most powerful religious organization on earth. "So, then," concludes Mr. Legge, "we Catholics can most plainly see what the battle is, and who are the protagonists; and though the ultimate issue is not, cannot be, in doubt, it depends on us, aided by those unseen Powers of the Light, under great Michael the Archangel, to whom the Church prays at every hour of the day throughout the world for the salvation of Russia, to win the battle against the Powers of the Dark; for no other body can do so, and Our Holy Father's words in *Caritate Christi Compulsi* most surely cheer us with the certainty of ultimate triumph, and spur us to put the armies of hell to flight."

"Muslim Theology in its Bearing on Scholasticism" is the title of an interesting paper by the Rev. Eusebio Gomez, O.P., in the August number of the *British Clergy Review*. The author by no means minimizes the Muslim influence on literature (*e. g.*, the popular Arabigo-Spanish epics and lyrics) and on philosophy, but he gives good reasons for doubting such influence on Scholastic philosophy, and especially upon St. Thomas Aquinas.

The Apostle whose shrine is supposed to be at Treves (Trier), Germany, is not St. Matthew, as a number of papers have stated, but St. Matthias, who was elected by lot to take the place of Judas Iscariot in the College of the Apostles. We have no historical record of his missionary labors and the manner of his death. Kellner thinks that he died soon after his election and that St. Paul took his place among the Twelve. His relics are said to have been brought by St. Helena to Rome, and from there to Treves, but Holweck justly places a question mark after this statement in

his *Dictionary of the Saints*. St. Matthew, the author of the First Gospel, according to Heracleon, died a natural death, but it is more probable that he was stoned at Mabbug (Hierapolis) on the Euphrates. His relics are supposed to rest at Salerno, Italy, but the legend on which this belief is based deserves no credence.

You will have noticed how easily people disagree. The chief cause of disagreement is discussed by Old Watts in his once famous but now forgotten *Logic*, where he says that disagreements come mostly from want of agreement about the meaning of words. People use words in different senses, and as a result cannot come to an understanding, because one does not understand what the other is discussing. As soon as they come to understand the exact meaning of the words they are using, they gradually find themselves agreeing about things and begin to realize how foolish they were to disagree. Hence one sees the importance of making clear the meaning one attaches to one's terms at the outset of every discussion, in order to obviate misunderstanding and unnecessary disagreements and to provide a common ground which may be taken as the starting-point for rational argument.

According to Msgr. Antonio M. Santandreu, writing in the *San Francisco Monitor*, Spain, in spite of the Kulturkampf, is now more Catholic than ever before. Azana and his satellites, he says, will soon pass into oblivion, while the old Church of the martyrs will live on in spite of the unceasing efforts of Judaism and Freemasonry to destroy her.

The solution of three great mathematical problems—trisection of any given angle, squaring of the circle and the exact measurement of the circumference in respect to its diameter—is claimed by the Rev. Juan Martinez, parish priest at Central Senado, Minas. Cuba. Father Martinez is preparing to place his asserted solutions before the great universities. He has applied for a copyright to protect his work.

## Current Literature

—Jacques Maritain's *Introduction to Philosophy* is quite the best book of its kind we have ever read—and we have perused a good many. The English translation before us has been made by E. I. Watkin from the 11th French edition, and after reading it carefully, one can understand how even Protestant critics can grow enthusiastic over what the *Churchman* calls "an excellent introduction to an excellent system of philosophy," and the *N. Y. Evening Post* describes as "a luminously clear statement of the central problems of philosophy . . . accurate, logical, clear, and charmingly written." The system outlined is, of course, that of Aristotle, as revived, corrected, and enriched by St. Thomas Aquinas. As the author says (p. 8), it may rightly be called the Christian philosophy, both because the Church is never weary of putting it forward as the only true philosophy, and because it harmonizes perfectly with the truths of faith. Dr. Maritain shows that this philosophy (Scholasticism, as we are wont to call it), when compared with the systems of other philosophers, appears on every one of the great problems that have moved the human mind, as "an eminence between two contrary errors," and "keeps the mean between contrary errors, not by its mediocrity and by falling below them, but by its superiority, dominating both, so that they appear as fragments fallen and severed from its unity" (p. 270). (Sheed & Ward).

—Fasciculus XXXV of Geyer and Zellinger's "Florilegium Patristicum" contains *Textus Eucharistici Selecti* from the writings of St. Augustine, edited and annotated by the Rev. Hugo Lang, O.S.B. The notes are helpful and the text will serve its purpose of introducing students of theology into the Eucharistic teaching of this learned and pious Church Father. In the XXXVth instalment of the same collection we are given *S. Alberti Magni Quaestiones de Bono*, constituting questions 1-10 of that eminent author's *Summa de Bono*, which M. Grab-

mann has but lately shown to be a genuine work of St. Albert, and which the editor of these selections, Dr. H. Kühle, describes as "Procul dubio magni pretii opus." This is the first printed edition, based on MS. codices, and will no doubt interest students of philosophy as well as those of theology, for whom this series is primarily intended. The contents are thoroughly metaphysical. (Bonn: Peter Hanstein).

—The second volume of Dr. Helmut Berve's *Griechische Geschichte*, a work which is part of Herder's "Geschichte der führenden Völker", edited by Finke, Junker, and Schürer, tells the story of Greece from the age of Pericles to the period of dissolution following the reign of Alexander the Great. Berve is a master, not only of historic description, but also of the philosophy of history, and his second volume makes even more fascinating reading than the first, which we reviewed a short time ago. We cordially renew our recommendation of this History of Greece in particular, and in general of the monumental "Geschichte der führenden Völker," of which it forms a part, and which, in the opinion of many competent critics, is by far the most ambitious and satisfying universal history ever written from the Catholic point of view. We hope that, in spite of the hard and troubled times through which we are passing, this series will be a great success. (Herder).

—*Theoretical Psychology*, by the Rev. Johannes Lindworsky, S. J., translated by Prof. Harry R. DeSilva, "is probably the only book in existence," says its translator, "which attempts to deal comprehensively and yet concisely with the theoretical foundations of psychology." Father Lindworsky is professor of psychology at the University of Prague and is a well-known authority on the subject he treats. The work will not, of course, appeal to the general reader, but it will render substantial service to both professors and students of psychology. The translator is associate professor of psychology at the University of Kansas. (B. Herder Book Co.)—C.J.Q.



—*Canonical Decisions of the Holy See*, by the V. Rev. Stanislaus Woywod, O.F.M., is a collection of all the *responsiones* issued by the Pontifical Commission for the Authentic Interpretation of the Code; all those of the various cardinalitial congregations on canonical matters concerning which the final decision rested with them; all the *motu proprio*s, decrees, and instructions of the Holy Father or the S. Congregations whereby the legislation of the Code is put into practice; and all the decisions of the S. Penitentiary or the Roman Rota in so far as they elucidate the legislation of the Code. The materials have been carefully grouped under the pertinent canons, and cross-references have been inserted under all other canons which receive light from the documents in question. To avoid interruption of the sequence of canons and thus make the work casier to consult, a number of longer documents are printed as appendices. There are twenty-two of these in all, and they embrace such important documents as the formula for the faculties issued to individual bishops in the U. S., the encyclical of Pius XI on spiritual retreats, faculties granted by the Consistorial Congregation after the promulgation of the Code; manner of proposing candidates for the episcopacy in the U. S., Mexico, and Canada; instruction to the heads of clerical religious institutes on the education of their candidates for the priesthood; rules for the papal enclosure of nuns; the New Rule for the Third Order Regular of St. Francis; decrees regarding Oriental clerics who leave their own patriarchate or country; decree concerning the retreat to be made before Sacred Orders; the encyclical of Pius XI on the Christian education of youth; instructions concerning the immodest dress of women; letter on promoting vocations to the priesthood, etc. This is truly, as the *Ave Maria* says, "an indispensable volume for priests and religious who may not have the *Acta Apostolicae Sedis* at their elbow," or who find the *Acta* too bulky to consult. (Joseph F. Wagner, Inc.)

—Rev. Aloysius J. Heeg, S. J., has just published a little book called *Jesus and I*, for primary classes in religion. It may be used both for the child who is about to make his First Holy Communion, and for the younger child who is being only remotely prepared. The brochure begins by presenting in a series of vivid and pleasing colored pictures scenes from Sacred Scripture and from the life of Our Lord, the essential things every Catholic child should know. The last part gives the necessary practical instructions for confession and Holy Communion. The work has the approval of the hierarchy and has been chosen for the course of study in the primary sections of the 1933 Edition of the Manual of Religious Vacation Schools, issued by the Rural Life Bureau of the N. C. W. C. The book is published in several forms: first, there is the book itself, which is called the "formal" style. This appears in two bindings, paper and cloth. Then, for teachers who prefer the work-book method, and especially for those in religious vacation schools, it is printed in two work-book styles. (Loyola University Press, Chicago, Ill., and George A. Pflaum Co., Dayton, Ohio.) —C.J.Q.

—Dr. Anton Retzbach's *Die Erneuerung der gesellschaftlichen Ordnung* is both a commentary on, and a popular explanation of, the papal encyclical "Quadragesimo Anno." The first chapter, on the development of Catholic teaching about the social problem from Leo XIII to Pius XI, is of special interest. In the author's opinion Capitalism can be saved only by what he quaintly calls "Sozialisierung der Herzen." It is interesting to note that the official German translation of the papal encyclicals is almost as unsatisfactory as the English, which has lately been criticized in British and American Catholic journals. Dr. Retzbach makes his own translation wherever he feels that the official translator has not rendered the Latin text adequately. The author holds, as we do, that unless the papal programme of Catholic social action is promptly put into effect, "our

entire Christian civilization will be swallowed up by Bolshevism." What that action should be, he explains in considerable detail. The work merits serious study. (Herder).

—*That Problem Called the Modern Boy and To-day's Boy and To-day's Problem*, are two new books by Jerold O'Neil (New York: Sears Publishing Company). Unlike many others on the boy problem, they are worth studying. The two volumes complement each other; each takes up the problem from a different point of view; the first from that of parents, and the second from that of youth. Mr. O'Neil, being headmaster of a private and a junior high school, and a close observer, has profited by his many years of daily contact with American youngsters. He is practical and more of a realist than a philosopher. His books are inspirational rather than fault-finding, although attention is called to misunderstandings and situations demanding improvement. These books are, therefore, of a type that will be read by boys and their parents alike, and may do much good in the hands of those who cannot be induced to read matter of a strictly religious nature.—Kilian J. Hennrich, O. M. Cap.

—*The Veil is Lifted*, by the Rev. Joseph B. Code, is a collection of sixteen brief biographical sketches of some of the women who founded religious orders and congregations here in the United States. The little volume is intended, as the author tells us, for "use in our Catholic schools, that the students there may learn something of the lives of these intrepid women and that this knowledge may influence many a generous soul to take part in the great work which the foundresses began for the Church of God in this country." The material for this work has been taken from the writer's larger and more complete book, "Great American Foundresses." The volume before us carries a likeness of twelve of the sixteen foundresses, and there is a foreword by Dr. Fulton J. Sheen. (Bruce Publishing Co.)—C.J.Q.

—Piers Compton's short and popular life-study of Joseph Damien de Veuster (*Father Damien*; B. Herder Book Co.) has a foreword by Archbishop A. Goodier, S.J., who justly eulogizes the Martyr of Molokai and finds the most admirable trait of his character to be, not so much his heroism in the service of the lepers, but "rather the amazing sacrifice that went on daily within the soul of the man himself." This point is well brought out by the author. A welcome feature of this little book is the appendix, containing the text of Robert Louis Stevenson's "Open Letter to the Rev. Dr. Hyde of Honolulu," which has so deeply impressed the non-Catholic world and helped to make Father Damien known and admired everywhere.

—Dr. Joseph Martin contributes to the "Florilegium Patristicum" collection of Drs. Geyer and Zellinger a recension of Tertullian's famous *Apologeticum* with a valuable text-critical preface, in which he explains that he has endeavored to ascertain the genuine text of the treatise as it left the hands of its author, which text is neither that of the recension known as "Fuldensis" nor that which goes by the name of "Vulgata." Dr. Martin's emendations are based upon a careful study of the "*historia traditionis*" of the latter. As we have noted on previous occasions, the "Florilegium Patristicum," of which this is Fasciculus VI, is admirably adapted to the special requirements of college and seminary students. (Bonn: Peter Hanstein).

—Within the compass of only ten pages the well-known poet, Anthony F. Klinkner, has made a selection of what is, in his opinion, his best work, and published it under the title of *Petals*. The little book, which is attractively printed and bound, will be a delight to Mr. Klinkner's many friends and well-wishers, and should add to his poetic reputation. Some of the verses this reviewer especially liked were: "The Answer," "Drought," and "Sara Teasdale." (M. J. Knippel Co., Dubuque, Iowa.)—Charles J. Quirk, S.J.

—A *Scottish Montessori School*, by a Sister of Notre Dame, is not an exposition of the Montessori method; but simply a record by the Head Teacher of what has been and is being accomplished in the primary department of the Notre Dame High School, Downhill, Glasgow, and, as such, is merely supplementary to Dr. Montessori's indispensable manuals. The brief volume should be of interest to those engaged in teaching young children. Many photographs add to the book's attractiveness. (B. Herder Book Co.)—C.J.Q.

—*On the Paths of Holiness*, by the Rev. Karl Eder, S.T.D., translated from the German by the Rev. Frank Gerein, S.T.D., is a book of timely essays for the secular clergy. The author has endeavored to be of real service to his fellow-priests and writes as one who has a wide and varied experience in the care of souls. Such headings as the following will give the reader some idea of the book's contents: The Priest and the Public Mind, Loneliness of the Priestly Life, Priestly Piety, The Priest as a Man, etc. It appears strange to this reviewer, that no table of contents is given at the head of the volume. The book would be appropriate for an ordination gift, and it should find a place on the shelves of the libraries of all our seminaries. (B. Herder Book Co.)—C.J.Q.

—Two little brochures, which will be of great service to retreat-masters and retreatants alike, have recently been published by the Rev. Edgar J. Bernard, S. J. The first of these is called, *Why Make a Retreat?* Within the brief space of eight pages the author shows lay retreatants just how much benefit can be derived from going apart from the world for a few days to meditate upon the great truths of religion. The second pamphlet, *The Retreatant's Monthly Recollection*, was inspired by the words of Pius XI, who exhorts all retreatants to endeavor to preserve the fruits gathered during their retreat. Father Bernard shows how this may be done. These two small publications fill

a long-felt need and will do much towards making laymen's retreats a more lasting success. (The Ignatian Retreat League, Spring Hill College, Spring Hill, Ala.)—C.J.Q.

—The purpose of Sister Loretta Clare Feiertag's study, *American Public Opinion on the Diplomatic Relations Between the United States and the Papal States (1817-1867)* is to trace the course of American opinion on the subject indicated during the two decades mentioned. The nature of the subject necessitated drawing the material for the most part from the newspapers and magazines of the period, and the author has evidently made good use of this source and also of such books as Dr. Stock's *United States Ministers to the Papal States: Instructions and Despatches*, Dr. Marraro's *American Opinion on the Unification of Italy*, and a large number of others duly listed on pp. 180 f. Sr. Loretta arrives at the conclusion that public opinion in the U. S. relative to the opening of diplomatic relations with the papal States was based primarily "upon political considerations of a domestic and partisan nature, as well as upon the personal and political popularity of Pope Pius IX," and secondarily "on the hope of commercial advantages" and a certain "idealism." The abandonment of the American mission at the Holy See (1848-1867)—it was deserted rather than formally abolished—was "occasioned by an act of political spite on the part of a few individuals." The executive had no part in it, and hence the act, in its purpose, method, and attendant circumstances, "cannot properly be attributed to the government of the United States." (Copies of this interesting doctoral dissertation can be had from the author at Mount St. Joseph College, Mount St. Joseph, Ohio.)

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The more a man knows, the more he is inclined to be modest.

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It is much easier to be critical than to be correct.

### A SPRINKLE OF SPICE

Mistress: "The master has acquired a new Rembrandt."

Maid: "Yes, Ma'am. The other was getting very old, wasn't it?"

Augustus Saint-Gaudens used to illustrate the development of art in America by a story of the past. He said that in the forties a rich Bostonian built a fine house in the Back Bay. He decided to adorn the lawn with statuary, and having heard of the Venus de Milo, wrote to Rome for a copy. The copy duly arrived. But the Boston man no sooner got it than he sued the railroad company for \$2,500 for mutilation. He won the suit, too.

A Washington correspondent of the *St. Louis Post-Dispatch* writes: President Roosevelt is having a hard time reconciling his domestic recovery programme with certain parts of his international programme, but he is doing his best to make everyone happy. The other day, for instance, when Felipe Espil, Ambassador of Argentina, came in to see him to talk trade reciprocity, Roosevelt had this interesting suggestion to make: "Sell us your yerba mate tea. It is something which does not compete with anything we produce. Advertise, cultivate the American market, build up a profitable business." Ambassador Espil, being a courteous diplomat, thanked the President and said nothing. But State Department officials smiled behind their hands. Their figures showed that Argentina, instead of being able to export mate tea, buys most of her supply from her great trade rival, Brazil.

One day, much to his disgust, the Protestant Archbishop of Dublin, Dr. Plunkett, found himself seated opposite to the late Fr. James Healy, of Bray, at the viceregal dinner table. With the bad manners for which Dr. Plunkett was noted where Catholics were concerned, he set himself to insult the witty P. P., finally asking: "What would you say, Fr. Healy, if I told you I knew of a place in Italy where I could get all my sins forgiven for five lire?" "I should say it was dirt cheap, Your Grace," was the devastating reply.

"So your little boy wasn't really lost?"

"No. We found him under the Sunday paper."

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they now have, and all they expect to have.

"There's something in what that fellow says—that the cleverness of the father often proves a stumbling-block to the son."

"Well, thank goodness, our Tommy won't have anything to fall over."

Arthur, aged six (who has been listening with breathless interest to one of grandpa's Bible stories): "And were you in the Ark, Grandpa, along with Noah and all the rest of them?"

Grandpa (indignantly): "No, certainly not!"

Arthur: "Then, how is it you wasn't drowned?"

Professor: "Here you see the skull of a chimpanzee, a very rare specimen. There are only two in the country—one in the national museum and I have the other."

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# The Fortnightly Review

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## The Early History of Confession

Fr. Paul Galtier, S. J., already well known for his researches in the history of Confession, has recently published a new book, *L'Eglise et la Remission des Pèchés aux Premiers Siècles* (Paris: Beauchesne; 512 pp.), of which a reviewer in the *London Month* (No. 826) says that "it is a work of permanent importance: for it is a complete and final vindication of Catholic teaching in regard to the Sacrament of Penance as practised during the first six centuries of our era." The reviewer recalls that this teaching has been severely attacked by rationalist critics like Harnack and Loofs, who contended that the primitive Church made no claim to forgive the sinner in God's name, but, in absolving him, merely professed to remove the bond of excommunication which she had herself imposed, and thereby to restore him to her communion. These conclusions, strange to say, were, in the main, adopted by a well-known Catholic professor, Dr. B. Poschmann, in his study, *Die abendländische Kirchenbusse am Ausgang des Mittelalters* (1928). Fr. Galtier's book is a reply to Dr. Poschmann, and he shows that the rationalist position is contrary to the evidence of history. We will briefly sketch the contents of Fr. Galtier's treatise, following his reviewer in *The Month*:

The work consists of two parts. In the first, Fr. Galtier deals with the question whether, in absolving, the Church did, or did not, intend to forgive sins in God's name. In the second, he examines the evidence for the existence of private penance in the first six centuries.

In the first, the author's task is comparatively easy; but the question of private penance offers a more complicated problem. The Church did not in primitive times distinguish between two entirely different kinds of penance,

public penance for the maintenance of external discipline, and private penance for the remission of sins, the two having each a distinct purpose and being governed by different rules. She knew of only one *poenitentia*: and when she spoke of *poenitentes*, she signified those persons who at the public worship of the Church were separated from the rest of the faithful, and were excluded from the Sacraments until they had made satisfaction and received a formal reconciliation. Was there, then, no penance other than the public exclusion? P. Galtier takes us step by step through the evidence, and shows that even when public penance was the normal consequence of certain grave sins, the bishops always held themselves free to judge each case on its merits. Where circumstances rendered it advisable, they did not relegate the sinner to the class of *poenitentes*, but imposed another kind of satisfaction, and then offered prayer on his behalf—a prayer which was at all times viewed as having remissory power, in other words, as an absolution. Here we have private penance in germ. For the story of its gradual development, we must refer to the book itself. Suffice it to note that the practice of the early centuries differed greatly from that with which we are familiar. Perhaps the most striking difference lay in the fact that the Church had, as yet, no law to the effect that when mortal sin had been committed, it was necessary to receive absolution before approaching the altar for Holy Communion. It was held sufficient to free the soul from sin by acts of contrition, and to have the intention of confessing and accepting the satisfaction which the Church might impose, at some future date. Since this might well involve the permanent adoption of a penitential mode of life, it became very common to defer

confession until old age was reached or some serious illness made it necessary to ask for the absolution, or *benedictio paenitentiae*, without which no loyal Christian was willing to die.

Such seems to have been the state of things at the time of St. Gregory the Great. The seventh and eighth centuries witnessed the change by which the faithful were led to seek the Sacrament of Penance with greater frequency and as a normal preparation for the reception of Holy Communion.

### The NRA "Buy Now" Campaign

All this NRA talk about buying—"buy now, buy all you can, etc."—is silly. How can we buy with our income reduced to almost nothing, or, worse still, with no income at all, with debts accumulated in the terrible struggle of the past four years, and, to cap the climax, in the face of the enormously increased cost of living? And what is this "buy, *buy*" business but an asinine repetition of the very debauch which got us into all this trouble? We heard and heeded the cry of the super-salesmen from 1924 to 1929, bought what we didn't need and couldn't pay for. And now we hear the same cry again. If we heed it, we shall only repeat the disaster of 1929 on a vaster scale. Says the *Christian Leader*: "It will be the same old unwise, artificially stimulated instalment buying. This will mortgage the income (purchasing power) of more than a majority of the wage earners. In a very short time the salaries of these earners will be completely signed up. The resultant crippling of purchasing power will, if it comes to pass, provide an economic shock of the first magnitude."

What is still worse, as *Unity* (Vol. CXII, No. 2) points out, is the principle of the thing. Do we human beings exist merely to absorb the goods produced by machinery, for the sake of keeping the machines going? Are we on earth to serve the interests of machines and their owners, or are the machines here to serve us?

The NRA is in some ways a great and heroic undertaking, but if it means

the subjection of the whole people to the business of consuming for its own sake, then it is an unmitigated evil.

The trouble is, we are still living under the capitalistic system, and our machines can't be run unless they produce profits. Not until they are run for the benefit of the people, when and if the people want them to run, shall we be on the way to social progress.

C. D. U.

### Why Not a Crusade of Public Prayers?

To the Editor:—

In spite of the extraordinary remedies that have been applied these many months now, serious-minded observers seem to be growing daily more anxious at the lack of improvement in the economic situation.

If a crisis was upon us before, it is a catastrophe that is threatening us now. Our shepherds of the hierarchy do well in applauding the gallant efforts of the President and addressing optimistic speeches to their flocks. It seems to me, however, that they might well do something more effective.

For one thing, why not order a crusade of public prayers in every church throughout the length and breadth of the land! The very mandate for prayers would have the beneficial influence of bringing people—also those outside the Fold—to a deeper sense of obligation and coöperation. The Holy Father's appeal of some time ago, in the larger fields of peace and human welfare, might well serve as an example.

Once the wave of radicalism and the desperately straitened sufferers from unemployment has come into motion and gained momentum, we shall probably storm Heaven in vain, because it will be too late to avert disaster.

The utmost we can do is little enough; let us not burden ourselves with the conscious guilt of having neglected that little.

SACERDOS

Necessity is the mother of invention, but politics has her beat for the creation of new jobs.—A.F.K.

## The Secret Society of the Illuminati

An interesting book has lately been published in Germany on political secret societies (*Politische Geheimbünde*. Von Eugen Lennhoff; Leipzig, Amalthea Verlag.) The author begins with a general chapter on the nature of secret societies, which are more numerous than is commonly supposed, and tells the history of the more prominent of those founded for political purposes, beginning with the Illuminati and ending with our American Ku Klux Klan. In between these he surveys the Carbonari of Italy, the Decembrists of Russia, the secret societies of Ireland, the Hung Society in China, and the dynastic conspiracy in Serbia.

Dr. Lennhoff has spared no pains in seeking information about these widely separated movements. His bibliography runs to thirteen pages, containing some hundreds of names, and the volume is profusely illustrated throughout with portraits, scenes, and reproduced documents.

The author reminds us of the flood of pamphlets in which the attempt is made to prove that for 200 years there has been only one really dangerous political organization at work—namely Freemasonry. The theory of a Freemasonic world conspiracy is closely associated with the order of the Illuminati, which was the object of many attacks during and after the French Revolution. It was founded in 1776 by Adam Weishaupt, professor in the University of Ingolstadt, Bavaria. Lennhoff says of him that, whatever one may think of his character—the accounts of him vary a good deal—he lacked everything that goes to make the great conspirator and revolutionary leader. He was of a combative nature and had every opportunity to fight, but was not the personality even to dream of upsetting monarchies and throwing mankind into disorder. His father was professor of law at the University, but died early, and Adam was educated at a Jesuit college, under the protection of Iekstatt, director of the university and a noted advocate of new ideas.

It was a troubled time by reason of the conflict between the old and the new, and particularly between Catholicism and Lutheranism; and Weishaupt was in the midst of the strife; contending against the powerful Order of the Jesuits, to which he was suspect as a favorite of the director. He was gradually driven to take up the part of martyr in the cause of freethought and in that character he conceived the idea of forming a secret society, "to work for the truth against the powers of darkness." To this end he studied the ancient mysteries of Egypt, the Pythagoreans, and the Essenes. Then some one told him about Freemasonry, of which he knew nothing. He became enthusiastic and tried to join, but never did, for one reason or another. Eventually he decided to form his own society, with the object of gathering together young enthusiasts and teaching them scientific truths. At the time he had no connexion with political affairs. He dreamt of a secret school of wisdom, in which the best students of the day, freed from traditional fetters, might learn what the high priests of academic knowledge had forbidden. His purpose was hastened by the fact that a Rosierueian lodge was founded hard by in Burghausen, where alchemy was diligently studied, and he foresaw his intended pupils given up to a hopeless quest of the "Philosopher's Stone," which he rightly regarded as mere folly.

The new society was first called "Order of Perfectibilists," but this was changed to "Illuminati." It had only five members at the opening ceremony on May 1, 1776, and the number increased very slowly. They laid great stress on secrecy and took fancy names. Weishaupt was called Spartacus and Manenhausen, his right-hand man, Ajax. But the aims were too shadowy to be attractive, and two years later there were only twenty members in all.

The structure of the order was borrowed from the Society of Jesus. There were three classes—novices, Minerval,

and enlightened Minerval. The course of study included rhetoric, philosophy, ethics, and languages, both classical and modern. Lennhoff remarks on the combination of extreme care in preserving the secrets of the order with extreme frankness within it. The novice had to fill up a list of questions showing "incredible curiosity," not only about himself, but also about his parents, friends, and protectors. Similar forms were filled up by his superiors, of which an example is given.

Nevertheless the society languished until Baron Knigge joined it. He was a man of many parts, as different as possible from Weishaupt, and soon became the leading spirit in the order. He was a Freemason, and joined the Illuminati in connexion with a design for apparently establishing that order as a Masonic lodge, but really for gaining the ideas and structure of Freemasonry for itself. He set to work to transform the society thoroughly and succeeded. The idea was to promote virtue, not by preaching and denunciation, but by befriending and rewarding it. To that end the members were to form a moral body extending over the whole world, without disturbing the legal authority, which might carry on and do anything, except interfere with the great aims of the triumph of good over evil. The theory was that every one must be shown that the true satisfaction of his passions could be secured only within the limits set by virtue. The Illuminati were to surround the rulers of the earth with a band of men who would be indefatigable in controlling everything for the best. No external power would then be needed, for the princes would soon open their eyes and perceive that in the exercise of virtue they would find the greatest advantage. Why should they not so establish themselves by legitimate and gentle means as to acquire influence over governments? The object of every constitution was to have good men at the rudder of the State, to reward services and crown virtues. If the order could secure these results, if it cultivated in its bosom the truest, best and wisest men for the State, sought their promo-

tion, and rewarded their diligence, then it would fulfil all the duties of the faithful subject.

These views were the basis of the violent attacks afterwards launched against the order and used as a proof of the great political conspiracy with which it was charged. Lennhoff thinks this is to overrate their aims, which, in his opinion, amounted to little more than a recognition of the desirability of a system of protection for good qualities, that was attractive enough, but otherwise fantastic; the security of States could hardly be jeopardized by such pious wishes. He admits that the "ceremonies for admission to the priesthood," as arranged by Knigge, contained more doubtful teaching, which might be misunderstood and described as revolutionary; but it seems probable that the Illuminati never had the intention of upsetting the social order. On the contrary, they were all for sober reforms; their method of enlightening the people, of improving morality, and of setting up a school of ethics ran absolutely counter to a policy of subversion.

For a while the order flourished under Knigge's energetic direction. It spread widely in South Germany and Austria, and gained many members among princes and nobles, military officers, diplomats, government officials, university professors and professional men of all kinds. Bode, the publisher and court official of Weimar, a particularly influential member, in 1783 secured the adhesion of Goethe and Herder, in addition to the Duke Karl August. At the reception of Prince Konstantin, on July 22, 1783, the Duke acted as Superior and Goethe as Censor.

But success had the usual effect of creating enemies. The Rosicrucians began the attack, which presently reached the court of Bavaria, and in March, 1785, drew from the Kurfürst a decree forbidding all further activity on the part of Freemasons and Illuminati. There followed a regular crusade of denunciations and arrests, with inquiries conducted by special commissioners, who did their duty in accordance



with the wind that blew and sentenced those who came before them to various punishments on the ground of being "notorious free thinkers." Weishaupt withdrew to Regensburg. Among others Baron von Mändl was called up, and turned King's evidence with a terrible tale to prove his repentance. The whole affair made a great stir throughout Germany, and though the Bavarian view of the Illuminati was not taken elsewhere, expulsion from the headquarters virtually put an end to the society. Particular expression to the disgust at the persecutions was given by the highly respected savant of Vienna, von Born, who returned his diploma to the Bavarian Academy of Science with a stinging letter, which aroused widespread applause in Europe. But the controversy still went on, and became worse than ever in the French Revolution. In the Jacobin terror fantasy reached its highest point, and the Illuminati were made responsible for everything. The link between the German society and the terrorists of France was Cagliostro, of whom anything could be believed. The Abbé Barruel, who wrote five volumes on Jacobinism, was the most famous expositor of the belief, which is not dead to-day, that all our insurrectionary troubles have their origin in the secret sects of the Freemasonic Illuminati.

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### Man Into Woman

"Man into Woman" is the title of a recently published book (London: Jarrolds) which pretends to give "an authentic record of a change into sex," "the true story of the miraculous transformation of the Danish painter Einar Wegener (Andreas Sparre) into a woman." We are told in this book how Andreas Sparre, a Danish painter of some reputation, was transformed by a series of surgical operations from a man into a woman. At first he was a normal married man, but by degrees he began to feel that together with his own he had a female personality, and at times he would dress as a woman, in which disguise he always appeared extremely feminine. After a further

lapse of time he began to be much disturbed by a conflict between the two personalities and to feel that the female was the more essential of the two. After many rebuffs from doctors, he eventually found a German physician who consented to operate on him, and by slow and painful degrees an almost complete metamorphosis was produced. The new woman appears to have been much happier than the man, and as a woman she was about to marry, when she died, after a last operation, from heart failure.

Mr. Hoyer has edited the various papers and journals which Sparre left behind after his death. Unfortunately, the account is often vague, and neither the details of the transformation nor the emotions aroused by it are described with scientific precision. When Sparre became a woman, she was extremely anxious to dissociate herself completely from her masculine personality and to forget as far as possible her life as a man—a desire which was natural enough but is unfortunate for the book. Mr. Haire's preface gives a precise account of the physiological details, as far as they are known to him, and his information is necessary to clarify the account in the rest of the book. But Mr. Haire observes that, while the facts are true, there is room for differences of opinion about the interpretation of them. In his mind, in the present state of knowledge, the operations should not have been undertaken, and he cites another case known to him in which at the present moment "the individual is very unhappy, and has not succeeded in becoming completely a woman." There are twenty-five illustrations showing Sparre as a man and as a woman, together with some paintings by himself and his wife.

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The example of mass action makes the man in the street go with the crowd. But no stickers have appeared on windows or windshields saying, "We practice the Ten Commandments."—A.F.K.

## The Number of Letters in the Bible

By the Rev. John M. Lenhart, O.M.Cap., Wheeling, W. Va.

The number of letters found in the Bible varies according to language, since no two languages are equally concise.

The English King James Version, including the deuteronomica, contains 80 books, 1,352 chapters, 47,204 verses, 899,871 words, and 4,725,356 letters. No words are found of more than six syllables. The twenty-first verse of the seventh chapter of Ezra (Esdras) contains all the letters of the alphabet except "J." The longest verse is the ninth of the eighth chapter of the Book of Esther, and the shortest is the thirty-fifth of the eleventh chapter of the Gospel of St. John. The word "Lord" occurs 1,855 times, while the word "Reverend" occurs but once, in Psalm 111, verse 9. These facts were ascertained by two English gentlemen in 1718 and 1722 by an assiduous labor of wellnigh three years. (*Notes and Queries*, 2nd Series, Vol. VII, p. 481, and 7th Series, Vol. II, London, 1891.)

Misprints, omissions, and differences of spelling (*e. g.*, labor and labour), cause deviations from the above number. The Catholic English Bible differs from the King James Version in the arrangement of certain books and chapters. The Catholic Bible counts seventy-one or seventy-three books according to the Vulgate. The difference as to words and letters cannot be great, and we may safely estimate that the number of words is about 899,000 and the number of letters over 4,700,000. We have not as accurate statistics about the Catholic English version as we have about the King James version.

Jacob Christopher Iselin (+1737), professor of Lutheran theology at the University of Basel, spent three years in counting the letters of the German version made by Luther. He found in this bible, which includes the deuteronomical books, 31,175 verses, 773,662 words, and 3,566,480 letters. The word "in" occurs 46,227 times and the word "Jehovah" 6,755 times.

The German Catholic Bible, translated from the Vulgate, contains about the same number of words and letters, with slight deviations to the increase. There never was a Catholic scholar who, like Iselin, spent from eight to nine hours daily for three years, counting the words and letters of the German Bible. We may safely estimate that the German Catholic Bible contains over 775,000 words and over 3,570,000 letters.

The number of words in the Latin Bible is considerably less than the number of words in any translation into a European language. Latin has no articles nor prepositions expressing the cases of nouns, and the number of auxiliary verbs is comparatively small. The scholars did not count the words of the Latin and Greek Bible, but only the so-called "stichoi," or number of letters, generally about 35 to 37, or the number of syllables, generally about 14 to 16. The "stichoi" were not, as is generally supposed, "sense-lines," or words expressing each a complete thought, but they were the measure according to which the copyists were paid. Unlike modern usage, the "stichoi," and not the words, were the units which were counted. The Latin Bible contains 90,336 "stichoi" and 3,229,768 letters.

The Greek Bible contains a smaller number of words and letters than the Latin version. There is hardly any difference in the number of "stichoi," which probably do not exceed 90,300. The number of letters in the Greek Bible amounts to about 3,200,700. Few Latin and Greek manuscripts contain the same number of letters. Omissions of certain words and letters, misspellings, and above all the various arbitrary forms of contraction and abbreviation of words, cause a great variety in the total sum of letters contained in the Latin and Greek Bible manuscripts.

The Hebrew Bible does not contain the 27 books of the New Testament nor seven books of the Old Testament. Be-

sides, the Hebrew language has no vowels, which fact decreases the number of letters in the Hebrew Bible considerably. The Hebrew Bible, or 39 books of the Old Testament, contains 23,206 verses and 1,415,325 letters. The Hebrew translation of the remaining 34 books of the Old and New Testament will hardly yield more than 1,000,000 additional letters, so that a complete Bible in Hebrew will contain about 2,400,000 letters.

These statistical accounts are very helpful in computing the time consumed in writing and reading the Bible. A very fast writer may put one hundred letters on paper in a minute, but will not keep up that speed long. Writing of fifty letters a minute is a safe average, considering the time wasted in making ready and in slowing up with progressive exhaustion. At this rate the writing of a complete English Bible would consume 94,508 minutes, or 1,576 hours, or 65 and one-half days. Working eight hours a day, it would take 196 and one-half days to pen an entire Bible.

The medieval manuscripts which we have, were all written with great care. It took a medieval scribe twenty-one months or more to produce a fine copy of the Latin Bible. The illustrated copies demanded a much longer time. There are cases on record where copyists and painters were engaged on a single bible for thirty years or even longer.

A good, steady reader will not read more than thirty pages of an octavo Bible in an hour. Progressing at that rate, eight hours a day and six days a week, he will cover 240 pages a day and 1,440 pages a week, and in this way will be able to read the whole Bible fifty-two times in one year. We cannot say whether the Bible was ever read by anybody with such assiduity. The ambition of many medieval men and women was to read through the Bible once or several times a year. King Charles V of France (d. 1380) read the entire Bible by way of meditation once a year for fifteen years. King Alfonso V of Aragon (d. 1458) read the whole Bible through thirteen times during his lifetime.

### The "Bathybius Haeckelii" Once More

The famous "Bathybius" which Huxley discovered and Haeckel popularized, is still a subject of controversy, as appears from the proceedings of the British Association at its last annual meeting.

The name "Bathybius" was given to what appeared to be almost undifferentiated living slime, dredged from the sea in various localities. Huxley, with the approval of his German fellow-evolutionist, suggested that it might be protoplasm in its most primitive form—possibly an early stage in the origin of life from inorganic matter. The substance was also described by other zoölogists, but they held it to be no more than an inorganic precipitate formed when alcohol was added to sea water. Subsequently Huxley described the discovery of this precipitate, without, however, formally repudiating his original conception.

In course of time Bathybius was rejected generally and became almost a byword for the mistakes of science. Now Mr. Heron-Allen, who has been for many years a student of living marine foraminifera, contends that the protoplasm of these minute unicellular organisms is the simplest form of living matter. In a lecture before the British Association he describes how outside the shells Bathybius could be attenuated almost indefinitely by the imbibition of sea water. He claims that Bathybius is not a precipitate of alcohol, but "a true protoplasmic slime, similar to the undifferentiated protoplasm of outside foraminifera, that it has been found by several naturalists independently, and has not been found by others simply because they did not dredge in the proper localities." The Bathybius problem, therefore, still remains unsolved.

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Is this one of the causes of unemployment? A dispatch says one of the White House secretaries is doing two men's work, while another is on a vacation.—A.F.K.

## Henry George, Demagogue and Pope-Baiter\*

By Robert R. Hull, Huntington, Ind.

In tracing the mental development of the father of the Single Tax, one comes upon the typical case in which a politician's professed anxiety to reform certain flagrant social evils makes him blind to the injustices which would result from the application of his proposed remedy. As one might expect in such a person, Henry George was so filled with his theory that he became incapable of self-criticism. He wished to strike a blow at the real evils of landlordism, but in the characteristic fashion of the politician he over-reached himself. Desiring to make a repetition of the evils "impossible," he sought to abolish all private ownership of land; and, in order to bolster this radical programme, adopted as his own the dogma of Agrarian Socialism—that the private ownership of land is unjust.

It is not too much to say that, as long as the world hopes for true reform at the hands of such politicians, it will hope in vain. For, where a greater injustice is done through over-reaching, in order to correct a less injustice, in the end a reaction is always provoked. When the opponents of the "reform theory" get the upper hand, they, too, will attempt to prevent "a recurrence of the evils of the old regime;" they,

too, will over-reach themselves; and the net result will be to fasten worse tyrannies upon the people. Their awareness of this danger accounts for the ferocity of the Bolsheviki toward their opponents: indeed, once one starts upon the path of injustice, he is bound to be increasingly inhumane toward opponents. One must not allow opponents to live at all; for, given the slightest opportunity, an opponent will find the unprotected and vital spot and strike home in the name of that very factor in the situation which was ignored or treated with contempt. Out of the struggle of the rival schools of politics and economies the people will in the end get precisely nothing.

Now, it is self-evident that a remedy should be commensurate with the evil which it would cure. It should not go beyond what is necessary to the cure. This principle was distinctly recognized by the Supreme Court of the United States when, in its decision in the Oregon School Law case, it declared that teaching was an innocuous and socially helpful occupation and that the police powers of the State could never justly be extended so far as to prohibit it (or prevent whomsoever would from teaching), but that the action of the State was limited to the correction of evils which might arise from abuses. The remedy proportioned to the evil of landlordism, in a community where the majority of the farming population has become tenants, is a redistribution of the land; and the State's proper action in such a case should be taken with the purpose of facilitating an increase in the number of land-owners, rather than to prevent the private ownership of land.

George, however, wished to be "thorough" and to put down his political enemies so that they "would never rise" again: therefore, he adopted as the corner-stone of his economic system the false principle of Agrarian Socialism.

\* Henry George was born Sept. 2, 1839, in Philadelphia, Pa. In 1858 he worked his way to California, serving as a sailor on a round-the-cape vessel. He worked as a printer for several years, finally becoming a reporter on the *San Francisco Times*, and, in 1867, editor of that paper. In 1871 George published *Our Land and Land Policy*; then, in 1879, the work for which he is famous, *Progress and Poverty*. In this *magnum opus*, besides setting forth his practical political programme of the Single Tax, he attacked the Malthus and "wages fund" theories, asserting that wages were paid out of the value created by labor. The book was first noticed in England and became popular in the United States only later. George visited England in 1880-1, and on his return settled in New York City. He was a candidate for mayor in 1886 on the "United Labor Party" ticket, but was defeated. He was again a candidate for the same office in 1897, but died on Oct. 29, 1897, shortly before election day.

Had George contended for the Single Tax as a mere political expediency, he would have kept within the bounds; but, when he sought to bolster it with a dogma which denied to mankind the right to have private property in land (thus turning theologian and moralist), he ventured into a sphere where he came into conflict with the Church, the conservator of humanity's natural rights. This accounts for the trouble in the McGlynn case, since Father McGlynn adopted as his own the false economic principles of Henry George.

The Georgian theory of the relations of wages and interest to rent may be summed up as follows: As land becomes more valuable (that is, as the economic rent becomes greater), wages and interest will become relatively less valuable. George contended that the so-called "unearned increment" in the value of land is a "social product," which belongs justly to no particular person, and which the State may appropriate as taxes for its upkeep; moreover, that the whole "ground rent," not counting improvements due to human labor, is the only rightful basis of taxation. Under a Single Tax regime, then, land alone would be taxed: taxation derived from any other source George condemned as "unjust." He sought to support his Agrarian Socialism by an appeal to natural religion and to the Bible, but as a theologian and moralist he was a failure.

Agrarian Socialism was condemned in principle as opposed to the natural rights of mankind in the encyclical letter of Pope Leo XIII, *Rerum Novarum*, issued on May 15, 1891. To quote:

"The force of these arguments is so evident that it seems amazing that some should be setting up certain obsolete opinions in opposition to what has here been maintained. They grant to the individual the use of the soil and the various products of landed possessions, but declare it to be absolutely wrong that one should consider himself the real owner of the land on which he has built, or of the estate which he has brought under cultivation."

There can be no doubt that the Pope had correctly estimated the doctrines of George; for George conceded ownership of all the products of the soil, and even "perpetual private possession," but he refused to admit the personal private ownership of a single acre of land as of right under any circumstance. The commonwealth at all times, according to George, had a prior right of ownership and could (of course) interfere. In view of this ever impending threat of interference, "perpetual private possession" (without ownership) could not be of much value. Pope Leo denounced the notion that the State had such powers. He emphasized that the individual and the family existed before the State and, therefore, have antecedent rights (that of land ownership being one), which the State is bound to respect.

George himself flatly based his "practical application" (of the Single Tax) upon his denial of the right of private land-ownership, and there was no avoidance of the issue. In *Progress and Poverty* (Book VIII, ch. I, p. 239), he had written: "If private property in land be just, then is this remedy I propose a false one; if, on the contrary, private property in land be unjust, then is this remedy the true one." That George was very sensitive to the papal condemnation of his theory is shown in the action taken by him, in issuing, on Sept. 11, 1891, his *Open Letter to Pope Leo XIII*. George perfectly well understood the import of the papal document. He admitted that its "most strikingly pronounced condemnations are directed against a theory that we who hold it know to be deserving of your support," etc. Then followed paragraph after paragraph attempting to prove, both from reason and Holy Scripture, that the Pope was "blinded by one false assumption" and did "not even see fundamentals."

It goes without saying that George would quote the text, "The land also shall not be sold forever, because it is mine, and you are strangers and sojourners with me" (Lev. XXV, 23), without seemingly any appreciation of

the fact that it was precisely Jehovah's intention, by this provision, to guarantee that the land would continue to be owned by the families that originally settled upon it; for, under the jubilee law of land tenure, an Israelite could lease his land or sell the usufruct up to the next "year of jubilee," but he could never sell the land itself. The land in each case belonged to the particular family to which it had originally been given by lot, and it could pass from one person to another only by inheritance!

(To be concluded in our next issue)

### Secret Society Notes

#### *Secret Societies Among the Natives of Africa*

On this subject we find the following editorial note in Vol. XIII, No. 672 of the *Southern Cross*, of Cape Town, South Africa: "An important point was stressed by Professor D. Westermann last week in a lecture on secret societies among the natives of Africa. After describing some of the barbarous customs practised by some tribes, the Professor went on to say that cruel and terrible as these ceremonies were, they were not without genuine religious and sacrificial elements. The dreaded Leopard Society of Liberia, whose ultimate disappearance was inevitable and necessary, was only one of the many socio-religious bands in Africa which were being destroyed by modern influences. 'This breakdown may be regarded as a gain, but it is, at the same time, a loss, a factor for disintegration, and the question arises: What is to take the place of the old?' he said. The Catholic missionary in all parts of the continent is making strenuous efforts to answer this question satisfactorily, and to a most consoling extent he is succeeding."

#### *United Sons and Daughters of Ethiopia*

This is a society of Negro men and women, with headquarters here in St. Louis. A copy of its "Ritual" lies before us. It bears the formal approbation, dated June 28, 1922, of J. H. Kinard, Supreme Director, and is pref-

aced by a diagram showing a "Sacred Altar" in the middle of several chairs on which the "noble" and "worthy" officers are seated. There is an introductory "Prayer" (p. 7, asking for divine guidance and protection, and several other prayers and hymns (pp. 7, 9). The Ritual tells how candidates for admission ("seekers to the Kingdom of Ethiopia") are "hoodwinked" (p. 11), and given the "salutation sign" (p. 15). The text of the oath of admission, taken before the "altar," reads as follows: "I . . . in the presence of true and worthy Princes and Princesses of Ethiopia, do of my own free will and accord, pledge my word and honor that under any and all circumstances or positions in which I may be placed, I will keep inviolate the signs, pass-words, grips, tokens, or other secrets which may be unfolded unto me except it be in regular course of duty nor will I reveal in any way the private works of the order. I further promise that when I hear or know that a Prince or Princess, east or west, north or south is in distress, I will assist him or her to the best of my ability, I will live in unity with them all regardless of riches, poverty or denomination and that I will not swindle or retard the lawful progress of any member of this order, but will trade or deal with them all things being equal, in preference to anyone else. I promise that I will not see a Prince or Princess imposed upon, but will defend and protect them at all times, especially their character. So help me God. To seal this vow I now in spirit with the W. P. [Worthy Prelate] kiss the Great Book of Law, The Holy Bible." The "Burial Ceremony" (pp. 31-37) is distinctly religious. The regular password is "Ethiopia Forever," and the quarterly password is sent from the Supreme Office every three months to the lodges (p. 18).

#### *Negro Freemasons*

On the relation of white and colored Freemasons, on which we had something to say in our *Dictionary of Secret and Other Societies* (St. Louis, B. Herder Book Co., 1924) the *Pathfinder*

not so long ago (Vol. 38, No. 1959, p. 20) printed an interesting and instructive article, from which we have culled the following information:

With one exception, the Masonic lodges in the United States to which colored people belong are not recognized by the white lodges. The exception is Alpha Lodge No. 116, F. & A. M., at Newark, N. J. In 1871 several Newark Negroes, who had been made Masons in regular lodges in foreign countries where the admission of Negroes was permitted, joined with a few white Masons and obtained a charter for a lodge from the Grand Lodge of New Jersey. This lodge gradually became colored as the white members dropped out and only Negroes joined it. In 1908 the Grand Lodge of Mississippi severed Masonic relations with the Grand Lodge of New Jersey "until such time as the Grand Lodge of New Jersey shall see fit to desist from her present practices of initiating and affiliating Negroes as Masons." Only the Grand Lodge of Oklahoma followed Mississippi in severing Masonic relations with New Jersey, and in 1914 she rescinded her non-intercourse decision, leaving the Bayou State standing alone in this respect. Alpha Lodge 116 is the only colored Masonic lodge in the United States attached to a white Grand Lodge. Since it is a regularly constituted lodge of the Grand Lodge of New Jersey, its members are recognized by the other lodges of the State. All other colored lodges in the United States are regarded as irregular by the white lodges. Negro Freemasonry came from the same source as other Freemasonry, and the work of the colored Masons is practically the same. The Masonic lodges in Cuba, Haiti, and San Domingo were authorized and instituted by the white grand lodges of Massachusetts and Pennsylvania in the early part of the 19th century, and the West Indian lodges in turn authorized the establishment of colored Masonic lodges in the United States.

### *The Silver Shirts*

This organization, according to the

*Southwest Courier*, of Oklahoma City, Okla., of Oct. 7, 1933, Vol. XI, No. 40, is a revival of the Ku Klux Klan, and is said to have 15,000 members in Oklahoma alone. The initiation fee is \$10, half of which goes for a magazine, published in Asheville and known as the *Liberator Weekly*. The costume is silver, with a large red "L" stamped upon it. The object is to fight, first, the Jews and, later, the Catholics.

The *American Hebrew* has been exposing the Silver Shirts for some time. Especially has its campaign been directed against one William Dudley Pelley, organizer, who, on the one hand shrouds himself in mystery and, on the other, seeks to sell silver shrouds to his followers, and is beating his drum in an effort to be at the head of a regime which he calls "A Christ Government." His propaganda as yet is purely anti-Semitic, but, it is alleged, has a tendency to lap over into the anti-Catholic. In any event, an anti-Jew campaign could easily be the forerunner of a drive against the Church. The Ku Klux Klan started out as a color bogey, but later converged all its forces in the South against the Catholic Church.

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Speaking of Horace Liveright (*rectius* Leberecht), the Jewish publisher who died lately, the *Brooklyn Tablet* (Vol. XXV, No. 30) calls attention to the fact that "he had an almost 100 per cent. record in one way. After getting people to purchase stock he went into the publishing business and gained considerable of a reputation for putting out smutty books. Then he took to the theatre, and with the same ideas, contributed his part to undermining the stage. Two women divorced him. Oh, yes, he was an ardent foe of censorship—it "interfered with liberty." At Albany, he opposed the "clean-books bill." It would hurt business—his business. It is worth noting, by the way, that the estate of the deceased totaled but \$500. Is there anyone who thinks the publishing business or the stage is better for Mr. Liveright's activities?

## Home Building and Home Ownership

By the Rev. Kilian J. Hennrich, O.M.Cap., New York City

Builders and owners of homes have not fared well during the long period of this "depression." Many a mortgage was foreclosed and many a home had to be sold below cost, because it was impossible to refinance it. Undoubtedly, many lost all interest in real estate. However, financial conditions are seemingly improving, and with the return to normalcy, interest in homes will doubtless be re-awakened. At this time, the Report of President Hoover's Conference on Home Building and Ownership, now completely published, should be welcomed. These beautiful volumes,\* well printed, bound, and illustrated, available at a nominal price, contain a vast amount of information on home economics and real estate in general. The different aspects considered might be grouped under these headings: Beauty, practicability, convenience, cost, value, and special problems in housing. Although each volume constitutes a complete monograph, some aspects of the great problem are treated in several of the books. In such cases, references are given to guide the reader. The volumes are so rich in material that their contents can only be pointed out more or less incompletely in a short notice like this.

Topics related to beauty include: Home surroundings (Volume I); clearance of slums (III); industrial zones (III); types of dwellings (IV); designs of houses (V); embellishment of farms (VII); and reconstruction and remodelling of dwellings (VIII).

With regard to practical arrangements we find considered: Public and other utilities in the home (I); social and economic factors (V); construction and building codes (V); heating, plumbing, sanitation, and refrigeration (V); and safety (VIII).

As to cost and value of a dwelling, information is found on: Mortgages, loans, installment buying and taxes (II); developments on a large scale and the security of investments (III); problems of ownership, leasing out and

renting, and the relation of income to the cost of a home (IV).

Conveniences are considered in the chapters on household management, budgeting, planning of the kitchen, laundry, pantry, and other work areas (IX); home making, furnishing, art, decoration, and information service regarding the home at the disposal of the public (X).

The special problems treated include: Negro housing in its different aspects (VI); farms, villages, and Indian dwellings (VII); relation of crime to housing (VIII); and housing objectives and programmes (XI).

The great importance of these topics to a large number of people is quite evident, *e. g.*, to those who intend to build, remodel or rent a home adapted to the needs and convenience of the family, and at the same time within the limits of its finances. Others by whom the information imparted will be appreciated are members of civic organizations, sociologists, home economists, investors, teachers, architects, constructors, and social workers.

Being intended for the general reader, the books are mostly practical and carry only so much technical matter as is required for the understanding of the various problems. Public authorities are exerting their influence through laws, ordinances, and zoning committees, but all their efforts will be of little avail unless an enlightened public opinion supports them. The perusal of these books will help to create such a public opinion and to educate citizens with regard to adequate and suitable living conditions. Housing, in addition to being an economic problem, has a bearing on health and morals as well. The occupation of a convenient and beautiful home contributes much to the stability of the family and the preservation of its good spirit, but if planlessly built, bought, rented or financed, the home may become a source of worry and dissatisfaction that will sooner or later set the family



again wandering from place to place. Most American families own their homes, but many more ought to become home owners. In ordinary times, a dwelling is one of the best investments, although in some large cities it may not seem to be profitable or financially possible. There are, however, many means available that, if used, will help to acquire a dwelling and retain it even in seasons of unemployment and depression. But careful planning is needed. All things considered, the volumes of this Report are a valuable contribution towards the maintenance of American standards of good citizenship.

\* The Report of the Conference on Home Building and Ownership, 42 Broadway, New York, comprises the following volumes:

- I. Planning for Residential Districts.
- II. Home Finance and Taxation.
- III. Slums, Large-Scale Housing, and Decentralization.
- IV. Home Ownership, Income, and Types of Buildings.
- V. House Designs, Construction, and Equipment.
- VI. Negro Housing.
- VII. Farm and Village Housing.
- VIII. Housing and the Community—Home Repair and Remodeling.
- IX. Household Management and Kitchens.
- X. Home Making, Furnishing, and Information Service.
- XI. Housing Objectives and Programmes.
- XII. General Index.

### Father Gerard's Latin Distich

To the Editor:—

I am puzzled by the second line of Fr. Gerard's Latin distich, F. R., p. 233):

*"Nil nisi quod leve sit super has imponite crates,*

*Ne gravior tundat lapsa caduca caput."*

Is there perhaps a typographical error in the words "*lapsa caduca*"? Since "*gravior*" is evidently in agreement with "*tundat*" and with "*lapsa caduca*," the two last words cannot be anything else but feminine singulars. But neither "*lapsa*" nor "*caduca*" are Latin feminine nouns; "*lapsa*" is a participle, and "*caduca*" an adjective. If "*caduca*" were a neuter plural, it could be interpreted as "*res quae decidunt labendo*," but the singulars

"*gravior*" and "*tundat*" do not allow of this interpretation. *Hinc mea difficultas!*

I have ventured to write another Latin verse translation of the same English railroad rule: "This rack is intended for light articles only, and involves risk of injury to passengers if used for heavy luggage"; to wit:

*Nil nisi sarcinulas impones cratibus istis;*

*Labens te feriat si grave ponis onus.*

I trust that this Latin distich reproduces the railroad's warning in an easily intelligible Latin.

Can anyone let me know how the difficulty in Fr. Gerard's second (pentameter) line can be solved?

A. F. Geysler, S. J.  
Campion, Prairie du Chien, Wis.

### The Baltimore Catechism

The question whether the Third Plenary Council of Baltimore took the matter of a text-book in religion out of the hands of the individual bishops was recently disensed in the *Homiletic and Pastoral Review*, and the following little known facts were brought out (Vol. XXIII, No. 11): It is not true that the Council authorized Cardinal Gibbons to publish the so-called Baltimore Catechism. The Catechism itself says no more than: "The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved. James Gibbons, Archbishop of Baltimore, Apostolic Delegate." The very title of the Catechism is misleading, since it calls itself "A Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Plenary Council of Baltimore." The archbishops as a body did not approve the Catechism, and hence we do not have a Catechism of the Third Plenary Council of Baltimore at all, and so long as we have no catechism approved by a Plenary Council and enjoined to be used in the Catholic schools of the U. S., every bishop has equal rights with every other bishop to determine what text-book of religion should be used in the schools of his diocese.

### The Problem of Birth Control

To the Editor:—

Mr. William E. Ring classifies me in your last issue among the "radicals." I have no objection to this classification, provided that my stand in regard to the rhythm theory is correctly understood, *viz*: "Broadcast this knowledge (about the rhythm theory) as far as you can and as quickly as possible. It will bring happiness to many homes that are now blighted and desolate." The greatest radical of all times, the one who went to the roots of things more than any other, was the Carpenter of Nazareth.

Advocates of contraception do not merit the title "radicals." They are essentially superficial. Their policies are not dictated by principle, but by emotion, at best by the emotion of sympathy for mothers who are oppressed with frequent child-bearing. Psychologically they are related to reactionaries and standpatters, who are likewise governed by emotion, the emotions of jealousy and fear, and the urge to inaction. Principle plays little part in the determination of their policies.

As we observe the havoc wrought down the ages and in our own day by reactionaries and standpatters in Russia, Spain, Mexico, and in our own country, we should think that they would mend their ways. But, "Bourbons never learn."

In this problem of birth control that involves the adherence to the Catholic Church of millions of souls, reactionaries and standpatters refuse to see the signs of the times. If the rhythm theory had been withheld from me and I should stumble upon it ten or fifteen years hence in a non-Catholic periodical or book, I doubt whether I would be able to contain my resentment at the thought that the provision of an all-kind Creator for lightening my burdens had been concealed from me.

I imagine there would come up in my mind the burning words of the Master as he excoriated the Scribes and Pharisees for piling burdens upon the people, but not so much as lifting a finger to lighten them. Those will be

the sentiments of millions if the obstructionists have their way.

I am grateful beyond words to those who have brought to my attention this new revelation of God's goodness and wisdom. I am convinced that many believing parents, especially mothers, who have reflected upon the mystery of life as it unfolds itself under their hearts and eyes, have had a presentiment that a revelation like the rhythm theory was bound to come. They realize, in a way that celibates perhaps can never realize, that a child is the most precious of God's gifts and involves the most sacred of responsibilities. They sense, as was pointed out by a writer in *America*, that it would be so much more in accord with the wisdom of an all-kind Creator to have this most precious of His gifts and this most serious of responsibilities come into their lives as a result of their deliberate choice rather than because of a blind urge that is practically irresistible.

A sex magazine whose pages are fouled with the abominations of Sodom and Gomorrah is beginning to exploit the rhythm theory. Will obstructionists force our Catholic people to turn to such vile sources in order to learn of a beneficent provision of the Creator, designed to make it easier for them to serve Him with a clear conscience and a happy heart?

Please, sir, allow me to express my admiration of your courage in opening up the pages of your excellent review for the discussion of a problem that means so much for the spiritual and material welfare of hundreds of thousands of us Catholic fathers and mothers.

Martin Bower.

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Every "maybe" hath a "maybe not."

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The way the States are voting on repeal makes it look as if some people do not like the Eighteenth Amendment.—A.F.K.

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Some men make a whole lie out of two half-truths.—A.F.K.

### The Evil of the Cheap Circulating Library

The Portland (Ore.) *Catholic Sentinel* in a recent issue protests against the cheap circulating library, which is sweeping the country like an epidemic and spreading a lot of worthless and largely immoral literature far and wide. Its prime instigator, says our contemporary, is the unscrupulous publisher whose store-rooms are littered with books he cannot sell. Its local abettor is the money-hungry merchant who allows his store to be made the medium through which the racket makes its contact with the general public.

The victims of this new "racket" are mainly innocent children. Children should, of course, be encouraged to read, but their reading, if not carefully supervised, may result in moral disaster. To-day "the tentacles of a godless, irreligious, immoral press are reaching out in every direction, and everlasting watchfulness on the part of parents is necessary to keep their children free from the vicious grasp of this modern octopus."

Our contemporary suggests the establishment of a cheap national Catholic circulating library, with books specially adapted for the perusal of growing boys and girls, as an antidote to the "new racket," and hopes that some enterprising Catholic publisher may see the possibilities of such a movement and start one. Surely there are, at least in the larger centers of population, enough conscientious Catholics to guarantee the patronage needed if the matter were duly urged by the hierarchy and clergy. Parochial school libraries would perhaps be an even more practical and effective measure against the new pest, but there appear to be insuperable obstacles to this institution in most parishes.

### Priestly Vocation

Gill & Son, of Dublin, have recently published a new book on *Priestly Vocation*, by the Rev. John Blowick, which delves deep into the subject and thoroughly disposes of the modern the-

ory that the priestly vocation consists essentially in a divine attraction, inspiration, or invitation which God gives secretly to every man whom He has called to the priesthood. The author calls this a "false and mischievous theory" and devotes the first part of his book to showing how it came into being, tracing its evolution from theory to "unquestioned principle," and finally rejecting it as untenable.

All this is done by way of preamble to the thesis of the book, which is substantially as follows: Priestly vocation is the call to ordination addressed by the bishop to a candidate who is canonically suitable and in the bishop's judgment useful or necessary for the ministry. No extraordinary interior call is required. The bishop's call suffices: it and it alone is essential. "This invitation or call given by the bishop is the divine vocation in the Scriptural and canonical sense which is required for the lawful reception of Orders; and he who receives this call and who receives the Sacrament lawfully after receiving it, is called by God as Aaron was."

Father Blowick gives arguments from Scripture, from the teaching of the Church, and from theological reasoning in favor of his thesis.

In last month's "Sprinkle of Spice" department we reprinted from "Fra Juniper's" column in the London *Universer* the story of Fr. Healy's witty retort to the Protestant Archbishop Dr. Plunkett of Dublin. Loath as we are to spoil a good story, we feel impelled in the interests of exactness to give the following amendments, which appeared in a later issue of our contemporary. It appears that, at the date of the alleged retort, Fr. Healy had been dead for nine years and Archbishop Plunkett for seven; that the Archbishop was not rude or discourteous to Catholics in social life, whatever his family's record; and that when, thirty-two years ago, his statue was unveiled in Kildare Place, the ceremony was performed by a Catholic Lord Mayor and Catholics paid tribute to his work.

### The Obligation of the "Dime"

In the opinion of the *Tablet* (No. 4848) those Catholics who are occupying their minds with large schemes of church finance do not say as much as they ought about the duty of every man to set apart the traditional tenth ("dime") of his income for religious and charitable purposes. A short while ago a Roumanian Bishop, Msgr. Trajan Frentin, devoted to this subject a long pastoral letter of which a full translation has appeared in *La Documentation Catholique*.

The Bishop begins with the declaration that the present economic crisis is the inevitable sequence of a deranged moral order. He insists that the obligation of the "dime," as set forth in Lev. XXVII, 30-32 and Nehemias X, 37, was not limited to the Old Testament Jews, but remains in force to-day. Msgr. Frentin adduces an imposing phalanx of Church Fathers, including St. Jerome and St. Augustine, in support of his thesis; also the Council of Trent.

These same authorities convinced the late Dr. Edward Preuss, while still a Lutheran theologian, that the "dime" was a Christian duty, and moved him after his conversion to found an organization of priests and laymen, known first as "Evangelical Society" and later as "Leonine Society," whose members voluntarily pledged themselves to set aside one-tenth of their income for religious and charitable purposes. The late Msgr. H. Mühlisepfen, V. G., and the late Msgr. F. S. Goller were members of this Society. One-tenth of the "dime," or one-hundredth part of each member's income, was turned over annually to the treasurer of the Society as "Peter's Pence," and forwarded to the Holy Father in Rome. Pope Leo XIII repeatedly blessed the organization and expressed the hope that it would spread and propagate its principles. But the movement did not appeal to the younger generation, and died with the men who had started it. The underlying idea of the "dime," however, is imperishable, and

who knows but what some day in the future, under God, it may help to solve some of our most difficult problems.

### Supplementing the Work of the Parochial Schools

Less than one-half of our Catholic children are in Catholic schools, and we are beginning to see that the establishment of a Catholic school in a parish does not, of itself, solve the problem of religious training for all the children of the parish. In every parish there will be found children who are not in the parochial school. What is to be done for these?

In the Diocese of Toledo, O., Bishop Alter has developed a comprehensive and thorough plan for the establishment of religious instruction classes in every parish which has no Catholic school, and for a further development of religious training in parishes supporting a parochial school.

Stressing the teaching duty of the Church, Dr. Alter calls attention to the fact that in the Diocese of Toledo alone there are 40 parishes "which do not enjoy the benefit of a Catholic school," and that "it is conservatively estimated that there are 7,000 children attending public grade schools and an additional 3,500 students who are pursuing their studies at public high schools."

Three steps are contemplated in the Bishop's plan: (1) the work of religious instruction will be organized in all the parishes where there is no Catholic school; (2) vacation schools will be established "in those parishes which have not as yet established a Catholic school, as also in those parishes that have a school of their own, but where a considerable number of children cannot or do not attend because of distance, inadequate capacity, or sinful neglect of parents;" and (3) classes in religion will be formed even in parishes where a parochial school exists.

A similar plan could and, in our humble opinion, should be put into operation in every diocese of the country.

Nothing is truly profitable which is dishonest.

## Notes and Gleanings

The FORTNIGHTLY REVIEW has no NRA symbol at its mast-head, because it has no paid employees in its office. In fact, it has not even an office. The printing is done by a firm prominent in the NRA movement. The publisher is doing more than his level best in keeping down expenses. Now if our subscribers and friends will do *their* part in keeping up the modest income, we shall be able, like the nation, to enjoy a certain amount of "recovery" if—as we hope—Mr. Roosevelt's well-meant recovery scheme succeeds.

The General Secretary of the Catholic Truth Society of London, Mr. John P. Boland, K.S.G., writes us the following note: "I am much obliged for your reference (F. R., XXXX, 9, p. 211) to our reissue of *Pastor Chiniquy* in order to meet continued requests which have reached us. With regard to the *True History of Maria Monk*, to which you also refer (*ibid.*), you will be glad to know that this is now in its 222nd thousand. The actual printing orders during the last ten years show the nature of the demand for this particular pamphlet: August 1924, 5,000; April 1925, 5,000; July 1926, 5,000; Sept. 1927, 10,000; March 1929, 10,000; April 1931, 10,000; April 1933, 10,000."

We beg leave to call the attention of the Reverend Clergy to the B. Herder Co.'s advertisement of the famous Maria-Laach Missal in this issue. This Editio Lacensis of the Missale Romanum is, in the opinion of some of the leading liturgical authorities, quite the finest recent exemplification of typographical art in the service of the sacred liturgy. The large, beautiful type was especially cast for the purpose, the paper is made of the best possible materials, the internal arrangement (thus, for instance, the prefaces are all printed on opposite pages, in order to prevent turning the leaf during their recitation) is the result of many years of profound study and practice,

the Canon is set in a type that by its very appearance indicates the sacredness and solemnity of the text; in short the entire make-up of this marvelous book indicates the high dignity of the Missale as the "*verbum Dei et Ecclesiae.*" The Editio Lacensis in different bindings, can now be had at greatly reduced prices to suit the means of those who do not ordinarily indulge in such "sacred luxuries." Additional information beyond that contained in the advertisement will be gladly furnished by the American house of Herder (15 and 17 S. Broadway, St. Louis, Mo.) We could imagine no more appropriate or welcome Christmas or jubilee present to any pastor than a copy of this truly splendid Missal. Further details will be gladly sent upon request.

A striking example of book-padding, which is becoming quite a nuisance of late, is James Truslow Adams' biography of Henry Adams. From the outside it appears as a large and imposing volume, but when you open it, you find that it is printed in very large type, with excessively wide margins, and much waste space between the chapters. Evidently the publishers had decided that the text *must* run about 200 pages, and by clever manipulation they forced a short text to appear long. "It may be that such cleverness is in some degree responsible for the present plight of the publishers," says a correspondent of the *Nation*. "This is no time to waste money, and most of us desire that 200 pages shall represent exactly that, and not the equivalent of 100 or 150 pages. I know that I, for one, shall not buy *Henry Adams*, though I should like to own it; I refuse to pay \$2.50 for a book that should sell at the most for \$1.50. Any person who sees new books can name others that have been padded and over-priced in similar fashion." It is time for publishers to realize that this practice of padding books is very hurtful to their trade. Most purchasers to-day prefer small books, also for the reason that the housing of books has become quite a problem in itself.

The London *Universe*, in its issue for Sept. 22, reported that, "acting on the recommendations of the united hierarchy of Scotland, the Holy See has cancelled the clause '*Tolerari potest*' imposed in that country on the Ancient Order of Hibernians—the most celebrated Irish organization in the world—and has thus freed the Order from a disability under which it has been existing for over 23 years." For a considerable number of years, up to the early days of 1910, the Catholics of Scotland were forbidden to belong to the Ancient Order of Hibernians, and the clause "*Tolerari potest*," while lifting the ban in certain cases, gave only a guarded form of liberty. The *Universe* prints a letter from Archbishop Mackintosh of Glasgow to the local head officer of the A. O. H., in which that prelate says: "The situation now is that the A. O. H. is on the same footing as any other secular association of Catholics, not merely tolerated or, as it were, under a cloud, but viewed with all sympathy, and for the rest with a free field before it to exercise its activities, and with every day that passes to prove more and more its mettle and worth."

The Catholic Central Verein of America, at its 78th general convention, held in Pittsburgh not long since, issued a timely warning. "We cannot agree," said the resolution on Social Reconstruction, "with those who have created the impression that the National Recovery Act and the steps taken under it fully conform to the encyclical of Pope Pius XI on the Reconstruction of the Social Order." The convention was more or less in accord with the administration's objectives and did not wish to decry what was being done. But it recognized and asserted that the Catholic idea would not be fulfilled until governments sought to restore the organic form of social life, until they used "all their power and influence to preserve the elements of self-responsibility and self-government in the organizations that constitute the social order." For this reason it declared,

"the reestablishment of vocational groups is an indispensable postulate of a sound reconstruction of the social order." The opposition between capital and labor, employer and employe, must be done away with. Until the Holy Father's ideal is recognized, it "is folly, if not a dangerous deception, to identify his programme with that contemplated by the National Recovery Act."

The *Catholic Choirmaster* (quarterly, Philadelphia) points out that it is now almost three years since the first Gregorian programme was broadcast on this Continent, by a schola of twenty-five "philosophers" of the diocesan seminary of Montreal, under the direction of Fr. E. H. Thibault, P.S.S. This first "Cantate Domino" hour has now become the "Catholic Hour," with a sermon and a musical programme of choice Gregorian selections every Sunday afternoon. Few programmes can keep the air for three years without often changing the artists and their music. Yet Gregorian music can boast of such a record. Though it has never asked for any comments, letters come in every week, not only bringing compliments, but asking questions on the character of the pieces rendered, or how to sing and where to find them. Religious institutes have modified their rule so as to enable their members and pupils to hear the Catholic Hour. Many church choirs have set aside their old books to adopt the Solesmes Chant. Some have inaugurated community singing and the faithful are no longer mute spectators of the Sacrifice of the Mass. Thus the radio serves as an effective instrument of the Gregorian revival.

The Missouri Social Hygiene Association, whose president is Fr. A. M. Schwitalla, S. J., of St. Louis University, submits a report and digest drawn up by Mr. H. C. Loeffler, of a survey undertaken from June to December, 1932, on the Costs of Venereal Diseases in St. Louis. It represents what is probably the first attempt to ascer-

tain the complete economic cost of those diseases to any community in the U. S., and emphasizes the pitiful truth of the medical facts stated over and over again by social hygiene leaders. Here are revealed the huge costs to a community of syphilis, "the great masquerader," and gonorrhoea, "the great sterilizer." Here are shown 31 disease classifications where a venereal disease has been the main or a contributing factor. We note the widely divergent types of institutions required to treat the life-span range of the crippling effects of these diseases and learn of the financial problem which burdens the family in each case, and adds to the cost of industry. If this study proves anything, it is that preventive measures are relatively inexpensive and that the real burden, disguised as it often is, arises out of the care and treatment of early neglect. (Missouri Social Hygiene Ass'n., 2221 Locust Str., St. Louis.)

The *Southwest Courier* reports the death of a Catholic layman of Oklahoma, Dr. Joseph Diss, who, it says, was the most zealous advocate of the Catholic press in the U. S. A. For the last fifteen years he centered his apologetic activities upon distributing Catholic literature in all parts of Oklahoma and the Southwest. He gave away hundreds of thousands of pamphlets, and mailed Catholic papers to persons in all parts of the South. It is said that he was responsible for more converts in Oklahoma than any other layman. When his means allowed, he sent a subscription to a Catholic magazine to every one of his patients. He gave away practically every cent he had for the spread of Catholic doctrine. "The great work he performed so nobly," says the official organ of Bishop F. C. Kelley, "will receive its reward. Here was a professional man who became impoverished by his great deeds in the name of Catholicity. Only a saint could view life so unselfishly. May his soul rest in the peace he strove so hard to win!" Yes, and may his species multiply, for if there is anything needed in America at the present

time, besides the Catholic faith and the divinely appointed means of grace, it is a well-conducted Catholic press, and to have a really efficient Catholic periodical press, we must have many such zealous apostles as the late Dr. Diss. *R. i. p.*

Willis J. Abbot, in his interesting volume of reminiscences of an old journalist, recalls a witticism of Eugene Field's that was probably the best that clever writer ever penned in his famous "Sharps and Flats" column in the old *Chicago Record*. It was his reply to Mrs. Humphrey Ward in London, who observed to Field that life in Chicago must be primitive and amusing and besought him to describe some of its social practices. "I really couldn't, Madame," he said. "You see, when they caught me I was living in a tree."

The London *Times Literary Supplement* reviews *England: Verfall oder Aufstieg?* a new book by Adolf Halfeld, former English correspondent of the *Hamburger Fremdenblatt*. As the author spent five years (from 1924-1929) in a similar capacity in the U. S., and is known here by a study on *Amerika und der Amerikanismus*, his comparison between the English and the Americans, to which he devotes the first section of his new book, is of special interest. Mr. Halfeld points, in no spirit of *Schadenfreude*, to the differences between the two peoples. "Englishmen and Americans talk a lot about understanding, but they rarely understand one another," he says. The idea of world peace, based on the friendship of the two Anglo-Saxon nations, has never fired the masses of the U. S. From such political generalizations he passes to more personal comparisons. The Englishman, for one thing, has not the American's passion for organization in the amenities of life. London is described as a chaos in which there never was and never will be order of the German kind. In the U. S. old age is a blight; England is the ideal country for those who have entered on the autumn of their lives. The English-

man is not less a trader than the American, but he leaves the trader behind in the City when he escapes to the suburbs in the evening. The office, in brief, constitutes only half the Englishman's existence; it is not complete without a pleasant home, flower-beds and lavus. The Englishman, Herr Halfeld says, has "the very great gift of remaining a human being even when he is chasing success."

A recent dispatch from Salt Lake City, Utah, announced that "definite connection between the Indian tribes of North America and one of the lost tribes of Israel has been established by Paxton C. Hayes. The *Register* says this is plain Mormon propaganda, for which objective evidence is lacking. The Mormon religion, says our brilliant Denver contemporary, teaches that the American Continent was inhabited by the Israelites many centuries ago, and that the Indians are descendants of these so-called "lost tribes." In matter of fact, however, though an enormous amount of scientific research has been devoted to the subject by both sociologists and archeologists, there is not a shred of evidence in favor of the Mormon contention. If, as the Book of Mormon asserts, there was once a vast civilization on the North American Continent, we ought to be able to find numerous traces and relics of it. Enough investigation has gone on to make positive that no such relics exist. We should not be quite as positive as the *Register*, but we believe its editor is right. At any rate, no Mormon propaganda can change the state of the controversy unless and until scientific arguments are forthcoming to establish the much-debated and improbable thesis of the "lost tribes."

The *Police Gazette* is back on the news-stands. It has been revived with the old title-head, the old pink paper, and much of the old character, though, as a concession to the times, the paper and the illustrations are better. The new editor, strange to say, is the daughter of a Methodist minister and a grad-

uate of a college of that denomination in Oregon. Not only is the body of the magazine reminiscent of older days, but so also are the advertising columns, with their offers of vim and vigor to discouraged men, suggestions of correspondence to "lonely hearts," announcements of "real French art photos," etc. It is significant of the decadence of the periodical press during the past decade or so that the new *Police Gazette*, though fully as wicked and sensational as the old, seems goody-goody in comparison with some of the magazines that litter our present-day news-stands. It will be interesting to note how the revived *Police Gazette* will be received by the public for whom it is intended. There is no accounting for what people will read now-a-days.

The *Oxford New English Dictionary* is to be reissued this winter in a new and less expensive form by the Oxford University Press. The matter contained in the original volumes, printed from the same plates, but with smaller margins, has been redistributed, so as to make twelve smaller volumes. A thirteenth volume will consist of an ample supplement of new words and phrases which have entered the language since the publication of the earlier volumes. It is a splendid idea to put this exhaustive and reliable dictionary within reach of the ordinary student.

Too many Catholics think social justice is a fine thing for the "other fellow" to practice.—A.F.K.

When the devil sets a trap for you, "snap out of it."—A.F.K.

Most people have to stay within bounds when the bounds are a "narrow grave just 6x3."—A.F.K.

More people would favor the "back to the land" movement if they knew just where they were going to land.—A.F.K.

Social justice by law will never get as far as social justice by love.—A.F.K.



### "High Low Washington"

The author of *High Low Washington* by 30-32 (Lippincott) casts the rays of a brilliant searchlight on the Washington of to-day. The identity of the writer is concealed, but again and again one comes across details which could hardly have been known to anyone not enjoying those exceptional opportunities for acquiring inside information which are possessed by members of that corps of Washington newspaper correspondents whom the London *Times* describes as "the *élite* of American journalism."

In particular, we find here much that is both amusing and edifying about Congressmen and their ways. There is a chapter on the methods they adopt to retain the favor of their constituents. One of them keeps track of the birth registrations in his "district" as recorded in the local press. Then he sends each mother a bulletin issued by the Bureau of Health on the care of babies, accompanied by a personal letter wishing well to mother and child. Another takes a list of dairymen from the telephone directory of his home city and sends each one a bulletin on dairy sanitation that the Department of Agriculture gets out. Then there are communications to be dealt with that come in shoals from the constituents themselves. Some seek information about boarding houses in Washington, or ask the member to meet untravelled constituents at the station, for fear that they may lose themselves. One woman inquires about the best way to prepare rice. Another sends the measurements of her parlor, 14 by 20, with two windows, and would be glad to know how it should be furnished. Both these requests are sent on by the recipient to the Bureau of Home Economics. A constituent is anxious to know how many acres there were in the Garden of Eden. This request goes to the Department of Agriculture. Another would like a list of unusual names from which to choose one for his first-born son. The Congressman dispatches his secretary to the Library of Congress, where she pores over many

volumes and compiles a long list. The constituent thanks the Congressman very much for the trouble he has taken, and incidentally mentions that he has decided to call the baby "Johnny."

A Congressman, we are told, may get 200 letters in a day, out of which he usually hands 170 to one or other of the government departments. The victims of this deluge of correspondence object strongly to the suggestion that people should be encouraged to write to the departments direct. How, they ask, could a Congressman live and get re-elected if he were deprived of this opportunity of obliging his constituents?

These may be trivialities, but they are significant. Their revelation of the typical Congressman's conception of his primary duties goes a long way to explain why it is so difficult to induce him to subordinate local and personal to national, not to say international, interests.

As these examples show, even what may be called the anecdotal side of this book is of value toward the understanding of American politics. Its authors do not omit, however, to deal directly with big questions. They give us, for instance, an acute discussion of the American party system, which, in their judgment, shows every sign of breaking down, giving place to a sort of inverted syndicalism, by which Congress becomes simply an assemblage of delegates representing different groups, organizations, and syndicates of various interests.

Until twenty years ago the "lobby" was not an activity which those who were engaged in it practiced openly or proclaimed publicly, but it has now come to be accepted in Washington as an essential part of the machinery of government. Thus there is the American Federation of Labor lobby, which gets what it wants by using Congress not only to pass favorable measures, but as an indirect source of power over the courts—a power which, in labor disputes, is often more important than any direct legislation. Recent instances are mentioned of the activities of

this lobby in opposing the confirmation of certain judicial nominations. It is suggested that we may soon hear of similar pressure being exercised by the unemployed, as they now constitute a huge social group strong enough to wrest from Congress the recognition it demands.

### Current Literature

—*Proper of the Mass for All the Sundays and Principal Feasts of the Year.* Set to Gregorian Psalmodie Formulæ with Organ Accompaniment by Rev. Carlo Rossini, Organist and Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa. (Published by J. Fischer & Bro., 119 W. 40th Str., New York City.) The firm of J. Fischer & Bro. published in 1906 Vol. I, and in 1908, Vol. II of *The Proper of the Mass for Sundays and Holidays* by A. Edmonds Tozer. According to the author's intention, "the music is to be sung briskly throughout in four-part harmony." In ever so many instances, however, four-part harmony was not available, and when sung in unison, or in two-part harmony, the music sounded rather empty. It was a happy thought, therefore, to publish a new version of the Proper of the Mass, which is conceived as unison and, therefore, effective under all conditions. Fr. Carlo Rossini has solved the problem in a masterful manner. Three or four psalm tones are chosen for each High Mass and arranged in such wise as to give a richly varied help to singers and organists. The beauty of the psalm tones is an ever increasing revelation. Typical patterns are provided for the Alleluia of the different liturgical seasons, and, in addition, twelve solemn Alleluias, with complete "jubilus," are given in the Supplement. The Sequences for Easter and Pentecost conclude the fascicle of 57 pages. The typographical make-up is deserving of special praise. We consider the new book a providential help towards carrying out the liturgical laws of Holy Church. —Dom. Gregory Hügle, O.S.B., Conception, Mo.

—Christopher Dawson's *The Making of Europe* is subtitled, "An Introduction to the History of European Unity." It is a synthesis of European history from the fall of the Roman Empire to the rise of that of the Ottos, and is impressive both by reason of the author's vast learning and his interpretative skill. The book is, as he says in the introduction, "not a history of the Church or a history of Christianity; it is a history of a culture, of the particular culture that is ancestral to our own." Mr. Dawson, as even the London *Times* literary critic has noted, "fairly meets the Marxians on their own ground and offers a non-material interpretation of a phase of European history." His work is all the more valuable and original because of the special attention he pays to the parallel and contrasted developments of culture in the Near East. In fact, the book gives a complete survey of the remarkable achievements of Byzantine and Islamic culture, which are so often neglected or misunderstood by students of medieval history. In his treatment of the later Roman Empire, Mr. Dawson brings out better than any other historian with whom we are acquainted, the important part played by the bureaucracy of the fourth, fifth, and sixth centuries in preserving some of the best elements of ancient culture. His chapter on the contribution of Anglo-Saxon England towards the early medieval civilization is perhaps a little overenthusiastic, though probably on the whole correct. The book deserves a place in every library. (Sheed & Ward).

—The late Fr. Edmund N. Farmer, of St. Joseph's Foreign Missionary Society, left us sixty-six short sermons, which have been edited by the Rev. F. M. Dreves of the same congregation, and published as *A Year's Preaching*. These sermons were never intended for publication. But they were too good to lie hidden and unknown among the author's manuscripts. After a careful reading of them a venerable Canon of the Northampton Diocese, himself a gifted preacher, earnestly urged their

publication. We are glad that these earnest efforts of a zealous lover of souls have at last seen the light. They are simple, attractive, and full of serious thought. They commence with the Second Sunday in Advent and end with the Last Sunday after Pentecost. They will be a godsend to the busy pastor and furnish him with many inspiring considerations on God, His Blessed Mother, and the Saints. (B. Herder Book Co.)—C.J.Q.

—Paul Monceaux's *St. Jerome*, ably translated by Mr. F. J. Sheed, treats, as the subtitle explains, of the Saint's early years. The three parts of the volume are entitled: "Childhood and School Days," "From School to the Desert," and "The Desert." They are based on diligent research and should stimulate the desire for further study. A peculiar feature of this volume is the description and discussion in the text of works of art representing various traditional scenes in the life of St. Jerome. The thirteen pictures actually reproduced—not all of them familiar to the average reader—necessarily represent only a selection from a large number. Though interesting enough, especially to art students, this illustrative material is apt to create an unhistorical impression, which the work as a whole does not deserve. (Sheed & Ward.)

—*The Tragedy of Lynching*, by Arthur F. Raper, Ph.D., is a monograph prepared under the auspices of the Southern Commission on the Study of Lynching and dealing with that national problem in all its aspects, with a view to finding a preventive. In its first part the volume incorporates much of the data presented in former publications sponsored by the same Commission. The remainder of the volume is devoted to case studies, which will afford students of social phenomena an opportunity to study the causation of these examples of what the editor, Dr. G. F. Milton, calls "group sadism" and to find ways and means for putting an end to it. (The University of North Carolina Press.)

### MY FATHER

By *Albert Paul Schimberg,*  
*Milwaukee, Wis.*

My father was a peasant lad  
Who crossed the Western sea;  
Nor there nor here in life he had  
Nor ease nor luxury.

But he who walked unshod in grass,  
In ancient chapel dim  
Once served a bishop at his Mass  
And held his staff for him.

But he who scarcely went to school  
And seldom read a book,  
Saw flawless stars in sylvan pool,  
Was playmate to a brook.

But he who ceased his work at eve,  
And for the Bell at noon,  
Explored upon a day of leave  
An Alzette castle ruin.

But he who labored in the sun,  
He swam the river wide  
Where Melusine the lovely one  
Is fabled to abide.

But he who had a single hat  
Lived one whole year in France,  
And saw a Gothic window that  
Was like a fiery lance.

But he who never came to fame  
Was twice at Kevelaer,  
And saw the pilgrims' candles flame  
Around Our Lady there.

But he who sleeps in lowly grave  
Could make fair gardens grow,  
And tell you legends old and brave  
To make your spirit glow.

But he whose toil was hard and long,  
He sang till end of life  
In heart of him a thankful song—  
My mother was his wife.

My father was a peasant lad  
Who crossed the Western sea;  
And better things of life he had  
Than life has given me.

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#### STATEMENT OF THE OWNERSHIP, MAN- AGEMENT, ETC., OF THE FORTNIGHTLY REVIEW FOR OCT. 1, 1933.

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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, Pub.

Sworn to and subscribed before me this 27th  
day of Sept., 1933

Verna Hanneken, Notary Public.

(My commission expires April 5, 1935.)

### A SPRINKLE OF SPICE

An old clergyman wished to send off an appropriate telegram to a girl who was being married. He gave a reference to 1 John IV, 18 (First Epistle of St. John) and signed it.

The words are, "There is no fear in love, but perfect love casteth out fear." Nothing could be nicer. But the telegraph clerk left out the 1, turning it into a reference to the Gospel of St. John. The bride received the telegram after the ceremony, and went into hysterics, as she read John IV, 18: "He whom thou now hast, is not thy husband."

Two tramps were trudging wearily along the rough country road.

Presently Dusty allowed his imagination to wander. "I say, Fred," he said to his companion, "if you had ten cents in your pocket, what would you think of?"

Fred allowed his hands to stray into his trousers pockets. "H'm," he sniffed, bringing them out empty. "I'd think I had somebody else's clothes on."

A lady visitor to an institute for the deaf and dumb had plied the official who was showing her round with so many questions that he was thoroughly weary when she inquired, "How do you summon the poor mutes to church?"

"By ringing the dumb-bells, madam!" he replied.

The comedian smiled roguishly.

"When," he said, loudly, "is an actor not an actor?"

"Nine times out of ten," retorted someone in the gallery.

Reporter: "Have any of your childhood hopes ever been realised?"

Millionaire: "Yes, when my mother used to comb my hair I always wished that I didn't have any."

An automobilist ran out of oil while driving along a deserted road. He approached a farm house and inquired of the woman who answered the doorbell if she had any lubricating oil.

"No, I haven't," she replied.

"Any kind of oil would do," Glenn offered hopefully. "Perhaps you have some castor oil."

"I'm sorry, I ain't got it, mister," she answered; "but I could fix you up a dose of salts."

The class had been instructed to write an essay on winter. One little boy's attempt read: "In winter it is very cold. Many old people die in winter, and many birds also go to a warmer climate."

The vicar called at the house of the lately-deceased Bill Sykes, to condone with his widow, saying, in sympathetic tones:

"There is always hope, Mrs. Sykes. Even now, Bill may be at the golden gates of Paradise, and I think—"

Mrs. Sykes (eagerly): "So that's why he wanted his skeleton keys buried with him."

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on the

#### Marriage Laws of the Code

of

#### Canon Law

By

**RT. REV. LOUIS J. NAU, S.T.D., LL.D.**

This Manual on the Marriage Laws of the Code is intended to be a practical guide for students and priests having the care of souls. The author has taught Moral Theology and Canon Law in Mount St. Mary Seminary, Cincinnati, Ohio, for many years. He is likewise the Officialis in the Metropolitan Curia.

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# The Fortnightly Review

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December, 1933

## Some Christmas Poems

♦♦♦♦♦

By Charles J. Quirk, S.J.

♦♦♦♦♦

### 1. THE INNKEEPER OF BETHLEHEM

"No room," he said, and thrust into the night,  
Those who brought with them heavenly peace and light.  
What was the greeting when he stood before  
Heaven's holy Inn? *No room for evermore?*

### 2. THE FIRST CHRISTMAS CHURCH

God's church—the lowly stable-shed;  
For incense—the cold breath of kine;  
For altar—the hard manger-bed;  
For lights—the battered lanthorn's shine.

God's congregation—the shepherds rude;  
His humble parents: that was all  
That His dear Coming understood,  
That graced God's birthday Festival.

### 3. THE FIRST MISSIONARY

God sent His Son from Home to save mankind;  
To suffer, die, such was His work assigned;  
To give sublime example unto these,  
Who seek to plant His Cross beyond the seas.

### 4. SAINT JOSEPH'S APOCALYPSE

Saint Joseph knows each hidden thing  
Of Mary and Heaven's little King.

*Today, in Heaven, with fire-touched lips,  
He speaks of Bethlehem's Apocalypse.*

### 5. THIS CHRISTMAS DAY

Does not God love and wish to bless  
Each new-born child on earth;  
For does He not today recall  
His own Son's human birth?

### The Christmas Tree

The first mention of a Christmas tree known to folklorists, speaks of its having been observed at Strasbourg in Alsace, at that time an integral part of the old German Empire, in the year 1605. An unknown diarist relates:

"At Christmas time in Strasbourg they erect fir-trees in the rooms. They attach to them roses cut out of multi-colored paper, apples, wafers, gold tinsel, sugar, etc. Around them they erect a square frame, and in front . . ."

The two next lines of the manuscript told what it was the people of Strasbourg placed there; but they are gone, and so we do not know what the writer observed. Nor it is important that we should know. What matters is the knowledge that here for the first time an evergreen tree is mentioned as having a place in the homes of a Christian people at Christmas tide, and that ornaments of a kind observed even to-day were fastened to its branches. But there were no candles on the tree; in fact, they were not added until some time in the 18th century.

Although some German Protestant painters have pictured Luther in his home surrounded by his family on Christmas eve, and gazing on a Christmas tree as we know it to-day, candles and all, serious writers on Christmas lore realize that these paintings—and their printed copies—depict a mere fiction. Professor George Rietschel—whose strong Protestantism no one has ever doubted—declares in his book on *Christmas in Church, Art and Folk-life* (published in 1902): "Historic criticism sometimes cruelly destroys agreeable conceptions. In Luther's times—and this applies even more to the Middle Ages—no one had thought of the lighted Christmas tree as part of the domestic celebration of the feast."

Having thus shorn this legend of its substance, Rietschel tells what little is known of the origin of this now world-wide custom. How to apples, and similar accessories, the candles were added, and how the Christmas tree was gradually introduced into all parts of Ger-

many, and ultimately into other European countries, and America. But it was not until some time in the 19th century that the custom became really popular. Nor was its advance permitted to proceed entirely unopposed. In the very city of Strasbourg, where the Christmas tree was an established custom in 1605, a Protestant dominie some fifty years later denounced it as an "absurdity," whose origin no one knew. Governments, too, interested in forest preservation, protested against what an official of the Grand Duchy of Weimar, in the days of Goethe and Schiller, termed "barbarism."

The Christmas tree has, however, confounded all such worldly-wise opposition; in an age of crass nationalism it has even surmounted the obstacles hate would place in its way. Even during the darkest days of war propaganda people did not care to be reminded of its German origin. It has become a symbol of good-will, dedicated to the Light of the World, as were the green trees, covered with candles, of which we read in that great medieval epic, *Parcival*, intended to greet honored guests on their arrival at the castle of their friends.

F. P. K.

The editor of the *San Francisco Monitor* makes a suggestion that is worthy of serious consideration. It is to exempt from taxation every house occupied and every farm worked by its owner, the exemption for a home not to exceed \$8000, that for a farm, \$20,000. The suggestion is made in the interest of the American family. At present a home or a farm provides no income, but is a liability, while those who never worked and never will work are dictating to our welfare boards how to live and what to eat. In the words of the Springfield (Mass.) *Catholic Mirror*, "the hungriest people in America to-day own their own homes, which they cannot eat, and no public agency will give them anything to eat because they own homes. This depression might well be known in history as the purgatory of the small home owner and the paradise of the tramp."

## Chained Books, Past and Present

By the Rev. John M. Lenhart, O.M.Cap., Wheeling, W. Va.

Prior to the year 1040 A. D. books were kept everywhere under lock and key for the benefit of a few privileged persons. The Benedictine Fathers of St. Peter's Abbey at Weissenburg in Alsace were the first who made books accessible to the public by having them chained in a public place for common use. In the year 1040 those same monks had four copies of the Psalter chained to the pews of their church for the benefit of the pious worshippers who wished to join the monks in chanting the Divine Office.

This progressive move was to remain unique for well nigh two centuries. It was during the twelfth century that a few more bibles were chained in churches for the use of the faithful. The rise of the universities in the thirteenth century brought about a general custom of having books chained in school-rooms for the use of the scholars. At the same time bibles were chained in churches to serve as prayer books for the poorer classes of people. In the course of the fourteenth and fifteenth centuries the custom became general to have school books chained in common schools for the benefit of poor pupils.

At the time of the Reformation chained books were found everywhere: bibles and lives of the saints were fastened by chains to the pillars and pews and walls of churches; bibles and text books were chained to the desks in universities and country schools. Protestants kept this medieval custom up to recent times.

In England the Reformation gave a new impetus to the practice of having books chained. In June, 1547, King Edward VI ordered an English Bible to be set up in every parish church of the realm under pain of a fine four times the price of a single copy of the Bible. This royal enactment gave rise to the custom of having English Protestant bibles chained in Anglican churches all over the realm. When, in 1611, the King James' Bible made its appearance, the older Protestant

English versions were replaced by the Authorized Version. Only one bible escaped this fate—a bible chained at Shorewell on the Isle of Wight. This English bible was printed in 1541 and chained about 1547, and remains chained there to this day.

In 1907, twenty-two copies of the Authorized Version of the English Bible were still kept on chains in twenty-two different Anglican churches, namely, at Abingdon, Beackford, Baschurch, Bledington, East Budleigh, Chelsea, Cumnor, East Winch, Great Doddington, Hill Morton, Kingston, Lingfield, Lyme Regis, Munslow, Shorewell, Southhampton (St. Michael's), Towcester, Walgrave, Wiggshall, Worcester (All Saints'), Wrington, and York (Cathedral). In all likelihood these bibles are still fastened to their chains. In many Anglican churches are preserved copies of the English Bible which have been unchained within recent years, but still bear parts of the chains or other fixtures and traces of former chaining, as at Ashton, King's Lynn, Margate (3 copies), and Stratford-on-Avon. Modern rebinding destroyed all traces of chaining on the copy kept in All Hallows', Lombard Street, London. In a number of churches lecterns, chains, and other fittings which once were used in chaining English Protestant bibles, are still preserved.

The custom of chaining English bibles in Anglican churches has been kept up to our times. The Bible chained at Chelsea was printed in 1717. The Bible at East Winch was printed in 1611 and rechained by the Anglican Vicar, E. J. Alvis, in September, 1884. Similar cases of rechaining are reported within the last few years, when Anglican divines carried out the order of Edward VI to set up English Bibles in their churches.

In Protestant America the custom prevailed up to the Civil War to have English bibles chained on ships and river boats.

The custom of chaining single books led to the practice of having whole collections fastened to chains. As early as the thirteenth century we come across chained libraries. During the next four centuries almost all collections of books intended for common use were chained. The books in strictly private libraries were never chained.

During the years 1563 to 1584 the first library fitted up in the modern style: shelves arranged along the walls and books set up on edge in shelves: was built in the monastery of the Escorial in Spain. It was the first public library furnished without chaining the books. Soon after the movement set in to have the chains removed from the books of the public libraries. The Vatican Library at Rome was the first to unchain its books in 1587. Other libraries followed its example during the next two centuries, so that by the year 1790 the libraries of Italy, France, Germany, and Spain had freed their books from chains. The Protestant countries, England and Holland, were very slow to give up the medieval custom of chaining the books. The colleges of the universities of Oxford and Cambridge had the chains removed only during the eighteenth century, while other English libraries took off the chains as late as the years 1830, 1853, and 1867, and some retain the chains to this day. In Holland the books of the city library of Amsterdam were unchained in 1778 and those of Enkhuysen as late as 1839, while at Zutphen 316 volumes are still fastened to chains. In England about 1,500 volumes of the library of Hereford Cathedral were rechained as late as 1897.

Accordingly, the chained libraries have not disappeared altogether yet. At present 2,427 books are kept fastened to chains in nine libraries in England, namely, Hereford Cathedral (about 1,500), All Saints' Church of Hereford (285), Wimborne Minster (about 240), Chirbury (110), Christchurch (about 100), Grantham (74), the grammar school at Bolton (50), Gorton (48), Turton (about 20). In Italy, the Laurentian Library at Flor-

ence still has more than 2,000 books fastened to chains and the Malatesta Library at Cesena has a very large number of chained books. In Holland, the library of St. Walburga's Church at Zutphen still retains 316 chained books, while only one chained book survives at Ghent in Belgium.

In England the Bible set up in the parish church became in numerous instances the nucleus of a small collection of books chained in those churches. In 1907 no less than 158 books (including the 22 copies of bibles mentioned above) were kept chained in 69 Anglican churches and in all likelihood are still fastened to chains. In a number of other churches many books were unchained during the nineteenth century. An anomaly are the English bibles chained to the pews of the Congregational Chapel about five years ago.

The books chained in those Anglican churches were generally, besides the English Bible, the Book of Common Prayer, Foxe's Book of Martyrs, Jewel's Defense of the Anglican Church, and Erasmus' Paraphrase or Homilies on the New Testament. Erasmus' Paraphrase was not the only Catholic book kept on chains in Anglican churches. In North Denchworth, Berkshire, a copy of the famous Life of Christ by Ludolph of Saxony, which once had been in possession of the Anglican bishop Juxon (d. 1663), was detached from its chain in 1852. In the parish church at Ecclesfield, Yorkshire, were kept for more than two centuries, fastened to chains, the commentary of Denis the Carthusian on the New Testament, the commentary of Nicholas Lyra on the Old Testament, the commentary on the Sunday Gospels by Silvester Prierias, and the works of some Fathers of the Church, all in Latin. In 1860 these books were unchained.

Merle D'Aubigné in 1835 first spread the story that bibles and books were chained to withhold them from the people. In England the purpose of chaining books had never been forgotten. The noted bibliographer Blades claimed the chaining of Bibles to be a



genuine Protestant practice originating from the injunctions of Edward VI. (*Books in Chains*, New York, 1892, p. 28). In refutation Augusta T. Drane

pointed out that it was "a good thought stolen from the ancients." (*Christian Schools and Scholars*, 2nd ed., London, 1881, p. 567).

## A Source of American No-Popery

By the Rev. F. J. Zwierlein, Ph.D., St. Bernard's Seminary, Rochester, N. Y.

In Catholic circles, of late years, there has been much citation of the Seventeenth Century Protestant controversialists, Filmer and Sidney, in order to establish the influence of the Jesuits Bellarmine and Suarez, but especially the first, on the formation of fundamental democratic principles in Colonial America. Though it may sound as a paradox, the writings of Filmer and Sidney were calculated rather to excite hatred against Popery and Papists in general, and against Jesuitry and Jesuits in particular, even while Sidney's refutation of Filmer's defence of the divine right of the King disseminated the teaching of the natural liberty of the subject. The last point was all important in the Political Philosophy of the rebel colonists, for whom, therefore, Algernon Sidney's work became a classical text of Civil Government. However, not only Filmer, but also Sidney manifested plentifully hateful anti-catholicism in their controversy on the Absolute King or Sovereign People. Consequently, a careful analysis of the writings of both disputants is necessary for the better understanding of Colonial No Popery in British America.

In a Protestant country like England, which was extremely hostile to Jesuits and Papists in its Penal Code, Sir Robert Filmer, Baronet, knighted by Charles I at the beginning of his reign, tried to discredit the sovereignty of the People, the battle cry of the Cromwellians in the Civil War, by connecting its teaching particularly with Jesuitry and Popery. A fair idea of his book on Civil Government, which he called *Patriarcha or the Natural Power of Kings*, of his philosophy of State, and of his anti-Jesuit bias can be gleaned from the headings in the Table of Contents. After declaring that "the

Kings were Fathers of Families," Chapter I, besides others, lists the following three points: (1) "The Tenent of the Natural Liberty of the People, New, Plausible, and Dangerous;" (2) "The Question stated out of Bellarmine and some Contradictions of his noted;" (3) "Bellarmine's arguments answered out of Bellarmine himself." Chapter II is equally characteristic of the work. After stating in its turn that "it is unnatural for the people to Govern or choose Governours," three more interesting points are treated: (1) "Aristotle examined about the Freedom of the People;" (2) "Suarez disputes against the Regality of Adam;" (3) "Suarez contradicting Bellarmine."

The historical setting of all this is indicated by Filmer in the body of his book. For, he traced "the whole Fabric of the vast Engine of Popular Sedition" in England to what was admitted generally as "a Truth unquestionable," but he thought wrongly, namely: "the Natural Liberty and Equality of Mankind." Upon this "both Jesuits and some other zealous favourers of the Geneva Discipline have built a perilous conclusion, which is That the people or Multitude have Power to punish, or deprive the Prince if he transgress the Laws of the Kingdom." In Bellarmine Filmer found passages that "best unfold the State of this Controversie" which he summarized as follows:

Secular or Civil Power (saith he) is instituted by Men. It is in the People unless they bestow it on a Prince. This Power is immediately in the whole multitude as in the Subject of it; for this Power is in the Divine Law, but the Divine Law hath given this power to no particular Man—If the Positive Law be taken away, there is left no

Reason why amongst a Multitude (who are Equal) one rather than another should bear Rule over the rest.—Power is given by the same Law of Nature; for the Commonwealth cannot exercise this Power; therefore it is bound to bestow it upon Some One Man, or some Few—It depends upon the Consent of the Multitude to ordain over themselves a King, or a Counsul or other Magistrates; and if there be lawful Cause, the Multitude may change the Kingdom into an *Aristocracy* or *Democracy*; in which passages are comprised the strength of all that I ever have read, or heard produced for the *Natural Liberty of the Subject*.

After this exposition of Bellarmine's doctrine which Filmer tried to refute, he mentioned how "Suarez, the Jesuite, riseth up against the Royal Authority of Adam in defence of the Freedom and Liberty of the People." Filmer, however, insisted that Adam "had Absolute power of Life and Death, of Peace and War, and the like." There is no wonder that Locke said that so much "glib nonsense was never put together in well-sounding English." Nevertheless, Filmer thought later writers the dupes of the "subtile School Men who, to be sure to thrust down the King below the Pope, thought it the safest course to advance the People above the King that so the Papal power might take the place of the Regal." Filmer thus found, he said, "many an Ignorant Subject . . . fooled into this, that a man may become a *Martyr* for his *Countrye* by being a *Traitor* to his Prince," and so he branded as most unnatural the "New-coyned distinction of Subjects into Royalists and Patriots . . . since the relation between King and People is so great, that their well-being is so Reciprocal."

When Filmer's *Patriarcha* was first published in 1680, Algernon Sidney "thought a time of leisure might well be employed in examining his doctrine and the questions arising from it which seem so far to concern all mankind that, besides the influence upon any future life, they may be said to comprehend all that in this world deserve

to be cared for." The fruit of the leisure thus employed were his *Discourses Concerning Government* which were seized in manuscript when the author was arrested June 26, 1683, and formed one of the three overt acts of treason alleged against him in his trial before Chief Justice Jeffreys in the King's Bench Court, namely "that he had written a treasonable libel, affirming the subjection of the King to Parliament and the lawfulness of deposing kings." The trial, which began November 7th, ended November 26th with the sentencing of Sidney as a traitor. He was executed December 7, 1683, a Protestant Martyr under Charles II for the Natural Liberty of Man.

Sidney's work naturally tried to clear this teaching of whatever ill-repute Filmer's efforts to connect it with Jesuits and Papists might have caused it. He, therefore, accused Sir Robert Filmer of "prevarication and fraud to impute to schoolmen and puritans that which in his first page he acknowledged to be the doctrine of all reformed and unreformed christian churches, and that he knows to have been the principle in which the Grecians, Italians, Spaniards, Gauls, Germans, and Britons, and all other generous nations ever lived before the name of Christ was known in the world." Sidney then turned these tactics of incrimination against Filmer himself when the latter "modestly professeth 'not to meddle with mysteries of State, or *arcana imperii*' . . . thro' an implicit faith which never entered into the head of any but fools." He declared accordingly:

"This is the foundation of the Papal Power; and it can stand no longer than those that compose the Rhomish church can be persuaded to submit their consciences to the word of the priests and esteem themselves discharged from the necessity of searching the scriptures in order to know whether the things that are told them are true or false."

Every statement in this declaration is erroneous, and so a calumny against the Catholic Church, although he does not seem to have realized it. Indeed Sidney was "not ashamed . . . to con-

cur with Calvin or Bellarmine" when he thought that they spoke the truth, but he was not interested in any mere quarrel that Firmer might have picked with Calvin on the Protestant side or with Bellarmine and Suarez on the Catholic side. When Filmer claimed to have found contradictions between Bellarmine and Suarez, Sidney dryly remarked:

"Being no way concerned in them, I shall leave their followers to defend their quarrel: my work is to seek after truth; and though they may have said some things, in matters not concerning their beloved cause of Popery, that are agreeable to reason, law, or scripture, I have little hope of finding it among those who apply themselves chiefly to school sophistry as the best means to support idolatry. That which I maintain is the cause of mankind; which ought not to suffer though champions of corrupt principles have weakly defended or maliciously betrayed it: and therefore, not at all relying on their authority, I intend to reject whatsoever they say that agrees not with reason, scripture, or the approved examples of the best polished nations."

Sidney, nevertheless, found a most striking example of his own teaching on a King's responsibility for the welfare of the People amongst Catholics who had been calumniated by him as guilty of idolatry. He found this in the treatise of Bartholomew De Las Casas, Bishop of Chiapa, concerning the Indies. This work was dedicated to Emperor Charles V who was informed "that, notwithstanding his grant of all those countries from the Pope and his pretensions to conquest, he could have no right over any of those nations unless he did, in the first place, as the principal end, regard their good." Swiss history also gave Sidney a remarkable instance of the blessings of popular sovereignty in peace, power, and stability despite "the measures of Spain and France by the industry of their ambassadors or the malicious craft of the Jesuits," inasmuch as eight of the thirteen Cantons were "much influenced by the Jesuits and perpetually

excited to war against their brethren by the powerful crowns of Spain and France." Yet Sidney knew of only few revolts in Switzerland which were weak and easily suppressed.

In England the common good of the people was especially endangered by Filmer when he subjected the oaths of the King to the discretion of the King himself instead of the declared sense of those giving the oaths. Algernon Sidney frankly admitted that Filmer, in doing this, did not adopt the power of absolution claimed by the Pope as Christ's Vicar, which Sidney falsely thought that the Pope had exercised in absolving King John Lackland from his oath to the Magna Charta despite the fact that the Clergy, wielding the Spiritual Sword, pronounced "most dreadful curses" against the infringers of the oath. On the other hand Sidney declared Filmer's doctrine "so new that it surpasses the subtlety of the schoolmen, who, as an ingenious person said of them, had minced oaths so fine that a million of them, as well as angels, may stand upon the point of a needle; and were never yet equalled but by the Jesuits which have overthrown them by mental reservations, which is so clearly demonstrated from their books, that it cannot be denied; but so horrible, that even those of their own order, who have the least spark of common honesty, condemn the practice." Sidney evidently knew little of the safeguards against such abuse of wide mental reservation in Catholic Moral Theology, but he tried to substantiate his last statement by what had been told him, so he said, by one of the Jesuits, "being a gentleman of good family," who, in taking oaths, could not satisfy his conscience in using any manner of equivocation or mental reservation." He, therefore, accused Filmer of having a conscience "more corrupted than that of the Jesuit who had lived fifty years under the worst discipline that I think ever was in the world," and of preferring the morals of Rome "since they are become more refined by the pious and charitable Jesuits, before those that were remark-

able in them as long as they retained any shadow of their ancient integrity which admitted of no equivocations and detested prevarications." This is an idealistic picture of the ancient Romans which is anything but true, so that both the terms of the comparison are erroneous, and we have another calumny against the Jesuits and Catholic Rome.

While Filmer, according to Sidney, wickedly tried to free the King from the binding force of his oaths, he crowned his evil work by attributing to royal proclamations the power of laws. Although Sidney does not seem to have been conscious of the part played by royal proclamations in robbing the people of England of their Catholic Faith, he did foresee the danger threatening the overthrow of Protestant England by such proclamations in the circumstances of the Royal House at that time, explaining that "they may be so ingeniously contrived that the ancient laws, which we and our fathers highly valued, shall be abolished, or made a snare to all those that dare remember they are Englishmen and are guilty of the unpardonable crime of loving their country, or have the courage, conduct, and reputation required to defend it." Here was the best opportunity to incriminate his opponent and so Sidney added bitterly:

"This is the sum of *Filmer's philosophy*, and this is the legacy he has left to testify his affection to the nation; which, having for a long time lain unregarded, has been lately brought into light again as an *introduction of a popish successor* [*James II*], who is established, as we ought to believe, for the security of the Protestant Religion and our English liberties. Both will undoubtedly flourish under a prince who is made to believe the kingdom is his patrimony; that his will is a law; and that he has a power which none may resist.

"If any man doubt whether he will make good use of it, he may only examine the histories of what others in the same circumstances have done in

all places where they have had power. The principles of that religion are so full of meekness and charity; the Popes have always shewed themselves so gentle towards those who would not submit to their authority; the Jesuits, who may be accounted the soul that gives life to the whole body of that faction, are so well-natured, faithful, and exact in their morals that no violence is to be feared from such as are governed by them. The fatherly care shewed to the Protestants of France by the five last kings of the house of Valois; the merey of Philip the Second of Spain to his Pagan subjects in the West Indies and the more hated Protestants in the Netherlands; the moderation of the dukes of Savoy towards the Vaudois in the marquisate of Saluzzo and the valleys of Piedmont; the gentleness and faith of the two Marys, queens of England and Scotland; the kindness of the Papists to the Protestants of Ireland in the year of 1641, with what we have reason to believe they did and do still intend, if they can accomplish the ends of their conspiracy; in a word, the sweetness and apostolical meekness of the inquisition; may sufficiently convince us that nothing is to be feared where that principle reigns.

"We may suffer the word of such a prince to be a law and the people to be made to believe it ought to be so, when he is expected. Though we should wave the bill of exclusion and not only admit him to reign as other kings have done, but resign the whole power into his hands, it would neither bring inconvenience or danger on the present king. He can with patience expect that nature should take her course and neither anticipate nor secure his entrance into the possession of the power by taking one day from the life of his brother. Though the Papists know that, like a true son of their Church, he would prefer the advancement of their religion before all other considerations; and that one stab with a dagger or a dose of poison would put all under his feet; and not one man would be found amongst them to give it. The assassins were Mahomet-

ans, not pupils of honest Jesuits, nor ever employed by them.

"These things being certain, all our concerns would be secure, if, instead of the foolish statutes and antiquated customs upon which our ancestors doted, we may be troubled with no law but the king's will, and a proclamation may be taken for a sufficient declaration of it. We shall, by this means, be delivered from that "liberty with a mischief," in which our mistaken nation seems to delight. This phrase is so new and so peculiar to our author that it deserves to be written on his tomb . . . . Subjection to the will of man is happiness, liberty is a 'mischief.' But this is so abominably wicked and detestable that it can deserve no answer."

Charles II was not stabbed to death nor poisoned despite groundless fears of Algernon Sidney, whose whole outlook on Catholicism was colored by his perverted Protestant view of Catholic history. It was this caricature of Catholicism, with its hatred of Popery and Jesuitry, that poisoned the American Colonial Protestant mind at the same time that it studied, in the pages of Algernon Sidney, the fundamental truth of the natural liberty of man and the sovereignty of the people as well as the condemnation of the absolute sovereignty of the king. All this helps to understand the wave of Anti-Catholic bigotry which swept over Protestant British America after the passing of the Quebec Act with its limited concessions to Catholicism in Canada. This Act was signed by the King, June 22, 1774, on the Eve of the American Revolution. James Duane tried to prevent Continental Congress from making what it itself soon came to consider a mistake which it labored hard to correct. He was on a Committee before which there was also "the question whether the Quebec Bill should be reported as a grievance, and Mr. Duane was against including it in the report, but Mr. Lee from Virginia, on territorial considerations, the eastern members under the pretence of *religious uses*, and others, because it would be popu-

lar to insert it both in England and America, having united, formed a great majority against him and he acquiesced in its being reported unanimously." Thus Congress was misled into its No Popery manifestations for consumption at home and abroad, of which war needs soon purged the body politic.

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### On the Way to State Socialism?

One has only to scan the newspapers these days to comprehend the stupendous magnitude of what is going forward in this country—we trust to some measure of success in conquering the "depression." No such vast undertaking of industrial planning has ever been attempted in the world outside of Russia. No such sweeping alteration of industrial standards in terms of shorter hours, higher wages, unionization of labor, abolition of child labor, etc., has ever been achieved in any country. If the campaign accomplishes even a small part of what has been contemplated, it will be an event of the first order in history.

Let it not be supposed, however, that any radical or fundamental reform is being attained. The Roosevelt administration is not moving a single step outside or beyond the borders of Capitalism, save as the system itself is being placed under the control of government to the end of eliminating the disastrous social consequences of unrestrained competition. What we are establishing is a modified form of State Capitalism. The test of the whole business is the central motive force at work. This is not primarily the protection of the public, or the raising of the conditions of labor, or even the increase of purchasing power. These things are merely incidental to what is really at work—namely, *the guaranteeing of private profits to producers*. This fact defines the process, which is Capitalism—Capitalism restrained, controlled, directed, but still Capitalism. It also reveals the menace of failure which may be involved in the stupendous undertaking. "If increasing

the buying power of the worker," says the editor of the *Christian Leader*; "that the returns to business may be increased, is the mainspring of our industrial recovery, the attempt isn't worth the effort it costs." We agree! This recognition, even sanctification, of the profit motive means that the old

system is being put on its feet again. It also means that success can only lead to new and final disaster, unless the administration sweeps straight on into Socialism. We have entered a road which must be followed through to the end if we are permanently to gain anything.—*Unity*, Vol. CXII, No. 1.

## Henry George: Demagogue and Pope-Baiter

By Robert R. Hull, Huntington, Ind.

### II (Conclusion)

Henry George not only entered the lists as a theologian and a moralist: he claimed what is virtually divine inspiration for his particular plan of taxation. In his *Open Letter to Pope Leo XIII* he exclaimed: "Is it not clear that here is a natural law—that is to say, a tendency willed by the Creator? Can it mean anything else than that He who ordained the State with its needs has in the values which attach to land provided the means to meet those needs?" He declared: "That God has intended the State to obtain the revenues it needs by the taxation of land values is shown by the same order and degree of evidence that shows that God has intended the milk of the mother for the nourishment of the babe."

It is astonishing to find an otherwise sane man espousing the notion that the earth, like a loving mother, delights to give the breast to the monster tax-eater and oppressor which the State tends more and more to become! Certainly, behind all such "loving" representations of the "suckling-infant" State lurks "the greed of temporal goods" which Pope Leo (in his encyclical letter, *Quod apostolici muneris*, of Dec. 28, 1878) declared inspired the Socialists; for the Socialists, once they attain political power, make up "the State," and "the State" is not more humane under their administration than under the administration of "capitalistic" office-seekers; but only another set of "masters, booted and spurred," rides humanity, puts down its enemies, and will allow no opposition to exist (as the history of Soviet Russia demonstrates).

So, the horrible struggle for control of the State with the purpose of using it to further economic mastery, goes on endlessly. Only as the people refuse to be intimidated by the extravagant claims of the State to domination of their lives, only as they put the State in its proper "place" and strictly limit the sphere of its activities, can they ever hope to escape the reach of its terrible claws!

Although George in his pretentious *Open Letter* "addressed Pope Leo by the most loving of his titles, 'Servant of the servants of God,'" he never had any real respect either for the Roman Pontiff or the Catholic Church. This is shown clearly by the abuse he heaped both upon the Pope and the Church, before he addressed his letter to Leo XIII and afterwards. Indeed, in the letter itself he charged the Pope with practical atheism; and George's demeanor, throughout the controversy excited over Dr. McGlynn's departure, proved that he intended only to play to the galleries. The "loving address," "Servant of the servants of God," might deceive a few simple-minded Catholics; George's abuse of the Pope, on the other hand, was calculated to please the motly horde of Catholic-baiters.

(1) George attacked the Church. Over his own signature, in the coolness and publicity of print, he stated that the Catholic Church "has been used to bolster the power of tyrants and to keep the masses quiet under social injustices;" that through those "who control the ecclesiastical machinery . . . the Church is the foe of human liberty

—the sometimes stealthy, but always persistent enemy of real progress.”

(2) He jcered at the Pope and alluded to him as “the worthy gentleman who lives in the twelve-hundred roomed palace called the Vatican.”

(3) He assailed the Cardinals of the Propaganda. They were, he said, “a set of Italian Bourbon politicians, bitterly opposed to everything savoring of freedom and progress;” again “the Roman ecclesiastical authorities are politicians, and politicians of the most reactionary type;” and, again, “a knot of reactionary Italians,” who were the agents of “ecclesiastical tyranny.”

(4) He heaped insults on Archbishop Corrigan of New York. He said that “Archbishop Corrigan is a representative of the ‘Castle Catholics’ of New York;” that “if Archbishop Corrigan and Cardinal Simeoni do truly represent the Catholic Church, then Catholicism is utterly inconsistent with free institutions, and in it we have in our midst a secret, irresponsible political machine, which may be used by domestic schemers or foreign enemies to undermine and destroy the republic,” and so on, through column after column of abuse.

(5) He endeavored to inflame sectarian animosities against the Catholic Church, saying that the organization was not “suited to the genius of our institutions;” that it supported political “rings;” that “it is notorious that in New York City the Catholic Church has for a long series of years been more or less allied to Tammany, and with that influence, for which a *quid pro quo* has been paid by grants of public property at nominal prices and lavish appropriations of public money, has been one of the many sources of the strength of the rings that in this city have degraded the name of democracy.”

(6) George’s anti-Catholic purpose was clearly revealed when he urged Catholics to abandon their religion. He declared that “if American Catholics have not more spirit than to submit to this, then is Catholicism indeed utterly inconsistent with free institu-

tions;” that he was “confident that there is too much spirit in American Catholics to submit to such dictation;” and that “it is clear that the organization of the Catholic Church in this country is not such as self-respecting Catholics ought to be contented with.”

We have quoted George’s own words, taken from his signed article in his own paper, *The Standard*. But the portrait of George would be incomplete if we did not have a glimpse of him after the “exoneration” of his friend, Father McGlynn. Apparently, the act of the Apostolic Delegate, Satolli, put a new face on the whole Catholic Church! George even believed that his *Open Letter* had converted the Pope! To quote from his answer to a correspondent of the *New York Sun*, in January, 1893:

“That the Encyclical on the Condition of Labor seemed to me to condemn the Single-Tax theory is true. But it made it clear that the Pope did not rightly understand that theory. It was for this reason that in the open letter to which your correspondent refers, I asked permission to lay before the Pope the grounds of our belief and to show that ‘our postulates are all stated or implied in your Encyclical,’ and that ‘they are the primary perceptions of human reason, the fundamental teachings of the Christian faith;’ declaring that so far from avoiding, ‘we earnestly seek the judgment of religion, the tribunal of which your Holiness, as the head of the largest body of Christians, is the most august representative.’ The answer has come. In the reinstatement of Dr. McGlynn, on a correct presentation of Single-Tax doctrines, the highest authority of the Catholic Church has declared in the most emphatic manner that there is nothing in them inconsistent with Catholic faith.”

To the end George was the politician and the demagogue. But what a pity that the Catholic Church should be made to suffer and become a football to be kicked about between rival teams of politicians in almost every contest! Each side would claim her support if it could; and if she refuses

to come down from her high station into the dirty arena of party politics, immediately the chorus of abuse rises against her. She is "a foe of progress" if she does not endorse Henry George. The Republicans, too, think her "corrupt" because most of the Irish Catholics in New York City are Democrats; and they encourage the vile anti-Catholic outpourings of the evangelists of the "gospel-traps." Even Bishop McQuaid makes it plain that if the Apostolic Delegate upholds Dr. McGlynn against Archbishop Corrigan, there may be an "American" Catholic Church eventually "over here!"

Who has not been guilty, at some time or other, of playing this despicable game? Concern about the "impression" we may be making on "our non-Catholic fellow-Americans" has seemed to be the principal occupation of American Catholics; and they, too, have been guilty of uttering demagogic appeals in the name of "patriotism" to the American people against the Pope. Why, then, blame Henry George, whose "No-Popery" was almost second nature? Or any other "No-Popery" howler for that matter, when the first concern of many a so-called Catholic institution in his country at the present time is to "conciliate our separated brethren?"

What has become of that "divinely-inspired" Single-Tax of Henry George? One seldom hears of it any more. The Georgists still publish a few periodicals, but Single-Tax is no longer a political issue in the United States. The Georgians have been "out-Heroded" by the Bolshevists, who have applied their monstrous principle of the omnipresent-omnipotent State universally! Who thinks of stopping at the half-way house of Single-Tax to-day?

### Recognition of Soviet Russia

There have been influences at work for some time preparing the way for the recognition of Soviet Russia by the U.S.A. The distinguished Italian historian and statesman Luigi Villari came away from the Institute of Politics at Williamstown two years ago

with the impression that Bolshevism had many friends in our country. Writing in the London *Saturday Review* of Jan. 16, 1932, he declared: "It was, indeed, surprising to find that even Communism has a number of sympathizers, especially among the 'intelligentsia.' At the Institute of Politics, Professor Counts of Columbia, although not professedly a Communist, gave an exposé of the Bolshevik theory and the Five Year Plan, for which his admiration was evident."

However, Professor Villari noticed even more sinister influences at work. "There seems to be a curious connection," he writes, "between certain business interests and Moscow. One well-known American journalist is said to be the publicity agent both of one of the biggest financiers of America and of the Soviet government." The fact is, the Five Year Plan could not have succeeded as well as it did, lacking the assistance rendered by American manufacturers of machinery of all kinds, including farm machinery. And they, on their part, depended on the assistance of bankers to execute the contracts entered into with the Soviet State.

American financiers and industrialists have profited at the expense of the security and peace of the world; they have helped to develop the industries of Soviet Russia, and if the Bolshevists have not succeeded in accomplishing their aims, it is not due to lack of coöperation on the part of American industrialists, but rather to the backwardness of Russian workers and certain factors inherent in the character and conditions of the Russian people.

None so blind as those whom the gods would destroy! The dangers of recognition of Soviet Russia cannot be gain-said; nor do even sympathizers of Moscow and Bolshevism deny that a Soviet regime successful in the economic sphere would use its powers in the interest of world revolution. Louis Fisher, who is one of the "intelligentsia" favorable to Bolshevism referred to by Villari, wrote in the *New Statesman and Nation* of October 9: "Soviet or-



ders help capitalists to solve their problems. But those orders are given so that Russia may solve her problems. The Kremlin's first concern is the strength and the progress of the revolution. This task may demand compromises. But to conclude that the Bolsheviks have become counter-revolutionaries, is the height of folly. The biggest contribution the Russian Communists can make to the cause of world revolution is a success of Soviet economy."

Having in mind the attitude of not a few influential dailies and weeklies

of the country towards recognition of Russia by the United States, *Social Justice*, the official organ of the Catholic Central Verein of America, concludes its observations on the subject with the following remarks: "Capitalists and their press, whose criminal folly has contributed so largely to the present economic and financial catastrophe, as blind as ever, are now willing to further the ends of Communism for the sake of immediate gain. This is carrying opportunism to the extreme of madness."

## A Critique of American Democracy from the Chinese Point of View

By No-Yong Park, Ph.D. (Harvard), University of Minnesota, Minneapolis, Minn.

It was American democracy more than any other factor that fired the imaginations of the Chinese revolutionary leaders and encouraged them to upset the monarchy and establish the republic. But they made a mistake in thinking that democracy is better than monarchy or aristocracy. What makes a government better or worse is not so much the institution itself as the application of it. The best government is that which fits best into the prevailing conditions of a country, and the worst is the opposite. Democracy may be the best for the English-speaking peoples, but dictatorship may be the best for Russia and Italy. The worst government at times is best and the best is worst according to the wise or unwise application of the institution. It might be said that democracy works fairly well in America, but that is no proof that it will work elsewhere.

American democracy is a child of the seventeenth and eighteenth century political thinkers of Europe. Milton, Sydney, Harrington, Locke, Rousseau, Montesquieu are some of the men who may be called its fathers. So far as the theory of democracy goes, America has contributed nothing new, but in practical politics her contribution is immeasurable. America has proved that democracy is applicable in large states as well as in small; she has succeeded in creating a national government in

a federal state; she has introduced the presidential system in contrast to a parliamentary one; she has built up the doctrine of judicial supremacy; she has made the best attempt to make use of the principles of checks and balances and of the separation of powers; and after all she has demonstrated that democracy is not a mere ideal, but an actual working principle. The very fact that the Union has been preserved for 150 years and that the people enjoyed a freedom, liberty, and prosperity unprecedented in history, is a great tribute to American democracy. Nevertheless, the United States is facing serious setbacks which are shaking the very foundations of democracy.

The domination of the government by a small minority representing the vested interests threatens to reduce democracy to a fiction and the republican form of government to a delusion. Looking from the outside, America seems to be truly a democratic country. The executive is elected by the people, laws are made by the people, money is raised by the people and spent for them. Every citizen of mature age has equal vote, and every one has precisely the same right to run for any government position, including the presidency. But a peek into the inside will convince any man that there is not much of democracy here. It is not the people who actually rule; it is a small

group of self-appointed irresponsible autoocrats representing the vested interests that move the wheels of the government, dictate the affairs of state, make and unmake laws, and defeat or elect the president. In reality, under the republic the people are as completely dominated by the minority as under a monarchy or a dictatorship. One difference, however, is that in the republic the people think they are controlling their leaders as the little sparrows which fly after the eagle very likely think the big bird is being chased away by them.

Another great danger arises from the indifference of the so-called sovereign people. When the people had no vote, they shouted and yelled for it as the child cries out for a new toy in sight. But when the vote was given them, they forgot all about it and became indifferent. Even those who have not forgotten, do not know how to vote intelligently. The Americans are no exception. The same is true of all peoples in all ages. That is the reason why democracy at its best is a fiction and republicanism at its perfection is a delusion.

The Americans make business their life and politics a joke. No one goes to the butcher for a surgical operation, nor to the barber for a dog license. But when it comes to politics, the most complicated of all sciences, men go to any Tom, Dick, or Harry. In order to be a lawyer or a physician, one must study law or medicine, pass an examination, and get a permit to practice his profession. Even the grocer must know his onions before he can sell them. But in order to be a ruler of the state, no education, no experience, no examination, no license is necessary. Will Durant hit the nail on the head when he said:

“But for those who deal with our incorporated ills, and risk our hundred million lives in peace and war, and have at their beck and call all our possessions and all our liberties, no specific preparation is required; it is sufficient if they are friends of the chief, loyal to the organization, handsome,

suave hand-shakers, shoulder-slappers, or baby-kissers, taking orders quietly, and as rich in promises as a weather bureau.”

Since no training and no license is required, any joker can throw his hat into the ring and be elected by the careless people. Consequently, the jokers play the role of statesmen in America in the same manner as a butcher would play the role of a physician. As a matter of fact, the continued flow of clowns into politics demoralizes the government service and exposes the ship of state to a hazardous journey. If American democracy is to be blessed with a lasting glory, the people must prevent the jokers from monkeying with politics.

The great problem before the people in America to-day seems to be precisely the same as that of Plato in his Republic: the task of training philosopher-statesmen. To be sure, Plato's method of training cannot be used to-day, but his idea was a noble one; it was, “philosophers must be kings, and kings must be philosophers.” Plato passed away without seeing his dreams come true. But the Chinese were actually practicing that ideal long before his time. The civil service examination which was used from the Chow Dynasty (1122-255 B. C.) till 1905 A. D. aimed to produce philosopher-statesmen, the idea which was so dear to Plato. The Chinese had the right idea about statesmanship, but they erred in their method. Their notion of a philosopher was a man who is well versed in ancient classics and poetry. To them, creed was more important than knowledge and discipline more important than wisdom. Consequently, the civil service examination turned out to be a frozen formalism. Instead of creating live philosophers in possession of their own minds, it produced dead slaves without a soul. The price of that system was a stagnation for 3,000 years. Nevertheless, the idea was a beautiful one.

In America, not the statesmen, not the legislators, but the clerical staff and the administrators of subordinate rank

are chosen from among those who have passed the civil service examination. It is a good beginning, but the goal is very far away.

Most of those who play the game of politics come as lawyers, surgeons, journalists, undertakers or soap-box orators, and they do not intend to stay in politics long. They had better not, with the scant knowledge they have of social science. They know they cannot make politics their life-work. They know that they will have to quit in a few years' time. But for the time being they hold the great power of the state in their hands, and not a few of them indulge in graft and corruption while they are in power. With the progress of time, corruption tends to increase. Professor Beard may say that the cases of Dougherty, Fall, Doheny, and Sinclair of recent years are not comparable to the Credit Mobilier Scandal, the Whiskey Ring, the Black Friday Episode, the Mulligan Letters, and the Star Route Frauds of the "good old days." But a glance into almost any municipal government of to-day will convince him that corruption in America is as dark as it can be painted.

Since the government is a playground of jokers and crooks, the people have no respect for the government and no respect for the laws. The Americans make more laws than any other people in the world. About 16,000 every year! But they violate them more than any other people in the world. At times it seems as if they make laws just so that they can break them. The very facts that the cost of crime in America is about thirteen billions of dollars annually and that the cases of robbery in the city of Chicago alone are twenty-four times as many in a year as in all of England and Wales, indicate the seriousness of the situation. We Chinese cannot laugh at America, for we have more bandits than America has. But we must give the Americans credit for having better bandits than we.

All the cases of theft, robbery, and burglary, shocking though they may

seem, would shrink to a reel when compared with the activities of the organized gangs who openly defy the laws and the authority of the government in broad daylight. It is estimated that there are about 800 adult gangs, which draw an annual revenue of three billion dollars from the business of vice and crime. Alphonse Capone, who rightly deserves the title of "Chicago's Mussolini," was reputed to draw an annual income of fifty million dollars for himself and his gang, and over ten per cent of that sum is understood to have gone to government officials in the form of bribery. By defiance, intimidation, murder, and bribery, the gangs ruled Chicago year in and year out. The city officials, the mayor, the aldermen, the sheriff, the police, were all so weak, timid, corrupt and slavish that no one dared to raise his fingers at the underworld king. What a big joke on democracy! At last the federal government stepped in and sent Capone away, so that the poor rascals in Chicago have a chance to say a word during his absence.

Undoubtedly much of the lawlessness is due to Prohibition, the World War, and the presence of a large number of foreigners in the United States. Foreign elements form more than eighty-seven per cent of the gangs in Chicago, Negroes form a little over seven per cent, and white native-born Americans slightly more than five per cent. In the course of time the crime situation may change. But if American democracy does not make some improvement to catch up with the gangs, the government of the people, by the people, for the people may become a government of the gangs, by the gangs, for the gangs.

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The human mind is like an empty furnace, unless coals of knowledge are put into it and the fires are kept burning by persistent study.

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Needless political jobs will be eliminated only when people are no longer able to pay the taxes that keep the parasites on the payroll.—A.F.K.

### The So-Called Baltimore Catechism

To the Editor:—

Apropos of the article appearing in the November issue of the F. R. under the title of "The Baltimore Catechism", I write to add a few remarks. It is my contention that the so-called Baltimore Catechism was never enjoined by the Third Plenary Council of Baltimore. With a view of getting to the objective truth of this question, I began this catechism discussion in the August issue of the *Homiletic and Pastoral Review* by putting the question asked.

I contend that the Third Plenary Council of Baltimore never enjoined the use of this catechism text in the United States. What the Council did was to "decree that there be appointed a committee of Bishops whose duty it shall be: (1) to select a catechism, and if need be to revise it or compile one anew accordingly as they shall deem necessary or opportune; (2) to submit their work [*i. e.*, catechism] thus revised or compiled to the body of Archbishops [of the United States] who will again review [or reëxamine] the catechism, and take measures that it shall be properly printed. This catechism shall be printed as soon as possible, and all those having the care of souls, and also teachers, both religious and lay, will be obliged to use it". (Con. Balt. III, Cap. 11, §219).

It appears that the aforesaid committee was duly appointed, and that it compiled at least the basic text of the present so-called Baltimore Catechism. (Incidentally there are several amusing stories told in connection with this committee's work). From the best available information the catechism text compiled by the above committee was never submitted to the body of the Archbishops, as was directed by the decree of the Council, nor was this text ever "reviewed" by the same Archbishops. Instead of being approved ("reviewed") by the body of Archbishops, it appears that the catechism was approved by Archbishop Gibbons only. Furthermore, if the catechism had been approved by the body of

Archbishops, as was required by the decree of the Council, it is reasonable to suppose that such an approval would have been printed in the text. Yet none such appears. If this is correct, namely, that the catechism was not approved ("reviewed") by the body of Archbishops, the provisions required for the Baltimore Catechism were never carried out. Hence the *real* and *genuine* Baltimore Catechism never came into existence.

If the above is correct (and it seems to be), then it follows that the so-called Baltimore Catechism, with which we are familiar, was neither "prepared" nor "enjoined" by the Third Plenary Council. Granted that it *began* to be "prepared", yet the work was never completed, because it was not "reviewed" by the body of the Archbishops, as the decree prescribed. It was not enjoined, because, since the catechism was not completed, it never came into existence, and hence there was no catechism (in a genuine sense of the term) to be enjoined.

Furthermore, it is not true that this so-called Baltimore Catechism was "ordered by the Third Plenary Council" (as is printed in the text), because no such "order" was ever given to this so-called Baltimore text. There was indeed a catechism *ordered* to be drawn up by the Council to be later revised, but the catechism *ordered* has never yet, it appears, come into being. It further appears that the use of this text was never understood by the Bishops generally of the United States to have been enjoined, because they have continued to use many different elementary text-books on religion. If they had considered the use of this so-called Baltimore Catechism obligatory, doubtless, as obedient churchmen, they one and all would have forthwith by diocesan decrees made the use of this particular text obligatory.

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

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Those who refuse to kneel at the Crib refuse to bow before the Cross.—  
A.F.K.

## The Universal Character of the Great Medieval Gregorian Schools

To the Editor:—

I just received a letter which draws my attention to the following passage in Dom Huegle's Question and Answer Box (*Cecilia*, Oct., p. 136): "There was a period (between the 9th and 12th century) when special manuscripts were prepared which contained rhythmic signs in addition to the musical text. These manuscripts were intended to record the delicate points of interpretation of famous music centres, e. g., St. Gall, Metz."

The writer of the letter remarks: "These words are plainly 'weasel words.' It is as though Dom Huegle implied that the rhythmic tradition in St. Gall and Metz differed from that of other places. As to the 'delicate points of interpretation' he should not forget that from the standpoint of rhythm long and short notes—and these are the things indicated by the rhythmic signs of the manuscripts in question—are in no way 'delicate points,' but quite on the contrary, essential elements."

The words italicized in the above quotation must be carefully weighed in order to comprehend the trend of the passage.

As is known, already Dom Pothier tried to evade the demonstrative force of the codices of St. Gall concerning Gregorian rhythm by representing the St. Gall tradition as being only a particular and local one. In Dom Huegle's words we notice a similar hint at "special" manuscripts of St. Gall and Metz, and at a limited period, between the 9th and 12th century. Now, this period is the golden era of Gregorian chant, to which every scientific Gregorianist turns if he wishes to become acquainted with the real Gregorian chant, especially as to its rhythm. Beginning with the 12th century, Gregorian chant is in full decadence, whilst the codices of the golden era are not only the oldest that reached us, but, as is generally admitted, the best. Most of them contain rhythmic signs that have not been put into them "in addition to their musical text," but

were from the beginning integral parts of them. As to the universal character of the St. Gall rhythmic tradition we refer to an authority considered, in this regard, as most weighty, to Dom Mocquereau, in his Foreword to the 10th volume of the *Paléographie Musicale*. (This foreword, by the way, was also reproduced by the *Revue Grégorienne*, 1911, no. 1). For those, however, who have not this source at their disposal, we quote from it the following passage: "A few years ago the codices of St. Gall were alone considered as rhythmic, and, though the 'representatives' of this school were, in the good era, spread everywhere in Germany, in Switzerland, and even in neighboring countries, the 'uniqueness' of their testimony, in favor of the rhythmic tradition, was to the adversaries a pretext for rejecting it. 'The famous Romanian signs of St. Gall, so it was said, belonging, as they do, to a particular school, have, in things particular to themselves, no right to impose themselves on the universal practice.' However, the rhythmic tradition of the school of St. Gall, which can also be called the German tradition, is not isolated. . . . The notation, the rhythmic signs, the Romanian letters used by the monks of the great abbey, are but the graphic expression of the primitive melodic and rhythmic execution of the Gregorian melodies, an execution which is reproduced in the manuscripts of the various schools, under graphic forms different but equivalent, in Italy, in France, in Spain and everywhere." Buffalo, N. Y. Ludwig Bonvin S. J.

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### Fr. Gerard's Latin Pentameter

To the Editor:—

I have received several solutions of my difficulty regarding Fr. Gerard's pentameter in the FORTNIGHTLY REVIEW, p. 253. The best and simplest emendation was made by the Rev. Henry J. Heck of the Pontifical College Josephinum at Worthington, Ohio. Fr. Heck changed a single letter, the "l" of "lapsa," into a "c," lapsa into capsas, a satchel.

“Ne gravior tundat *capsa caduca caput*” is an ingenious suggestion; most probably the original second line of Fr. Gerard’s distich read thus.

I myself had suggested: “res gravior tundat lapsa *caduca caput*” (tundat”, a potential subjunctive meaning “may possibly hit.”)

Fr. Heek’s emendation is by far superior to mine.

A. F. Geysler, S. J.  
Prairie du Chien, Wis.

### Pius XI on Coeducation

For the first time in the history of the Church, co-education, this product of nineteenth century Liberalism, has been dealt with in a papal pronouncement. The Encyclical Letter on “Christian Education” of our Holy Father, Pius XI, declares:

“False also and harmful to Christian education is the so-called method of ‘co-education.’ This too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a levelling promiscuity and equality for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and with varying degrees of contact, in the family and in society. Besides there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity, much less equality, in the training of the two sexes. These in keeping with the wonderful designs of the Creator are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation; that,

namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian modesty in women and girls, which is so gravely impaired by any kind of exhibition in public.

“Recalling the terrible words of the Divine Master: ‘Woe to the world because of scandals!’ We most earnestly appeal to your sollicitude and your watchfulness, Venerable Brethren, against these pernicious errors, which to the immense harm of youth, are spreading far and wide among Christian peoples.”

Parents should ponder these wise counsels, so thoroughly in agreement with the law of nature and the experience of the ages. We know Protestants and Jews who entrust their daughters to Catholic schools and institutions in order that they may avoid the dangers incident to co-education. While most of these parents in doing so have merely the temporal welfare of their children at heart, Catholic parents must have regard, in the first place, for that which is eternal, their daughter’s soul. If they betray this precious gift of God, how may they hope for salvation?

From the latest “Great Pyramid” advertisement in the London *Times* we learn that Khufu’s huge pile at Gizeh reveals the “precise astronomical circumstances of long periodicity that accompanied every moment of world history from 4,000 B.C.” to “our current times.” But the sands of human destiny are fast running out. Already 5,931 of mankind’s appointed 6,000 years have passed. The Autumnal Equinox of A.D. 2,001 is to be the end. The “momentous years” are to be upon us immediately! indeed “The Final Tribulation” is fixed by the Pyramidists for the year 1936. We understand, however, that “There’s a Good Time Coming,” between 1936 and 2,001, for those human beings who have had the luck to be born in the British Empire or in the U.S.A., or in any country which is prudent enough to “enter willingly the coming Federation or Theocratic State.”

## Notes and Gleanings

A Merry Christmas and a Happy New Year to all our subscribers and collaborators!

The 300th anniversary of the final condemnation of Galileo (June 22, 1633) passed with little public notice and scarcely any of the traditional denunciation of the Church and religion by freethinkers. *America* thinks this is due to the greater caution which has come over present-day scientists. "The violent disillusionments of the 20th century have made us more ready to admit that great minds may be right, but in the wrong way, and that the clearest judgment may be colored by passion."

We agree with Dr. Wm. F. Ogburn when he writes in the *Nation* that the movement of prices is the factor that will eventually settle the success or failure of the NRA recovery programme. Prices are bound to go way up if the plan works at all. Higher prices is what the public bargained for when it accepted President Roosevelt's scheme, although a good many persons seem to have forgotten that fact and are dismayed when confronted with the enormous rise in the cost of living which we are witnessing. The *Nation* says it is supporting the NRA programme in spite of all its dangers and possibilities of miscarriage, in the hope that the contemplated benefits will go to all classes of society. If instead, says its editor, there is a run-away of prices and the increases to the average citizen's cost of living, which are intended to go to farmers and wage-earners, are absorbed by manufacturers, merchants, bankers, and a crew of promoters, manipulators, and speculators, then "the national recovery programme will in fact become a rout headed toward destruction." The control of prices must be undertaken adequately and promptly by the NRA if the public is to have any confidence in the honesty or effectiveness of the promoters of the recovery programme.

A *Dictionnaire de Spiritualité*, edited by Marcel Viller, S. J., F. Cavallera, and J. de Guibert, S. J. (Paris, Beauchesne) has begun publication. With the first instalment yet another great undertaking begins to take a place on the shelves alongside of its elder brethren, so often referred to in its pages, the Catholic encyclopedias of modern France. If the first volume is typical, the articles will fall into two sharply distinct groups—biographies of the masters (greater or less) of the spiritual life, and short treatises on moral, ascetical, theological and mystical subjects bearing on the life of the soul. The editors declare in their foreword that the work is to include all forms of spiritual doctrine approved by the Church, and in the first volume they have certainly avoided any suspicion of reflecting an *esprit d'école*. "If in subsequent numbers, and especially when the crucial articles *Contemplation*, *Dons*, *Foi*, and *Grâce* appear, the Dictionary still deserves the praise of complete impartiality," observes a competent critic in the *Downside Review* (No. 148), "the editors will indeed have deserved well of all Catholics."

*Vita e Pensiero*, of Milan, consecrated its June issue of this year entirely to a symposium by distinguished scholars on Galileo. Fr. Sarri, O.F.M., described Galileo as a highly complex personality, in whom light and shade were wonderfully mingled. He inherited extreme vivacity and love of argument for argument's sake, with a frequent ironical turn, from his parents. He gained high repute for kindness and modesty. On the other hand his friends had to reproach him for over-indulgence in wine, and his son Vincenzo was mortified at his father's undue attentions to the fair sex. Galileo was singularly lame when he undertook to deny, as he did at his second trial, that he had ever taught the Copernican theory. But casting the balance, Fr. Sarri finds that the light outshines the darkness in this variegated portrait. Galileo was not a rebel, nor was he a

weakling. He gave proofs of nobility of sentiment and genuine moral strength which his various defects were unable to outweigh. Msgr. A. Zam-marchi contends that the principle of relativity was enunciated by Galileo long before the days of Einstein. According to Prof. P. Rossi, the condemnation of Galileo never exerted the least retarding influence upon the progress of science. Huyghens, Newton, Castelli, and others went peacefully ahead. And what the Church thinks of Galileo to-day is illustrated by the offer of that great churchman and astronomer, Cardinal Maffi, to erect, at his own expense, a monument to Galileo in the city of Pisa, the scene of his greatest discoveries. Characteristically enough, the offer was rejected by narrow-minded anti-clericals!

Of the many writings called forth by the Keble Centenary none is more remarkable than an article contributed to the *Nineteenth Century and after* by Dr. E. A. Knox, sometime Anglican Bishop of Manchester. This Low Church divine shows that after 100 years of the Oxford Movement, which aimed at securing obedience and respect for the divine authority of the episcopate, the bishops of the Establishment to-day have less authority than their predecessors had in 1833. "The plain logic of fact is," he says, "that all assimilation of Church of England practices and doctrines to those of the Church of Rome makes the Reformation more unjustifiable, and increases the guilt of her separation. Modernist teaching has to some extent revived the reason for separation from Rome which Protestantism found in Rome's disloyalty to Scripture, for Rome is supposed to have declared against Modernism. It may be that Modernism may revive the heart of the episcopate and encourage it to resist the pressure which has for more than a generation so strongly influenced its action. That Modernism should save the Church of England from the consequences of Tractarianism is a consummation which Newman, Pusey, and Keble would have regarded with unutterable horror."

## Current Literature

—Two valuable studies in the history of the contributions of Germans to Catholicism in the United States were published recently in one volume by the United States Historical Society, New York. Both had been previously submitted as master's dissertations to the faculty of the Graduate School of Arts and Sciences of the Catholic University of America. The first of these studies is entitled, *Pioneer German Catholics in the American Colonies (1734-1784)*. The author, Rev. Lambert Schrott, O.S.B., by including Louisiana exceeds the territorial limits set down in the opening sentences of his preface. The "mighty and fruitful tree of Catholicism in the United States" certainly did not, so far as Louisiana and other large sections of the present United States are concerned, grow from the "seed of the Faith committed to the soil of Maryland in 1634." Similarly, it may be noted, the author does not confine his otherwise thorough researches to the fifty years indicated in the title of his dissertation. Despite these defects, the study under review manifests tireless research. This is evident from the extensive bibliography (pp. 104-110) and the imposing array of footnotes (pp. 111-139). The study itself as well as the bibliography may well serve for further contributions to Catholic American history in this little-known field. Equally valuable to students of our Catholic history is the second study in this volume, written by Rev. Theodore Roemer, O.M.Cap., and entitled, *The Leopoldine Foundation and the Church in the United States (1829-1839)*. Here we find the initial step made to "a comprehensive study of the *Reports*" which the Leopoldine Foundation issued periodically in Vienna between the years 1831 and 1917. The author's purpose is to show how and why this German foundation was established. By presenting the earliest *Reports* up to the year 1839 he certainly succeeds in exploding the wholly groundless charge, made by Samuel Morse at the time, that this



Vienna enterprise for the support of the Catholic Church in the United States was a political scheme of Prince Metternich. Further studies in these *Reports* will show how much the Catholic Church in the United States owes to the charity of German Catholics abroad a century ago.—F. B. Steck.

—Fasciculus XXXIII of Geyer and Zellinger's "*Florilegium Patristicum*," a collection of ancient and medieval Patristic texts repeatedly recommended in this REVIEW, contain Consentius' letter to St. Augustine and the Saint's reply, two epistles which form Nos. 119 and 120 of the *Editio Maurina* of Augustine's collected works. The letter to Consentius is important because it contains a brief statement of the mutual relations between faith and reason, and sums up and perfects the teaching on the subject of Origin, Clement of Alexandria, and Tertullian and paves the way for the Scholastic method of the Middle Ages. One can clearly discern in this epistle of the great Doctor of Hippo the basis of the famous dictum of his medieval pupil, Anselm of Canterbury: "*Fides quaerit intellectum*." The series of which this brochure forms a part is published by Peter Hanstein of Bonn, Germany.

Conscience is as good as a thousand witnesses.

It is in the narrowest part of the defile that the valley begins to open.

If a diamond is thrown into the mire, it is a diamond still.

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# The Fortnightly Review

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## The Alleged Apparitions of Our Lady in Belgium

Writing in the *Month* (No. 833), Fr. Herbert Thurston advises a prudent reserve in speaking of the wave of devotional enthusiasm which is spreading over the Netherlands. It is not yet twelve months, he says, since the alleged apparitions of Beauraing began to attract public attention. They came to an end on January 3rd, when a crowd had assembled, estimated at 25,000 people, among whom were included not less than eighty medical men. At that date no notable miracles had been reported, and, in particular, the two sufferers for whom the interest of the visionaries had been specially enlisted, are not known to have benefited in any way, as regards their physical state, from the prayers so persistently addressed to Our Blessed Lady in their behalf. Since then, however, it is claimed that many cures have been worked at Beauraing, some of which are said to have been of a very striking nature. The first to attract a considerable amount of public attention was that of Tilmant Côme, a workman aged 58 suffering from spondylitis, a spinal complaint which involves some sort of agonizing "roughening" of the vertebrae. In praying before the grotto he experienced a sensation of intense heat which was followed by a cessation of the pain he had previously felt, and by a recovery from what was practically paralysis. Furthermore, he had a vision of Our Lady who, on this and one or two subsequent occasions, spoke to him and gave directions regarding the large chapel she wanted built. In reading the Belgian Catholic newspapers of last summer one got the impression that the "children," if we may so describe such very mature young people as Fernande Voisin and Andrée Degeimbre, both of whom were over 15, had rather faded

into the background and that Tilmant Côme was now the hero of the hour. But Tilmant Côme's miraculous cure has been very seriously controverted. The medical opinions published on pp. 113-117 of the brochure "Les Faits Mystérieux de Beauraing; Etudes, Documents, Réponses," reprinted with additions from the "Etudes Carmélitaines," make it clear that such an amelioration, in no way confirmed by the radiographs taken of the patient's spine, cannot be accepted as involving, of necessity, any supernatural intervention.

There have, no doubt, been a number of other alleged cures, and these may be better able to meet scientific criticism, but so far no competent medical committee seems to have published a report which could be accepted as establishing the miraculous character of any one of them. All that can at present be said of Beauraing is that ecclesiastical authority no longer maintains an attitude of aloofness and mistrust. The Bishop of Namur has given permission for the erection of a chapel and the intensity of the devotion which has been awakened is attested by the concourse of pilgrims which at present shows no signs of any diminution. On the feast of Our Lady's Assumption, it is claimed, as the result of a serious attempt at computation, that 150,000 persons visited the little town. We fully recognize that such facts must be allowed to have weight when the question is raised whether this apparent revival of faith is of divine origin. It should also be remembered that the miracles which were first reported at Lourdes, though accepted and endorsed by the Abbé Peyramale himself, were none of them able to withstand scientific criticism. There is nothing recorded in the first year or two after

the cessation of the apparitions at Lourdes which the present Bureau des Constatations would be willing to make public as an undoubted manifestation of the supernatural order.

What is, however, very curious in the devotional revival which has taken place in Belgium during the last twelve months, is the reported occurrence of more or less similar apparitions of Our Blessed Lady in other places. The first to attract attention was that at Banneux. Here there was only one little girl who saw the vision, neither was there a series of such appearances extending over a long space of time, but the good faith of the child in question seems to be less subject to doubt and the excellent results in the way of an increase of practical piety in the family concerned are better attested. In this case, the apparition was seen near a spring by the roadside and drew attention to it. It was not then discovered for the first time, its existence was perfectly well known, but it has now acquired something of a sacred character, and the water is already being bottled and sent all over the world. Moreover, miracles are reported to have taken place, and amongst others a romantic story is told of one Benito Pelegri, formerly an anarchist of Barcelona, who, after having been crippled in an accident, wandered across Europe and was restored to health at Banneux. Still more recently we find a third place of pilgrimage coming into fame at Onkerzeele, when a woman known as Nieke (Léonie van Dyck) passes into ecstasy, and holds long conferences with the Blessed Mother who appears to her. Here, again, the pilgrimage seems to have met with at least a certain measure of approval from the clergy. The parish priest, M. Aimé van der Maeren, with the burgomaster and other prominent residents, have formed themselves, apparently with the sanction of the Ordinary, into a committee which is intended to promote the veneration of the Blessed Virgin of Onkerzeele. When we learn that yet a fourth ser-

ies of apparitions is said to be taking place at Etiebove, it is impossible not to feel a misgiving that some hallucination may be mixed up with this strange epidemic of heavenly communications. It may be remembered that occurrences of a somewhat similar nature at Ezquioga, in the Basque provinces of Spain, have been recently condemned by ecclesiastical authority.

Fr. Thurston concludes his article with the remark that he hopes to be able to speak more fully of the Belgian shrines at some future date, when more satisfactory evidence will be available.

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[Cardinal van Roey and the other members of the Belgian hierarchy have since issued a joint letter concerning the reports of alleged apparitions, utterances, and revelations of Our Lady which are being multiplied in a disquieting fashion in different parts of Belgium. They point out that they have not recommended these reported manifestations as authentic, and priests should therefore impress upon the faithful the duty of prudence and discretion shown by the Church herself, which forbids people to affirm the supernatural character of events, however marvelous, before they are proved beyond doubt to be supernatural.]

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According to the *Christian Science Monitor's* Athens correspondent, the Assembly of Bishops of the Greek Orthodox Church, which convened there at the beginning of October, 1933, decided that the teachings of Freemasonry were not compatible with those of the Christian religion, and adopted a resolution, in the form of an encyclical, asking the faithful to avoid joining Masonic lodges and insisting that those who have already joined, withdraw immediately. Unless we are mistaken, this is not the first time the Greek Church has declared its opposition to the Masonic sect. It could not consistently act otherwise.

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Economy is too late at the bottom of the purse.



## Important Discoveries in Connection with *Sinanthropus Pekinensis*

By the Rev. Stephen Richarz, S.V.D., Ph.D., Dean of the College of Science in the Catholic University of Peiping, China

At the tenth annual meeting of the Geological Society of China, held Nov. 11-13, 1933, Dr. Davidson Black reported on the progress of the excavations going on at Choukoutien, near Peiping, the location of the famous *Sinanthropus Pekinensis*. The most outstanding feature was the discovery of a much later prehistoric culture. In a cave above that in which *Sinanthropus* lived, were found the skeletal remains of a man of a more modern type, a real *homo sapiens*. Two almost complete skulls, fragments of other skulls, teeth and other bones were unearthed. Traces of fire are abundant. The stone implements are of a much more advanced technique than those which were made by the *Sinanthropus*. Among the bone artefacts a very fine bone needle is especially remarkable; also a great number of perforated fox teeth, evidently used on necklaces. So far no trace of pottery or of polished stone implements—both characteristic of Neolithic culture—have been encountered.

The most probable interpretation seems to be that the cave was inhabited in the Upper Paleolithic time, the culture of which in Europe was that of the *homo sapiens* (especially Cro-Magnon Race), from the end of the Glacial Period. The same cultural stage occurs also in Siberia.

As in the *Sinanthropus* cave, so also in this upper cave, a large number of mammal bones were found in an excellent state of preservation. The most interesting forms are the following: hyena of an extinct species; a complete skeleton of a tiger; an entire skeleton of *Cynaelurus* hunting leopard, (now restricted to India); *Viverra* (civet cat); Wild Ass, Horse, and *Cervus alaphus*. All of these animals point to a later stage of the Old Stone Age, while the fauna accompanying *Sinanthropus* was early Paleolithic.

This latter fauna, by the way, as exhibited in the Geological Museum here

in Peiping, reveals a surprisingly rich collection of fossils in very good state of preservation, and one wonders how so many animals could have lived or found shelter in a comparatively small cave. Or did *Sinanthropus* bring them together as trophies of his hunting expeditions? The skeletal remains of *Sinanthropus* himself, although somewhat fractured, are in a good condition. One is strongly impressed by the exceedingly low forehead and the low vault of the skull, with its massive eyebrow ridges. These features are doubtless more prominent here than in any of the skulls of the Neandertal Race.

In conclusion a word on the meeting of the Geological Society of China. I received quite a favorable impression of this gathering of prominent Chinese geologists. Their achievements are very remarkable, taking into account the short span of time since they first began to deal with the geological problems of their vast country in such a thorough-going fashion. China is an important connecting link between India and Siberia, and through Siberia, with Europe and America. Many problems relating to the plant and animal life of the past may yet be solved by a thorough exploration of this part of the world.

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Dumping slaughtered pigs into the Mississippi at St. Paul, pitching milk on the highways in Wisconsin, burning bumper crops in the Corn Belt, destroying oranges in California, tossing millions of bags of coffee into the ocean off the coast of Brazil—all in these days of depression! Some of us are in food lines while others of us are destroying food. Perhaps an economist will explain it to suit himself; but the procedure will not therefore cease to be insane. God gives us food. We destroy it. And then rush into bread lines.—*Ave Maria.*

### Rotary and Freemasonry

Father E. Cahill, S. J., the eminent authority on Freemasonry, describes Rotary International as "one of several associations which are a type of Imperfect Freemasonry, sometimes called White Freemasonry, and organized by Freemasons for the Masonic interpenetration of Christian society." He quotes Dr. Vincent Davila, President of the Rotary Club of Caracas, Venezuela, as stating in the local Masonic Lodge: "We Freemasons have the honor of being described as the elder brothers of the Rotarians; between Rotary and Freemasonry there are vital points of contact." The Rotarians of Mexico, in meeting assembled, sent this telegram to Calles, the butcher of the Church in that country: "We deem it an honor to send you a cordial and respectful salutation, and we resolve to co-operate with your government as far as lies in our power."

What is the attitude of the Catholic Church towards Rotary? Fr. Cahill writes (see *Bombay Examiner*, Vol. 84, No. 44):

"The general attitude in Catholic countries is quite different from the attitude in countries like England and America. There the idea is rather to join and to influence for good, whilst the policy of the Society in those countries presents no features objectionable to Catholics. The American Cardinals made representations to Rome on these lines and succeeded in averting a general prohibition of Rotary. But the attitude in Catholic countries is that the Society is held under grave suspicion, and rightly so, for it is permeated with the unhealthy element of Freemasonry. The Spanish hierarchy have forbidden their people to have any part or share in Rotary. The Holy See has ordered bishops and other ecclesiastical superiors not to allow the priests subject to them to join Rotary or to take part in its assemblies. Three main reasons are given: First, the Masonic origin of Rotary; second, its hostility to the Church; third, its moral code, which very closely resembles that of Freemasonry."

### The Catholic Pioneers of Clinton County, Illinois

We are indebted to the Rev. F. Beuckman, of Belleville, Ill., for a printed copy of the address which he delivered not long ago at the Centennial Celebration of the Catholic Pioneer Settlers of Clinton Co., Ill., at Germantown.

The first two of these settlers came in 1831, the bulk followed in 1833. They were, nearly all of them, not only good Germans, but staunch Catholics as well, as the flourishing parishes of the county, thirteen in number, still attest.

Fr. Beuckman, as the historian of the Belleville Diocese, was able to make his address not merely interesting, but likewise instructive, and it was quite worthy of being preserved in printed form.

Strange to relate, these German Catholic settlers came only a few years ahead of the German Lutheran immigrants from Saxony who established the "Lutheran Synod of Missouri, Illinois, and Other States" on so broad and permanent a basis here in St. Louis and in Perry Co., Mo. Among these latter were the grandparents and great-grandparents of the Editor of the *F. R.* His father, Dr. Edward Preuss, who was a tutor in the University of Berlin, did not come over until the late sixties, to assume a proffered professorship in the Concordia Lutheran Seminary, which he resigned in 1872, when he became a Catholic. From 1873 on, until shortly before his death (1904) he was, at first associate, and later chief editor of the Catholic daily *Amerika*, of which, as Fr. Beuckman notes in his address, the German Catholic settlers of Clinton County, Ill. (which is only a short distance from St. Louis) were loyal supporters, and which the late Father B. Bartels, pastor of Germantown in that county, at a critical juncture saved from destruction. May his memory and that of the other Catholic pioneers of Clinton County, Ill., whose deeds are here so worthily celebrated, remain forever fresh among us!

## U. S. Ministers to the Papal States

The American Catholic Historical Association has begun the publication of a series of volumes entitled "Documents," of which the first is edited by Dr. Leo Francis Stock. It deals with United States Ministers to the Papal States and contains "*Instructions and Despatches*" written to and by them in the period from 1848 to 1868. While the U. S. had a consul at Rome as early as 1797, formal diplomatic relations between the federal government and the Holy See date from the appointment, in 1848, of Jacob L. Martin to the court of Pius IX; they closed in 1868, when Congress refused to make further appropriations for the embassy. Martin was succeeded by Lewis Cass, Jr., and Cass by Rufus King. There are many interesting items in the latter's despatches and letters to the home government. Thus, in 1867, turmoil was so widespread in Italy that, Mr. King wrote, officials of the papal government had intimated to him "that the presence of an American war ship at Civita Vecchia was highly desirable and if the Pope felt compelled to abandon Rome, he might seek a refuge in the United States." General Kanzler, Minister of War, and Monsignor Nardi, domestic chaplain to the Pope, each explicitly expressed to the American minister the opinion "that the only country in which the Pope could seek and find a suitable and secure asylum was the great Republic of America." Mr. King was certain that "His Holiness himself had spoken of it more than once and in terms that seemed to imply approval." To Gen. Kanzler's inquiry as to how, in Mr. King's opinion, the Holy Father would be received in the United States, the minister replied that "our country is the home of civil and religious liberty, as well as the refuge of all who flee from political and other troubles in the Old World; and that his Holiness, should he see fit to go to the United States, would no doubt meet with a kind welcome, and be left to

pursue unquestioned and unmolested his great work as Head of the Catholic Church." Under these circumstances, and after consultation with Gustavus V. Fox, Assistant Secretary of the Navy, who was then in Rome, Mr. King telegraphed Minister Harvey at Lisbon, asking him to inform Admiral Goldsborough, in command of the Mediterranean fleet, "that important matters seemed to call for the immediate presence of one of his ships at Civita Vecchia." The "*Swatara*" and "*Frolic*" were sent. Seward approved the Minister's course, but thought it would be indiscreet and disrespectful to the Holy Father to assume, in the absence of more definite information, that it was in the Pope's mind to come to America. There was no American minister at Rome when the city fell.

During the Civil War Father John Bannon, Confederate agent to Ireland, urged the Confederacy to enlist the sympathies of the Holy Father. The Union had already sent Archbishop Hughes to the Pope to present its side of the question. The Papal Secretary of State, Cardinal Antonelli, suggested to the Union's representatives arbitration by a smaller, humble, unimportant government. The Pope told Mr. King that, much as he deprecated the war, he could never lend any sanction to Negro slavery. President Davis of the Confederacy sent A. Dudley Mann as his representative to the Pope. Later Bishop Lynch of Charleston was appointed Confederate Commissioner to the States of the Church, and told to seek papal recognition of the Confederacy. The Pope refused to receive him except in his ecclesiastical position. At the end of the war the Pope and the United States were still in good relations.

In 1867, the American mission to Rome ceased. The pretext offered by Congress was the erroneous charge that the American Protestant church had been ordered outside the walls of Rome. The facts in the case, as reported by Mr. King, were as follows: In the be-

ginning services were held in the minister's house, which custom was thoroughly in accord with diplomatic rights and practice. As the number of Protestant visitors to Rome increased, the available room in the minister's quarters became inadequate for this purpose, and an apartment outside the legation was rented, where services were held regularly. In the meantime the English church was ordered outside the walls; the Scottish church, after its division, was also required to leave the city proper. Mr. King, to guard against any such action in the case of the American church, had the arms of the legation placed over the building in which services were held. The American minister insisted that this arrangement was satisfactory to the papal authorities, who permitted it in order to show their good feeling towards the United States. He emphatically denied the statements made in Congress and maintained that only in the event of the closing of the legation would the American church be forced to leave the city, in which case the cause of removal must be laid to Congress, and not to the Holy See.

Several motives influenced the action of Congress in failing to support the mission. Religious feeling certainly played its part; a reading of the Congressional debates on the question leaves no doubt as to this. The domestic political situation which had led to open quarrel between the President and Congress, also contributed to the opposition of the latter to the mission. Finally, as Mr. King intimated, there was much sympathy for the aspirations of the Italians for a United Italy. In closing diplomatic relations with what remained of the Papal States the way was cleared for the early recognition of the government of Victor Emmanuel.

Legally, the action of Congress, wrote Secretary Seward, left the mission "still existing, but without compensation." But no explanation was ever given to the papal government.

Religious feeling, political partisan debates, and sympathy for the United Italy movement undoubtedly had much

to do with ending relations between Washington and the Papal States. The American minister protested that he could not tell the Holy Father that the United States was withdrawing its representative for the alleged, but erroneous reason that the Pope had refused to permit Protestant worship within the walls of Rome. No official letter of recall was sent to Mr. King, so that he could not take formal leave of the papal authorities. It was not a courteous exit nor a dignified ending of this chapter of American diplomacy. Small wonder Mr. King was given to understand that the Holy Father felt hurt "by the hasty and apparently groundless action of Congress," and thought it "an unkind and ungenerous return for the good will" he had always manifested towards the American government and its people.

We are indebted to the *Brooklyn Tablet* for the substance of the above summary.

Dr. Stock's elegantly printed volume has a valuable introduction and explanatory footnotes by the erudite editor. It is published by the Catholic University Press, Washington, D. C.

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*Auxilium Latinum*, a little ten-page magazine that monthly lays before its readers a delightful menu served in the tongue of the Caesars, has a number of able Catholic contributors. One of the ablest of them is the Reverend A. F. Geyser, S. J., of Campion School, Prairie du Chien, Wisconsin. In the current issue Father Geyser gives us a translation from Victor Hugo, entitled, "*Vitae Futurae Spes, Quam Sit Necessaria.*" There is a flow and richness to his Latin that reminds us of Cicero. Might not this sentence, for instance, be taken from the works of the great orator of the Roman forum: "*Tantum abest, auditores lectissimi, ut educationem religiosam proscribendam putem, ut eam hodie magis quam ullo alio tempore necessariam declarem*"? *Auxilium Latinum* is published by the Simplified Press, Box 54, P. O. Station "S," Brooklyn, N. Y.

## A New Philosopher and Prophet

In a collection of essays published in French in 1927, but only just now translated into English (*The End of Our Time*; London: Sheed & Ward), Nicholas Berdyaev, a distinguished leader of Russian emigré thought in Paris, makes two main contentions. The first is that the modern age is essentially one of transition from the period of the Renaissance, which is now ending, or has already drawn to a close, to that of the new "Middle Ages" that are to witness a transformation, a rebirth even, of State and society on lines quite different from, and opposed to, the modern world. The second is that these new "Middle Ages" have already dawned in Russia, though Satan and Antichrist are at present enthroned there in the place of Christ, and the man-god dominates instead of the God-Man.

The *Month* (No. 833) thus summarizes M. Berdyaev's interesting theory: Humanism has not strengthened man, but weakened him. European man strode into modern history, full of confidence in himself and in his creative powers; he leaves it to-day to pass into another epoch, discouraged, his faith in shreds. The keynote of the Renaissance was the assertion of human liberty to the neglect of divine sanctions; man tore himself from his religious centre, towards which all his life had been directed during the Middle Ages. The Renaissance was rich and creative because it was fashioned in the womb of the Middle Ages; its profusion was due to medieval asceticism. But it had within itself the seeds of death; it exalted man but saw in him nothing but a limited, dependent creature; knowing nothing of spiritual freedom, it took away his likeness to the divine. Humanism destroys itself by its own dialectic, for the putting up of man without God and against God leads to his own negation and destruction. The Reformation, the "Enlightenment" of the eighteenth century, Rationalism, Revolution and its ultimate effects, Positivism, Socialism and Anarchism are so

many stages in the disintegration of the Renaissance, the disclosure of the intrinsic contradictions of Humanism and the gradual impoverishment of its creative powers. The second half of the nineteenth century and the beginning of the twentieth, witnessed the final extinction of the Renaissance, the last failure of its powers. Man has lost whatever bound him organically to others, he is isolated, and human society is "atomized." Excessive individualism and excessive socialism are the two forms of this "atomizing" process; the image of man perishes in the superhuman collectivism of Marx, just as it does in the superhuman individualism of Nietzsche. Modern art and philosophy are symptomatic. Futurism destroys the likeness of man, both soul and body; man loses himself in unhuman masses, dominated by unhuman aggregations; it is not by chance that it has shown itself so well adapted to the extremist forms of social collectivism.

What is the remedy?

Strictly speaking, says the reviewer, there is no remedy, no turning back. We can never go back to the old worn-out world, which is precisely the world of modern history, "this doomed world of modern times."

In the second and fourth essays M. Berdyaev endeavors to describe the new rhythm of history, the new era which he believes to have already commenced, and which may be described as a new Middle Age, but it will be a *new* Middle Age and not the old one; it will be a return to a better religious type, in which man will find again his spiritual depth and background. It will be the end of humanism and individualism, and the beginning of a new religious collectivity, in which opposing forces and principles will be defined; there is everywhere a will really to attain the Kingdom of God or the Kingdom of Satan (as in Communism, which, in M. Berdyaev's eyes, is primarily a "sacred," *i. e.*, religious, enterprise). The "atomism" of modern

history will be vanquished; it is, indeed, already beaten in a false manner by Communism, and truly by the Church. The new Middle Age is hierarchical in structure; man is not a unit in the universe, but a living member of an organic hierarchy, belonging to a real and living whole. Power is a duty and not a right; all desire of power is a sin. Life will be more austere; the centre of gravity must be moved from the means of living, in which men to-day are absorbed exclusively, to the last ends of life. The notion of "progress" will be discarded as camouflaging the true ends of life: there will be life, there will be creation, there will be a turning to God or to Satan—but there will be no "progress," as the nineteenth century understood it.

The *Month* admits that "M. Berdyaev's analysis is penetrating and touches the core of many problems which, in the ten years or more since his words were first written, have become even more acute. He writes earnestly and with a conviction that is born of deliberation and inner experience. His is no facile hypothesis that re-groups the phenomena of history in a startling way, but a serious vision of the world; he is a thinker, almost a prophet. His insistence that man cannot regain his liberty, cannot give meaning to his life except in a return to God, and that only upon Christian principles and religion can society and state be reconstituted, is all-important to-day, when large numbers of professed Christians have seemingly forgotten this."

But there are difficulties. M. Berdyaev's review of the last four centuries is arbitrary; the new era that he imagines, all too vague. Hegelian theses (the assertion of liberty in the Renaissance) and antithesis (the impossibility of liberty without dependence upon God) lurk in this theory and emerge in the new synthesis of an age, when liberty and dependence are reconciled. "Has not," queries the English reviewer, "his bitter experience of pre-war and post-revolutionary Russia per-

haps led him to think the shadows a-thwart the modern world to be even darker than they are, and to see the cracks in the edifice of modern society as gaping holes that no cement can fill? Is he not at heart a pessimist who sees the salvation of the world in a future which he knows it can never attain? And more serious still. Is a return to God conceivable without the firm and fixed teaching of the Catholic Church? Of the 'Church' he says much; of its positive teaching, and of its union under the Vicar of Christ, little or nothing at all. Is this Church for him a 'Church of the spirit,' where yearning and sentiment are what matters, but in which there is little or no content of Revelation? He lays stress upon religious enlightenment and complete change of heart and will; but whence that is to come, how it must be proved and guided, is not explained. Rather he would suggest that the Catholic Church has not fulfilled her mission; man is to steep himself in 'true spirituality, to come back to the fatherland of the spirit.' 'Christianity has not failed; but the work of Constantine the Great has failed. . . . Christianity is coming back to its pre-Constantine situation.' Is this a condemnation of the Catholic Church? Then, for us, it is a condemnation of M. Berdyaev."

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There is no use in pretending that all that modern writers put forth is sheer nonsense, nor is it reasonable to suppose that the last word in every philosophical question was spoken by St. Thomas. Rather, as Leo XIII said, the modern Scholastic must be ready to accept any good thing, by whomsoever propounded or invented. He must be prepared to graft the new on to the old. The work is of necessity a difficult and hazardous one, and naturally not all will see eye to eye with reconciliations or harmonisations proposed by particular writers. But at any rate we ought to encourage those who are brave enough to make the attempt to sift the true from the false, especially in modern psychology and psychiatry.

## The Mystery of the Divining-Rod

Under the title, *The Divining-Rod: an Experimental and Psychological Investigation* (London: Methuen), Mr. Theodore Besterman has published an attractive book based upon the huge collection of material accumulated by the late Sir William Barrett during a period of more than thirty years.

No branch of Barrett's psychic researches was so dear to him as this, and the pains which he took in verifying by correspondence the claims made in behalf of the dowzers were immense. It is unfortunate that the compression inevitable in a volume of moderate bulk has tended to obscure the thoroughness of his methods of investigation; but Mr. Besterman seems, on the whole, to have discharged judiciously what cannot have been by any means an easy task. Barrett's two papers in the "Proceedings of the Society for Psychological Research" occupy more than 500 pages, and the second of them appeared as far back as 1901. A good deal of new evidence must have come to hand since, and we take it that there has only been room for a small selection in the book before us.

Three things, as it seems to us, must impress anyone who, with an open mind, studies the evidence summarized by Mr. Besterman.

The first is that the convulsive twisting of the hazel fork or steel spring in the hands of some exceptionally endowed people is a physical fact very difficult of explanation. We are here assured that the dowser, when standing over a hidden stream of water, is often powerless to resist the movement, so much so that the twig will crack and break if he tries to restrain it. Further, from the descriptions given it would seem, in some cases, impossible to produce such movements by any sleight-of-hand. There is so much evidence of this from disinterested sources (see pp. 239-243) that it cannot easily be rejected as pure imagination.

Secondly, there seem to be a great number of cases in which the exception-

ally gifted dowser is not only able to indicate the spot, but also more or less exactly the depth, at which water will be met with. No doubt in this matter, as Bacon says of other prophecies, "men marke when they hit, but never marke when they misse;" but Sir William Barrett was a scientific observer, and was conscientious in his attempts to ascertain and record the proportion of failures. Even here, in indicating depths, the successes seem to have gone far beyond anything explainable by mere coincidence, or even by expert geological knowledge.

Thirdly, if we may trust the well-corroborated evidence before us, it has frequently happened that a dowser has correctly indicated the presence of permanent subterranean springs only a few feet away from a well that has run dry, or from one which has been newly sunk without a drop of water being found.

Naturally among scientific men a strong prejudice exists against the recognition of an alleged psychic gift which is not only utterly unaccountable, but which has been made ridiculous in the past by all sorts of seemingly extravagant claims (as when the divining-rod has been used for the detection of criminals) and by preposterous theories (*e. g.*, "sympathy," Reichenbach's od-force, electricity, etc.). Sir William Barrett, writing in 1897, rejected any physical explanation and held that "a subconscious suggestion of some kind, evoked in the dowser's mind, excites the reflex action to which the actual movement of the rod is due." Subsequent research cannot be said to have advanced our knowledge of causes, though Professor Riehet's convenient term, "cryptaesthesia," helps to remind us that this curious power may be brought into line with other strange psychic phenomena. But, whatever the explanation, the fact that the dowser is in many cases successful in finding what he seeks is attested by the action of corporations, railway com-

panies, and boards controlling important commercial industries, who are apparently satisfied that the divining-rod in competent hands renders an adequate return for the fees which they pay for its use.

### Protestant Praise for a Great Catholic Reference Work

Our readers know from repeated recommendations how we appreciate "Der Grosse Herder." To-day, in acknowledging the receipt of volumes V and VI of this great Catholic reference work from the B. Herder Book Co. of St. Louis, we will quote the opinion expressed by the leading literary review of the non-Catholic English-speaking world. In No. 1651 of its famous *Literary Supplement* the *London Times* says:—

"Of the three great German encyclopedias, Meyer, Brockhaus, and Herder, the latter is the last to have undergone a complete revision since the War. The new edition, which is the fourth, is to be in twelve volumes, three [now six] of which have already appeared, together with a supplementary volume, containing a geographical and economic atlas and a gazetteer. The publishers claim that it is a new type of encyclopedia in that it is not only a compendium of knowledge, but also a practical guide to the conduct of life. It is bound together by a definite *Weltanschauung*, that of Roman Catholicism, and it is this which distinguishes it from Meyer and Brockhaus. The Roman Catholic viewpoint and the German spirit are the two pillars on which it is built, and it is put forward with the intention that it shall be a living force; but such bias as is inevitable in a publication which is not written from a purely objective standpoint is nowhere of such a nature as to subtract from the trustworthiness of the information provided, and, with the reservation that in certain of the articles the limited point of view must be borne in mind, the English reader need have no hesitation in consulting the book.

"*Der Grosse Herder* is planned as a *Volkslexikon*, for use in the first place

by the general reader; and where necessary each article contains a special section, distinguished by a dotted line down the side, explaining the application of the subject in practical life. Information of a more specialized nature is inserted in Latin type, so that it stands out clearly from the body of the article, which is in a very legible Gothic. The sections containing practical advice are an essential part of the encyclopedia. The article on 'Bathing,' for example, counsels the colder the water the shorter the bath, warns against the use of too much soap when bathing is a daily practice, and recommends certain medicinal adjuncts for a number of common maladies. The abundantly illustrated article on 'Bathrooms' tells us not only how to fit a bath and its various accessories, but also how to clean it. A short article states concisely the legal position of the foreigner in Germany and Austria, quotes the paragraphs of the Civil Penal Codes in both countries which apply to him, and concludes with the admonition that he should be treated with courtesy, as he is a guest of the fatherland, the reputation of which will be affected by his personal experiences.

"The English reader will, of course, consult a foreign encyclopedia chiefly in connexion with matters which are omitted, or treated less fully, in English works of reference; and in this respect *Der Grosse Herder* will be found to supplement in a very valuable way the standard English encyclopedias. In reliability, completeness, wealth of illustration, including magnificent coloured plates and photographic reproductions, abundance of maps and statistics, it is not inferior to any other publication of its kind. The binding is solid and durable, the paper smooth and heavy, the page well designed and clear."

It begins to look as if Msgr. John A. Ryan's plea for a five hundred million dollar public works plan will be a reality sooner than most of us expected.  
—A. F. K.



## The Suppression of the Mafia

“The Last Struggle with the Mafia” is related by Cesare Mori, former Prefect of Palermo, in a book whose main portions have been translated under that title by Mr. Orlo Williams (Putnam.)

The Mafia, as readers of our *Dictionary of Secret and Other Societies* are aware, consisted of secret organizations of criminals which controlled and exploited crime and dominated the whole social and economic life of those Sicilian communes in which they flourished. Like the Camorra of Naples they were based on terrorism and blackmail, and owed their existence and success to the failure of the State properly to protect its citizens. Armed bands of fugitives from justice (*latitanti*), living by continuous blackmail, occasional robberies, and regular tributes exacted from land-owners, maintained themselves in certain defined areas, where they exercised a monopoly of crime by protecting the inhabitants from other malefactors, at the price of payments to themselves and silence as to their exactions. They formed a criminal State within a State and certainly presented a flagrant challenge to Fascism. Mussolini took up the challenge and ordered their suppression. Senatore Mori was entrusted with the task and in this book tells of his campaign against the Mafia.

Mori had lived among the people and studied the conditions which obtained, and had come to the conclusion that the problem called for psychological as well as police treatment. In the original, Senatore Mori's book is called *Con la Mafia ai Ferri Corti*, and is intended in part as an answer to criticisms by his own countrymen of the drastic methods adopted. Mr. Williams omits most of the controversial matter, but indications of the grounds of such criticism remain. For in a good many cases the precise nature of the measures adopted is veiled by vague phrases or moral reflections. We are told, for instance, that, after wholesale arrests had been made, “there were naturally cases

of discharge for want of evidence. But here the Fascist Government stepped in by instituting a special form of banishment which could be inflicted on criminals in general and on members of the Mafia in particular.” Senatore Mori says he only applied it in special cases, and preferred to rely upon the judicial action of magistrates and juries, with the definite purpose of educating the people and enlisting their support on the side of law and justice. Little or nothing is said of the political power of the Mafia and its control of the electoral system. Nor is the nature of the crimes against which Mori issued special provisions in his Decree always made clear. But whatever the measures taken, the verdict of ordinary law-abiding readers will be that they were justified if they achieved the suppression of criminal associations dominating whole sections of the country. Against that system of terrorism and blackmail Mussolini declared war “ferro e fuoco.” After generations of ineffective government, Mori, supported by the energy and moral force of Fascism, succeeded in wiping it out.

The statistics he quotes are his best answer to criticism. In 1925, in the Province of Palermo alone, there were 268 cases of homicide, 298 of robberies, 79 of blackmail and 45 of cattle stealing—the stealing, that is, of whole flocks and herds. In addition, there were unnumbered cases which never came to the knowledge of the authorities, thanks to the silence imposed by terrorism. In 1929, when Mori quitted office, there had been only one case of homicide, one of robbery, and no others. As the mere result of fearless and efficient police work, that is a sufficiently remarkable performance. But it was far more than that. The actions of the police and the Carabinieri led and described by Senatore Mori are as thrilling in retrospect as they were courageous and effective at the time. But even more interesting, perhaps, is the psychological campaign which he inaugurated simultaneously, and without

which the attack against the Mafia would probably have been as inconclusive in its results as its predecessors had been. On the one hand, secret investigations and collections of evidence were followed by sudden round-ups, carefully staged so as to avoid merely driving criminals farther afield. On the other hand, by exhortations, education, and appeals to Sicilian pride and civic sense, those who in the absence of protection by the State had acquiesced in crime and succumbed to blackmail, were roused from apathy and enlisted on the side of order and justice. It is an achievement of which Senatore Mori is legitimately proud.

### Secret Society Notes

#### *The Rosicrucian Order*

According to a news item in the *St. Louis Globe-Democrat* (daily edition, Vol. 59, No. 134), this secret society describes itself as "a non-sectarian, philosophical group devoted to the dissemination of practical knowledge of the fundamental laws of life as expressed in the various phases of nature, which pertain to the progress and welfare of man." Which is rather vague and obscure. The Grand Lodge of the Order is located in San Jose, California.

#### *A Secret Order Among the Baptists*

William Leon Brown reports in Vol. LXVI, No. 7 of the *Christian Cynosure* that he has left the Baptists because so many of their ministers and lay members hobnob with Freemasonry, and a secret society, called "Order of Royal Ambassadors," has become part and parcel of the Baptist denomination. This secret organization is about seven years old and exists both in the northern and in the southern Baptist Convention. Mr. Brown describes it as "the first step which innocent twelve-year-old boys are enticed to take, with a view to lead them into Masonic idolatry in later years." He has published a pamphlet on the subject, entitled, "The Boy Scouts," which can be had from the National Christian Association, 850 West Madison St., Chicago,

Ill. Mr. Brown expresses the opinion that "it is because so many Baptist ministers are Masons that the Royal Ambassador movement was started and is now sponsored by the denomination," but thinks it "extremely unfair to the many faithful Baptists who are opposed to all lodges."

#### *Communism a Secret Society*

In the British Labour Party's recently issued pamphlet, "The Communist Solar System," it is stated:

"But the influences of the Communist International are not radiated by the light of day or through the illuminated obscurity of the night. With the exception of a few leaders, it is not known who are the members of the Communist Party of Great Britain. It is a secret society. It publishes no financial statement. The Annual Report of the party congress omits the names of the speakers. Even the composition of the Executive Committee of the party is not known. Conspiratorial methods in the relations between the party committees and the organizations which are utilized as 'transmission belts,' are frankly recommended and adopted. A denial by any person that he is a Communist may be true, or it may unfortunately not be true. The interests of the class struggle take priority over telling the truth."

The Socialists who issue this pamphlet ought to be good authorities in such a matter after their years of intimate relationship with the most active of the Communist party. Curiously enough, in the new thriller novel, *The Secret of the Zodiac* (Boswell), which introduces the power behind world revolution, Brandon is made to say: "The Communist Party in each country is in reality a secret society—few members know who are the real heads or where the direction comes from."

Litvinoff's smile is thrown on a background of priests and bishops starving to death in Russian prisons. Mr. Litvinoff cannot laugh that off.—A. F. K.

### Dependent and Neglected Children

*Dependent and Neglected Children* is another valuable report of the White House Conference on Child Health and protection, published by the Appleton-Century Company, New York. This report is a declaration of principles on the care of dependent and neglected children in the light of our present-day knowledge, resources, and problems. It is also a commentary on point 3 of the so-called Children's Charter: "For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home." The committee issuing the report consisted of 42 experts, assisted by 67 authorities, who acted in an advisory capacity. In both groups, Catholics were well represented.

Following the general report of this section on the handicapped child are special reports, for which individuals or sub-committees are responsible. These reports cover the dependent child at home; child delinquency and industrial accidents; mother's aid; illegitimate children; child dependency as affected by race, nationality, and mass migration; correction and prevention of neglect of children; and, the importance of liberal terms for child-caring endowments. In addition to the bibliographies attached to the individual reports, there is an extensive list of references and a topical index.

Among the principal causes and backgrounds of child dependency are considered: sickness; mental deficiencies, accidents, adult unemployment, insufficient income; separation or divorce, and the premature death of one or both of the parents. Drunkenness is not specifically mentioned. The recommendations made are sound, and are based on the opinion stated by the committee "that the only defensible policy is that of prevention, in so far as prevention is practicable." In most cases, this is practical and possible. Religion is considered to be "one of the most fundamental and constructive elements in healthy family life."

There is a large amount of information gathered in these pages of a quality equal to that found in the other volumes issued by the conference.

Kilian J. Henrich, O.M.Cap.

### Recent Archeological Discoveries and the Bible

The ancient tablets unearthed at Ras Shamra on the coast of Syria several years ago are now found to contain an alphabet of twenty-seven letters, the first in cuneiform characters ever recovered. From recent deciphering of these inscriptions, the Exodus is located at about 1440 B. C.

Several of the inscriptions bear close resemblance to passages in the Old Testament. The term "Elohim," used many times in the Old Testament, occurs frequently in these tablets. The Hebrew "Yahweh" appears as "Yah." Furthermore, the sacrifices familiar to students of the Old Testament are referred to, and there are some forty points of similarity between these inscriptions and the Mosaic Code.

The indications are that these tablets were the work of Arab worshipers who came from Arabah, steppe lands in Southern Palestine. What connection was there between them and Moses and the Children of Israel? The answer may not be ready at hand, but the manifest relationship can scarcely do less than raise important questions as to the origin of many of the sayings of the Old Testament.

Prof. James H. Breasted, our famous American Egyptologist, traces many passages of the ancient Scriptures to an Egyptian origin far antedating the accepted date of the compilation of the Old Testament. The conclusion seems to be that much of the literature of the Old Testament supposed to have existed only as oral tradition for many centuries prior to its stabilization in the sacred books of the Hebrews, was in fact inscribed upon enduring tablets.

Another outstanding fact is that the discoveries in Mesopotamia and Egypt, and now on the coast of Syria, are in complete accord with the statements of Sacred Scripture.

### “Phyloanalysis”

We are asked: “What is Phyloanalysis?”

Phyloanalysis is a technique devised by Dr. Trigant Burrow of New York for the purpose of studying the behavior of man as a social animal. Groups of from ten to twenty experimental subjects are brought into contact for hourly sessions and are allowed to converse freely, to criticise one another and generally “to get on one another’s nerves.” A phyloanalytic demonstrator, who has been present throughout the squabbling, then “reduces the material to its simplest components.”

This explanation is based upon Dr. Burrow’s views as to the origin of neurosis, which are described by Mr. William Galt in a recently published book, *Phyloanalysis: A Study in the Group or Phyletic Method of Behaviour-Analysis* (Kegan Paul).

Dr. Burrow sees in the neurotic, as indeed in people generally, a marked tendency to base their judgments upon arbitrary mental concepts or “social images,” which represent “no true basis of organic synthesis such as unites the individuals of a species in their common physiological function.” The development of the intellect in man has led to an overvaluation of the symbol and a partial dissociation from the “integral” feeling-life of the organism as a whole. Phyloanalysis is an attempt to define these “partitive” symbolic impediments to the organism’s “integral” response as a whole. Mr. Galt has failed to give a clear idea of what this “integral attention process” may be, because, as he points out, language is far too symbolic a medium “to be effective in conveying intimations of a process which is not addressed to man’s detached, cerebral or intellectual capacities.”

This explanation may not be very helpful, but it is the best we can give at present.

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Even bad actors think they ought to have a show.—A.F.K.

### Mohammedan Shrines in Palestine

Dr. Taufik Canaan, in a book on *Mohammedan Saints and Sanctuaries in Palestine*, which forms the fifth volume of Luzac’s “Oriental Religious Series,” enumerates the Moslem shrines in the Holy Land and describes in great detail the religious practices connected with them.

Those who have only studied Islam from afar and have not travelled in Moslem lands and thus had opportunity for observing the prevalence of holy places, trees, and wells, will be surprised at the formidable list of such places which the author has been able to compile even for so small a country as Palestine, and, if accustomed only to the monotheistic theory of Islam, will be struck by the mass of superstition with which, in practice, that theory is overlaid. The shrines which cover, or are supposed to cover, the tombs of the local saints, and the trees which shelter them, are popularly believed to partake of their virtues, and if they are robbed, defiled (from a ceremonial point of view—for the saint does not mind mere dirt or untidiness), or damaged, vengeance falls without delay on the offender, whether he be man or beast. Thus jackals which have presumed to steal the oil provided by the pious for the lamp in a shrine are found dead “with their sin in their mouth,” or are allowed to escape after a predatory paw has been divinely withered; and the author reports a belief prevalent among the Palestinian peasantry that the Turks were driven out of Gaza by the British because they had rashly dared to cut down certain holy trees and thus caused indignant Moslem saints to array themselves with the giaur against such wilful desecrators of sanctuaries. Dust from shrines and chips or twigs from holy trees are accepted as powerful amulets against the Evil Eye; and Dr. Canaan records picturesque beliefs about some trees, as, for example, that the palm is more than tree in that it was made from the same red clay as Adam.

### Anti-Social Policy of the Liquor Trade

To explain on Catholic principles the adhesion of Catholics to the policy of prohibition, says *The Month* (No. 833), one has to suppose that they consider it the only effective means of remedying an evil of such dimensions that the entire suppression of natural liberty is a reasonable price to pay. We may hope that now that repressive policy has proved, not only ineffective as a remedy, but also productive of worse evils than it thought to eliminate, the normal Catholic attitude on the matter will become universal. Temperance is a command: total abstinence a counsel.

In ordinary circumstances there is nothing wrong in the consumption of strong drink: it is one of a thousand articles of diet which can be used with the moderation that should govern all satisfaction of bodily appetite. Consequently, there is nothing wrong in making and selling this particular article. On the other hand, the use of liquor is peculiar in this, that it is very liable to abuse, and, therefore, public authority has to subject the trade in it to various forms of control. Moreover, it is, *de facto*, so often abused to the detriment of the community, that there are always many who are anxious to control it still further, and inevitably, between such temperance reformers and the liquor trade there is prolonged warfare, with excesses on both sides.

Our contemporary hopes that the reformers who went too far in the advocacy of prohibition have now learnt reason by the defeat and discrediting of that policy. There is still room for further and wiser regulation of the liquor trade, and for the advocacy of those reasons, religious, economic, and social, which recommend personal abstinence. The trade, too, is prone to excess and must learn its lesson: it must recognize that, like the traffic in lethal weapons and similar commodities liable to abuse, a civilized community has to keep it under control, and subordinate it to the common good.

The report of a speech made by the director of a Brewers' Society lately at a trade gathering shows a curious oblivion to those obvious truths. Bemoaning the fact "that the chief customers of the public-house to-day are the elderly and middle-aged men" the director summons his forces to a crusade in these terms: "We want to get the beer-drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer." Here we see an instance of the clash between social and personal benefit which is so evident in the wider field of armaments traffic. The brewers want their goods consumed—all traders do—by as many as possible, and they take for granted that the more beer is consumed, the better. Hence their incessant and not over truthful advertisements, and their fight for less restriction. They need to be told that to foster drinking-habits among the young and immature is anti-social, and that—what this particular speaker was not ashamed to advise—to bring pressure on the editorial columns of the press by means of advertisements—is immoral.

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By no group has the public been so outrageously betrayed as by the newspapers. They have made of their papers department stores of trivial ideas—loading them with all sorts of syndicated amusements from the frank jokes of the cartoonist to the quack moral teachings of overpaid female perverters of the obvious. But the publishers have neglected to perform the main functions of newspapers to get all the news, to publish it all, and through their editorial columns to give honest guidance.—*The Monitor*.

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The two Carolinas voted dry because no beer can be sent in there, or any liquor distributed save through agencies approved by the politicians. The graft these politicians get off liquor would be curtailed if the two States voted wet. Now they can continue to govern bootlegging and hold their political power.

### "American Catholic Who's Who"

*The American Catholic Who's Who, 1934-1935*, issued lately by Walter Romig & Co. of Detroit, Mich., is a welcome revival of the directory of that name which was edited in 1911 by Georgina Pell Curtis and published by Herder of St. Louis. A comparative glance at any section of the two reference works shows how thoroughly the complexion of the American Catholic body has changed in these twenty-three years. It is agreeable to be informed that the present work will be "revised and issued biennially." We have made a number of tests and have found it fairly reliable and complete, though there are such silly misprints as Zwierbein for Zwierlein, entries of names of men who are not Catholics in any sense except that they have been baptized, of others who have been dead for several years, and such ridiculously inadequate entries as "Koch, Rt. Rev. Alfred (O. S. B.) archabbot, St. Vincent's Archabbey, Latrobe, Pa. dir. Latrobe Chamber of Commerce. Address: Latrobe, Pa."

The general arrangement follows that of *Who's Who in America*, even to the "geographical index" at the end of the volume.

We trust the publishers will be enabled to carry out their purpose of issuing this useful reference work regularly every two years, for it will prove to be of increasing service to those for whom it is intended in proportion as the editors learn to weed out the list (which contains altogether too many obscure names, especially of small-town lawyers, bankers, and politicians), to supply the omissions, and to eliminate the many errors that have unavoidably crept into this edition.

The publishers' address is 10457 Gratiot Ave., Detroit, Mich.

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One to-day is worth two to-morrows.

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Discussion of the gold standard has revealed a lot of "brass".—A. F. K.

### The Queen's Daughters

The Society of the Queen's Daughters is at present trying hard to gain new members, and it deserves to be successful, for it is engaged in noble work.

This Society (*Filiae Reginae Coeli*) was organized here in St. Louis, Dec. 5, 1889, established as a religious charitable society with numerous spiritual benefits available to its members in Rome, July 17, 1894, and incorporated under the laws of the State of Missouri, Jan. 6, 1902. Its present activities are mainly institutional and auxiliary to established Catholic institutions. The Society conducts the Queen's Daughters' Home for Self-Supporting Girls and Women at 3730 Lindell Blvd. and the Corona Catholic Club here in St. Louis, and wholly or partly supports a number of similar charitable institutions in a dozen other States.

The Executive Board of the General Council, in a recently issued Bulletin, not only gives a list of all these worthy undertakings, but also calls attention to two remarkable facts, which are perhaps not sufficiently realized by the Catholic public, even here in St. Louis. We quote: "Other associations have flourished over a period of years, but are now inactive. Prosperity and depression have each played a part in their histories. Now, and for many coming years of the new order of Social Justice, the general officers [of the Queen's Daughters] hope that Catholic Action, as fostered and practiced by the Queen's Daughters' Society, will find a welcome in every community."

The Bulletin from which we have quoted, and other literature concerning this meritorious Catholic Social Action organization, will be sent free upon request made to the Executive Board of the General Council of the Queen's Daughters, 3730 Lindell Blvd., St. Louis, Mo.

*Floreat Filiae Reginae Coeli!*

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To be angry, is to revenge the faults of others upon ourselves.—Pope.

## Notes and Gleanings

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A reviewer in the *Nation* of Professor Albert Einstein's new book, "On the Method of Theoretical Physics" concludes with the following caustic observation: "We realize rather uncomfortably that Einstein's attitude does tend more to create a sort of priestly class. Formerly the scientist was merely a man who had a great deal of knowledge of the same sort as that of which we all had a little. He used the instruments which we used, even though he used them more skillfully, and he was as far as the layman from any comprehension of the ultimate mystery. To-day the mathematician belongs to a special class of illuminati. We see through the dark glass of our purely human understanding, but he sees face to face. God is an equation." It would be interesting to have the comments of such an able mathematician, priest, and philosopher as our friend Fr. Julius J. Glibe, O.F.M., on this rather cryptic utterance of a journal which has hitherto professed great admiration for Professor Einstein.

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There is a vocation for women in the Church which, while it involves almost as much heroism and nearly as many sacrifices as the religious life, is not properly appreciated by many. It is the vocation of a priest's housekeeper. Who that closely associates with the clergy does not remember the one or other grey-haired but cheerful little woman who, like Tennyson's brook, seemed to go on forever? Sometimes housekeepers are tyrants, sometimes they are slovenly and of mean temper; but there are exceptions. On the other hand, were it not for the unceasing vigilance of his housekeeper, many a zealous priest would wear himself out prematurely in work, much of which could be avoided, and suffer in health and spirits for want of regular and adequate meals and devoted nursing when unwell. Sometimes the services of such women are appreciated, at least after they are dead and gone. Thus we read of the funeral of one priest's house-

keeper, who was favorably known to scores of priests and laymen. She was one of four sisters who followed the same vocation, and had served her master, a city parish priest, faithfully and well for seventeen years. A choir of twenty priests sang the Requiem Mass offered for the repose of her soul, and her memory will be in benediction as long as anyone of those who knew her survives. *R. i. p.*

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A new centralized financing plan has been put into effect by the Bishop of Syracuse, N. Y., for the purpose of aiding parishes crushed under the burden of financial obligations and also to relieve the pastors to a large extent from financial worries. Under the new plan, all financial matters of parishes beyond the ordinary expenditures, will be controlled by the diocese, and the assets of parishes in good standing, clear of debt and with surpluses, will be used to aid those suffering from heavy financial obligations. Bishop Duffy is seeking to secure funds to refund parish mortgages at lower rates of interest. The greater part of such funds, according to the plan, will come from parishes having surpluses and no proximate development projects. Other moneys acquired by gift are to be used as a revolving fund to aid parishes unable to meet their obligations. The Bishop, in an outline of the plan, sets three objectives to be gained by it: distribution of income in the diocese so as to equalize the burden of financial obligations; time notes instead of demand notes, and the relief of the parish priest from financial cares and worries.

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Writing in the London *Catholic Times* (No. 3792) on "Voodooism in Music," Sir Richard Terry, who lived for three years among Negroes (not the sophisticated Negro of the U.S.A., but the more primitive type of the West Indies), says that while there may be no intrinsic harm in a bit of syncopation, or a saxophone, or a fox-trot, jazz is a menace because of its general drift towards paganism. It is a subtly subversive influence. "First, our inter-

est is aroused in a number of intrinsically harmless and apparently quite unconnected things: we become familiarized with them until (what we call) 'the public mind' has reached the stage at which it reacts to the sinister cults that lie behind all these apparently unrelated phenomena." The public mind at the present time has lumped the three types of so-called Negro Spirituals, pagan Negro songs, and music into such a jumble that it is hard to see the wood for the trees, but the general effect is to bring us all back to the low cultural level of the voodooists and their pagan morality.

Secretary Wallace's plans for helping the farmer do not seem to be popular among the farmers themselves. In the opinion of the *True Voice* there is too much theory and not enough meeting of practical conditions in the complicated programmes worked out under the direction of the Secretary of Agriculture. "Given plenty of time," says our Nebraska contemporary, "we have little doubt that the programme will eventually result in raising the prices of farm products. But the farmer wants relief immediately. It will not do to tell him that, if he comes under the corn-hog programme, his troubles will be over in five or ten years. Many things may happen in five years. To so organize farm production that there will be no surplus, is an ambitious programme. But to force the farmer to accept a set programme is not so easy. The farmer is the greatest individualist in the land. He may organize under the stress of circumstances for a time. But we have yet to see an organization that can permanently enlist the farmers under its banner."

The London *Leader*, a popular weekly which is chiefly concerned with offering ready-made solutions to competition puzzles, but includes a certain proportion of informative articles, in a recent issue revamped the old tale that Joan of Arc was not burnt at the stake, but was happily married years after her supposed martyrdom. No indica-

tion is given where the writer (Hayden Church) obtained his information, which is not nearly as new as he pretends, and not at all authentic. The fact that the Catholic Church has not only established the facts of Joan's life and death, but has canonized her as a martyr, after the usual long and careful process of inquiry, ought to prevent the publication of such unlikely stories as this, which nevertheless crops up every four or five years in some newspaper or magazine and seems endowed with immortal life. "It is a depressing thought," observes "Fra Juniper" of the London *Universe* in this connection, "that even now there are editors who think that any nonsense will pass muster if it concerns a century so remote as the 15th," and especially, we may add, if it is likely to hurt the Catholic Church.

There is a lamentable lack of expression of Catholic positive objectives throughout the country. That is why our negative efforts to clean up the movies, the schools, and the social service are rebuffed. They will be rebuffed until we can have spokesmen for the family sanctified by Christian marriage heard throughout the land. People have had enough negation from the hitherto vested interests. They will respond only to a picture of a way of life that is positively appealing.—*The Monitor*.

A large concern some time ago announced a 10 per cent increase in wages to its workers, and a few days later a 10 per cent boost in the price of its products. Mr. S. A. Baldus, editor of *Extension*, cites this instance to illustrate a false economic theory. He writes: "Generally speaking, a 10 per cent wage increase amounts to only a few cents per unit of production, but a 10 per cent increase in the prices of things produced runs into billions of dollars in the aggregate. Figure it out for yourself: In 1929 the wages paid to 8,838,743 wage earners employed in all the industries amounted to \$11,620,973,000; the 'value of the products' (which also includes the materials,



fuel, electrical energy, etc., used in manufacture) that the wage earners produced was \$70,434,863,000. On the basis of a 10 per cent increase in wages the workers would receive \$1,162,097,300 as additional wages; while on the same basis the producers of materials, goods, and commodities would collect \$7,043,486,300 more for their products from the consuming public. It's a great system and you can't beat it."

A strange theory of the Exodus is set forth by Mr. J. Fitzgerald Lee in *The Great Migration*, a book recently published by Skeffington of London. Mr. Lee believes that the Jewish people originated in Central America, and worked their way northward, until, by crossing the Behring Sea, they entered Asia. Their progress from northeastern to southwestern Asia—that is to say, from Siberia to Palestine—he compares with the flow of the Nile, leaving on its way alluvial riches which explain the civilizations of Asia. We are to understand Ethan as a Wilderness where Alaska is to-day. The scene of the Gideon campaign, according to Mr. Lee, was Siberia. Bashan and the Great Desert of Gob were in Central Asia, to the north of Sinim, or China! and so on. It is not likely that any Catholic exegete will accept this hypothesis of Israel's admittedly puzzling history, for, apart from its conflict with Holy Scripture, as received and interpreted in the Church, it raises more difficulties than it solves.

In a recently published college textbook, entitled, "Matter and Energy," by Drs. Gerald Wendt and Oscar F. Smith, the authors say: "Just as in space one dimension includes both right and left, or both up and down, so in the time-dimension (known as the 'fourth dimension') there is forward and back, future and past . . . Time, as a dimension, stands still, and the universe moves ever forward in it. It is quite as reasonable to suppose that this universe may just as well go backwards in time, . . . like a motion picture can be run backwards." This utterance is quoted in a leading daily of

the Middle West as "hard to grasp mentally, but the conclusion of the wisest living men in this field." If Wendt and Smith were scholastic philosophers instead of infidel scientists, what a howl would be raised about such nonsense as the universe running backwards. But modern scientists acknowledge no objective truth and hence do not perceive contradictions.

In the London *Month* not long ago Father C. C. Martindale, S. J., told of a group of Oxford undergraduates who paused in the midst of a sacrilegious conversation and said to him, "We hope we are not shocking you." "Not at all," he replied, "to shock means to astonish unpleasantly. You are unpleasant, but I am not astonished." In a similar vein the editor of the *Catholic World* remarks that those who have noticed the trend towards immoralism in even our "best" magazines will not be shocked at "The Single Woman's Dilemma" in a recent issue of *Harp-er's*. There is little need to retail any of the disgusting details of this utterly amazing document, the autobiography of an adulterous woman, who brazenly stalks through ten or more pages of this so-called "best" magazine. The moral of this note is twofold: first, even the "best" secular magazines cannot be blindly taken into the family circle; secondly, no Christian, certainly no Catholic, family can give or receive such a periodical. There is no question about its forbidden nature. Finally, what need have we to look to such secular magazines when the same field, generally speaking, is covered by such an excellent publication as the *Catholic World*?

"The Margil Society for the Missions" is the name of a new organization formed under the presidency of Dr. A. J. Drossaerts, Archbishop of San Antonio, Tex., for the twofold purpose of furthering the cause of the canonization of Padre Antonio Margil, famous missionary and founder of Mission San Jose, in 1720, and restoring the mission structures, principally of San Jose, which are among the most

cherished relics of the Texas mission era. The new Society will also aid in furthering the cause of Father Margil's canonization, now being sponsored in Rome by the exiled Archbishop of Guadalajara, Mexico. Father Margil's virtues were declared heroic by the Church as far back as 1836, and it is hoped to bring the cause of canonization to a conclusion on the one hundredth anniversary of that date, which is also the centenary of the independence of Texas.

In talking about "the poor man" as if he were our national hero, and the "creditor class" as a composite villain, it is well to consider such cases as the following, described by a correspondent of the *N. Y. Times*, and which are sufficiently numerous for every one of us to have a few in his own family or neighborhood. A has worked hard all his life on a comparatively small and precariously unsteady income of a few thousand a year. His brother B, who earned \$10,000 a year, spent every penny of it. His sister is the wife of C, who with a salary of \$5,000 also saved nothing. B lost his job last January and C's wages have been repeatedly cut, so that both find themselves unable to meet expenses. B and C are now "poor men," while A, of the "creditor class," is providing for both of them. Are B and C deserving of our tears? Is A a scoundrel because he belongs to the "creditor class"? And if so, what is to become of our heroes B and C and their kind when that class becomes extinct?

Horace Greeley, one of America's great editors, had three brands of calligraphy—one that he and his secretary could read; one that only he himself could read, and a third that no one could read.

Who keeps one end in view makes all things serve.—Robert Browning.

There ought to be lecture courses delivered everywhere on the art of living with joy and resignation to the will of God.

## Current Literature

—*The Catholic Church in Contemporary Europe, 1919-1931*, edited by Dr. Peter Guilday, concerns itself with the history of the Church in Europe after the Great War. The volume is composed of nine papers, each on an individual country, read at the 1931 meeting of the American Catholic Historical Association at Minneapolis. The countries discussed are: Belgium, England, France, Germany, Ireland, Italy, Poland, Russia, and Spain. There is a wealth of information here for the student and the professor of modern Catholic history. Dr. Carlton J. Hayes, past president of the Association, professor of history at Columbia University, and author of many volumes, states the aim of the publication in his introduction. He concludes thus: "To all the following papers, then, I would invite attention. They help to expound and to explain the present position of Catholicism—its chief problems and its partial failures, as well as its undoubted successes—in the major countries of Europe, from which all our modern 'Western' civilization is derived." The volume has a good index, and a short biography of each of the contributors. (P. J. Kennedy & Sons.)—C.J.Q.

—Fr. Julius J. Gliebe, O.F.M., has written an interesting note to accompany the third edition of his booklet, now entitled *The Mathematical Atom, its Involution and Evolution Exemplified in the Trisection of the Angle* (St. Boniface Franciscan Friary, San Francisco, Calif., 1933). He says that of the hundreds of commentaries which have come to him from expert mathematicians and others, only a few have voiced real dissent from his general contention. He meets their chief objection against his solution of the ancient problem in an added chapter. In ch. IX the learned author has the pleasure of introducing to the mathematical world a new kind of triangle, the Golden Mean or Golden Sector Triangle, which, though late to arrive, is, in Fr. Gliebe's opinion, "nevertheless des-

tined to play as fine and useful a role on the mathematical stage as any of its compeers, whether right-angled, isosceles, or equilateral." We again recommend this fascinating booklet to all who are interested in higher mathematics, especially the trisection of the angle.

—Dom Willibrord Verkade's *Der Antrieb ins Vollkommene* (Herder: Freiburg), is the immediate continuation of the life-story of this highly gifted Benedictine monk and painter, begun in his previous volume, *Die Unruhe zu Gott*, which went into 37 editions within a few years and has been translated into six languages, including English. One is tempted to prefix to this new book Newman's famous motto: "*Ex umbris et imaginibus in veritatem*," for it shows by a concrete example how the natural endowment of man can be perfected and unified to a high degree by supernatural grace. As Dr. Bihlmeyer has pointed out in the *Theologische Quartalschrift*, Dom Verkade has a special mission for our time as a providential apologist for the *homo vere catholicus* and the *monachus militans sub regula S. Benedicti* (cfr. *Regula*, c. 1.)—C.D.U.

—Jacques Maritain's *Theonas* was well worth translating, and F. J. Sheed has performed the task competently. Though these conversations were written a dozen years ago, most of the problems which they treat (freedom of the intellect, Christian Humanism, the theory of success, the myth of progress, the philosophy of revolution, etc.) are still widely discussed. They are difficult problems, but M. Maritain shows how easily they can be solved by Thomism, which, he shows, is no mere creation of the Middle Ages, but simply systematized truth that applies to modern conditions just as well, when put into modern language. (Sheed & Ward.)

—*The English Way* is the title of a collection of biographical studies of sixteen holy Englishmen, not all of whom are canonized saints, but all of whom showed a profound appreciation

of holiness and a longing for it in different ways and degrees, conditioned in each case by their peculiar English temperament. Both subjects and authors have been chosen with singular aptness, and the series of sketches, beginning with St. Bede and ending with Cardinal Newman, is remarkable for its brilliancy. Among the contributors are Hilaire Belloc, G. K. Chesterton, Fr. C. C. Martindale, S. J., E. I. Watkin, Fr. Bede Jarrett, O.P., etc. (Sheed & Ward).

—*Die Abrüstung*, which forms Vol. II, No. 28 of the "Schriften zur deutschen Politik," edited by Msgr. Dr. Georg Schreiber and Professor J. P. Steffes, sets forth universal disarmament as a moral idea apt to renew the face of the earth. It is a strong plea for humanity and Christian justice and charity, and one can only hope it will not be in vain. (Cologne, Germany: Gilde-Verlag).

—Under the title *Volkstum und Kulturpolitik*, Dr. H. Konen and Dr. J. P. Steffes have collected and edited a number of essays written by some forty German scholars and presented to Msgr. Georg Schreiber, Ph.D., D.D., on the occasion of his 50th birthday. Among the contributors we note such eminent writers as Peter Tischleder, Theo. Grentrup, S.V.D., Otto Fischer, Heinrich Finke, Aloys Schulte, Thos. Ohm, O.S.B., and Beda Kleinschmidt, O.F.M. (Cologne: Gilde-Verlag).

—*St. Anthony of Padua*, by Alice Curdayne, is a brief life of 115 pages of the great Italian Wonder-worker. Admirers of the Saint will want to have this charming biography, both because of the manner in which it is written and because of the exquisite taste manifested by the book's presentation. The attractiveness of the little volume is enhanced by drawings in black and white by Sean McManus. The bibliography is select and contains editions of the Saint's sermons, primal sources of his life, together with general data pertaining to St. Anthony and his times. (Franciscan Herald Press.)—C.J.Q.

## A SPRINKLE OF SPICE

"It isn't sanitary," protested the traveler, "to have the house built over the hog pen that way."

"Well, I dunno," replied the native, "we ain't lost a hog in 15 years."

The clerk had just completed a quarter century of faithful service with a business concern. At the end of the day the boss handed him a big envelope inscribed, "In token of this memorable date."

The clerk opened the envelope and inside it he found a photograph of his employer.

"Well, what do you think of my gift to you in recognition of your devoted service?" the proprietor asked.

"It's just like you," was the ambiguous reply.

There was a dear little baby on the train, and a gentleman opposite said: "A fine child, madam. I trust he will grow into an upright and honorable man."

"Yes," smiled the mother, "but it will be rather difficult."

"As the twig is bent, so the tree's inclined," the gentleman said encouragingly.

"But the trouble is," replied the mother, "the twig is bent on being a girl."

Benjamin Franklin made excellent puns. Every schoolboy knows his quip when the Declaration of Independence was signed and some one said that its framers must now all hang together. "Yes," said Franklin, "or hang separately." Many schoolboys know the indignant letter he wrote to a British statesman after the first blood shed on the eve of the Revolution. "We were once friends," wrote Franklin, "but you are now my enemy, and I am, Yours, B. Franklin." It is said that Franklin was not delegated to write the Declaration of Independence because it was feared he would slip a joke into it.

Jones had officiated at the opening of a flower show. In the morning paper he read as follows:

"As Mr. Jones mounted the stage all eyes were fixed on the large red nose he displayed. Only years of patient cultivation could have produced an object of such brilliance."

It is told of Woodrow Wilson that once when he was the guest at a women's club meeting, the presiding officer gave him a lengthy and flattering introduction. Wilson acknowledged thus: "Madam President, Ladies and Gentlemen: Last fall I was much troubled with dizziness. My physician said it was due to my liver. I now know it was my eminence."

"What is heredity?"

"Something every man firmly believes in until his son begins to act like a fool."

## DEPRESSION BALLADE

By *Albert Paul Schimberg, Milwaukee, Wis.*

O Christ, Thy mother scarcely had enough  
Of swaddlings poor but clean to wrap  
Thee in;

So Joseph gave his only cloak and rough,  
All color-faded and the warp grown thin;  
The wind with pity wailed like violin.

But he who scorned the Baptist for a scold  
Caroused in garments warm and stiff with  
gold.

To-day the many-throated pleadings swell  
Of those whom anxious dark forebodings  
hold:

Thou only canst make all things to be  
well.

O Christ, Thy foster-father met rebuff

When he went forth to ply his trade  
and win

In Nazareth the simple needed stuff

For Child and Spouse his lowly cot  
within,

Where angels wept to see the empty bin.  
But some for ruthless profits bought and sold  
And knaves the treasures of the land con-  
trolled.

So now, from Power's granite citadel  
No pity comes but scornings blindly hold:

Thou only canst make all things to be  
well.

O Christ, Thyself how often knew the scuff

Of stony ways, or far from peopled din  
A greensward bed, beneath the stars on bluff  
That crowned the templed city proud in  
sin;

For Thou hadst less than foxes and their  
kin.

But meager mercy was by riches doled

To trudging men who owned nor hut nor fold.  
And now the homeless weary legions tell

Of lonely want, in city or on wold:

Thou only canst make all things to be  
well.

## Envoy

O Christ, as once Thou didst in days of old,  
Thy brothers eat in Poverty's bare inn;  
Thy sisters know where ends of hope  
begin.

To-day, full many in all countries  
dwell

Who need Thy help, O Thou with pity stoled,  
The poor's divine and deathless Paladin:

Thou only canst make all things to be  
well.

**WANTED: A set of Orestes A. Brown-  
son's Works, 20 vols., at a moderate  
price. Write to Librarian, Brunner-  
dale Seminary, R.R. 2, Canton, O.**

# The Fortnightly Review

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## Cures

By James J. Walsh, M.D., Ph.D., New York City

When Hippocrates, the great Greek father of medicine, made the declaration that "Judgment is difficult," he must have been thinking particularly of the question of cures. A famous French physician said about a generation ago that the therapeutics, that is the method of treatment, of any generation is always absurd to the next succeeding generation. Our remedies come and go in a regular procession. For most of the chronic diseases of mankind there is a new cure every year or so, which after a while finds its way into the lumber room of disused remedies. That lumber room is getting very crowded.

I once wrote a book on "Cures," with the sub-title, "The Funny Things That Cure Mankind." All sorts of things have relieved the pains and aches of mankind, and then after a while they have proved to have no physical efficacy whatever. Nothing is more amusing than the way people proclaim themselves cured. A typical example is to be found in the experience of the great French physiologist, Claude Bernard, who received his first lesson in "cures" when he became the errand boy in a drug store. After he had been there for a time they permitted him to handle some of the drugs, and he was placed in charge of the *theriac*. This was a very complex medicine, made up from a calendar prescription, because it contained as many ingredients as a list of the days of the month. It was famous for its cures. People from the surrounding neighborhood used to come in and tell young Claude of the wonderful "cures" that it had worked. He came to think it a marvelous medicine, because it "cured" so many different diseases in so many different ages,

young, old and middle-aged. Old people particularly proclaimed the virtues of this wonderful medicine.

In the midst of his admiration and amazement over this marvelous remedy, young Claude had confided to him the secret of its composition, because he was expected to have charge of the making of it. All the spoiled medicines in the store were emptied into the *theriac* jug. Whenever the druggist made a mistake in pouring the ingredients into a bottle, that went into the *theriac* jug. Whenever a medicine grew old and threw down a precipitate, or whenever a medicine spoiled in any other way, it went into the *theriac* jug. It made a marvelous mixture, and tasted just as "mediciny" as it could be. But it continued to cure the country people, and a great many city people, too, and some of them were very intelligent, or at least they thought they were, and the only one affected by it properly was young Claude Bernard, who registered a solemn vow that he would learn something about medicine and its positive pharmaceutical value that would make that sort of gunshot prescription a thing of the past. He made his discoveries and they have been wonderful in their efficacy, but a great many people still continue to use just such crazy mixtures as went into the *theriac* jug, and they get wonderful results.

Cures are the most illusory and fallacious evidence in medicine. Mesmer cured thousands with what was supposed to be magnetism, and had nothing in it. Elisha Perkins' son declared that he touched and healed a million, two hundred thousand people in England with his father's tractors, and they are as dead as doornails or the proverbial dead mackerel. There was

no magnetism in them, nor any electricity, nor anything else, but they "cured" people. Cures bolstered up hypnotism and gave Freudianism its one delusive support. It is easy to understand, then, that cures as evidence for miraculous intervention must be taken with many grains of salt, and only after the most careful investigation, not for days or months, but for years can there be any decision rendered in this matter. We have had any number of remedies that seemed to be efficacious in the treatment of disease, yet have been completely abandoned as utterly without effect. The advice to go slow is never more needed than when there is question of "cures."

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### The Face of Jesus

Attention was recently called in England to the interest attaching to the artistic researches of Thomas Heaphy in the middle of the last century, and in particular to a fresco likeness of Christ which he assigned to the second century. In a slender volume, entitled, *The Face of Christ: Earliest Likenesses from the Catacombs* (London: Centenary Press) Mr. C. C. Dobson returns to the subject with a vivid description of Heaphy's "romantic story" and the efforts by which he secured his reproductions, and with fourteen illustrations of pictures of varying importance. The principal one of these pictures is that from the ceiling of a chapel in the catacombs of SS. Nereo ed Achilleo, of which Sir Wyke Bayliss wrote that it "bears the unmistakable marks of portraiture—not portraiture of the highest class, but of such a kind as a Roman artist could accomplish who had himself seen our Lord, and painted either from memory or from an authentic model. . . . It was done by a Roman for Romans, who expected a portrait to be a likeness." Mr. Dobson adds that "Bayliss is careful to tell us that he bases his opinions of pictures he discusses in his book not upon historical or circumstantial evidence, but upon the pictures themselves."

This method, however fashionable and within its strictly defined limits useful, is one which historical students usually regard with a certain reserve; but Mr. Dobson, accepting Bayliss' conclusion, places the picture "as early as the latter end of the first century."

Another picture of interest taken from Heaphy's album is the "cloth-likeness" attributed to St. Peter, "who is said to have drawn it from memory 'with ink and a stylus' on a small handkerchief at the request of SS. Praxedes and Pudentiana, daughters of Pudens and Claudia." The writer enters upon a somewhat lengthy discussion of the legend associated with these names, indicating fairly enough the difficulty of verifying portions of it, but concludes that "we have then in this relic, faint though it is, what may be regarded as actually the earliest likeness still preserved, executed after our Lord's Ascension, and the outline of which bears the authority of St. Peter himself."

In later chapters other likenesses are discussed, including that claimed by M. Kazimir de Proszynski in a work translated by Mr. H. J. Schonfield in 1932 as "The Authentic Photograph of Christ;" but Mr. Dobson regards them, for reasons which he gives, with the same hesitation as other readers may feel concerning the stability of the conclusions in his own interesting book.

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Dr. Percy Alvin Martin, of the Department of History of Stanford University, Palo Alto, Calif., is engaged in compiling a "Who's Who in Hispanic America," which he hopes to have ready for the publishers before next summer. The book, it is stated, will contain more than 2,500 biographies of the outstanding figures of Hispanic America in the fields of literature, history, politics, diplomacy, science, the arts, and the like. It is being financed in part by the Laura Spelman Rockefeller Foundation and will be published by the Stanford University Press.

## The Panacea Society: A Revival of Gnostic and Rosicrucian Illuminism

In his "Essai sur la secte des Illuminés" the Marquis de Luchet, a Freemason, wrote in 1789: "There exists a crowd of small anti-philosophical groups, composed of learned women, theological abbés, and some so-called sages. Each group has its belief, its prodigies, hierophant, missionaries, adepts, and its detractors. . . . Each professes to explain the Bible in favor of its system, to found its religion, fill its temple, and multiply its catechumens. Here Jesus Christ plays a great rôle; there it is the Devil; elsewhere it is Nature, and again it is Faith. Everywhere reason is null, science is useless, experience is a chimera."

Speaking of the Rose-Croix origins in his book "Les Rose-Croix Lyonnais au XVIIIe Siècle," 1929, Paul Vulliaud says: "To sum up, Rosicrucianism is composed of illuminated mysticism, combined with alchemy, astrology, magnetism, and communication with spirits, if not with the Word itself; it is composed of sometimes one, sometimes another of these forms of the marvellous and occult, sometimes of several. . . . As it progresses, this movement augments the number of its masters by linking to itself all isolated Theosophists: Boehme, Jane Lead, etc., forming a kind of patristic chain."

Enlarging on the precursors of Freemasonry, Gustave Bord, 1908, tells us that Boehme, a more or less uneducated shoemaker, born near Görlitz in 1575, was a theosophist and visionary, who, influenced by Paracelsus and Cornelius Agrippa, was led to mysticism, and "was convinced that he held, by a special grace from God, the universal and absolute science, which he communicated to his readers without order, without proofs, in a language borrowed from the Apocalypse and alchemy. . . . We find in Boehme a vast system of metaphysics, the foundation of which is an unbridled pantheism."

Among the many sects of our day, most can be referred to one or other

of the above forms of mystic and Rosicrucian Illuminism. One of the most insistent and ambitious of these is the Panacea Society, whose history is sketched as follows in the London *Patriot* of Nov. 9, 1933: A mystic sect, under the name of "Philadelphians," was founded in 1652 by Jane Lead, an enthusiastic admirer of Boehme, for the purpose of explaining his writings. She herself was said to have received mystical revelations, which were published as "Sixty Propositions to the Philadelphian Society, whithersoever dispersed as the Israel of God." Like the writings of Boehme, these revelations were Gnostic and Rosicrucian Illuminism. From Jane Lead and her seven successive prophets was evolved the present Panacea Society, with "Octavia" as mystic leader and Rachel Fox as president. Their Trinity is similar to that of the Universal Gnostic Church, which invokes thus: "Glory be to Father and to Mother, to Son and to Daughter, and to the Holy Spirit without and within."

The Panacea Society recognizes: the Father of Light, the generating fire; the Holy Ghost, the Great Mother; the Son, Christ, or active manifestation of the Father, the Bridegroom; the Daughter, the negative manifestation of the Mother, Shiloh, the Bride, who descended into "Octavia," the latter thus becoming the passive instrument receiving and transmitting the power from above. They, too, received revelations, published as "The Writings of the Holy Ghost—A Series of Papers for My Beloved." Their means of enlightenment were limited to these writings, the Bible, the Apocrypha, and the writings of their prophets. They had two fixed ideas: the opening of Joanna Southcott's mysterious box in the presence of twenty-four bishops, six Jews of repute, and others, which they claimed contained the means of saving England in the coming storm and bringing deliverance

to Juda; the other was magnetic healing, "so that death may become non-existent." Further, 144,000—"Israel or the Immortals"—were to be sealed and set apart for service, and recently we heard that twelve square miles of land had been bought, whereon these 144,000 were to be settled.

As showing their attitude towards the Jews, the two following advertisements, taken from Jewish papers, are interesting: (1) The Panacea Society is anxious to help the Jews (descendants of Shem) to deliver themselves from the abominable charges which bring about anti-Semitic persecution. The first thing to learn is that it is the descendants of Ham, who say they are Jews, and are not, who are, and always have been, the enemies of God and man. (2) the Prophet's promises and the Pharisaic ideals of a kingdom ruled by God upon earth are on the edge of becoming FACT, for the week of 6,000 years of 6 days of 1,000 years each is rapidly closing, and the Sabbath of Rest for Israel and for Juda during the reign of Messiah on earth is about to commence. Enquire, Panacea Society, Bedford. This, they say, "will be the end of the Adamic age, which followed the Atlantean, Lemurian, and other ages, the history of which is shrouded in mystery. . . . God's Sabbath of Rest is the seventh thousand from Adam . . . (when) men will live on earth delivered from sin, sickness, and death by reason that Satan will be cast off the earth into the place prepared for him. . . ." Again, in a leaflet headed, "To Our Brethren of the Tribe of Judah," they say that it is for the union of Juda and Israel the world is waiting, and the British Isles are their places of gathering; King George V is descended from Zedekiah, King of Juda; therefore the Hebrews have a king, a country, and because the Union Jack means, they say, the union of Jacob, they have also a national flag! But both Judaism and Christianity have, they say, sinned in that the former rejects the Son and the latter rejects the Daughter! Needless to say, the Panacea Society has accepted both,

and, therefore, it alone of all religions or cults possesses the whole truth. They say they have forsaken "all contrivances of man in philosophies, philanthropies, governments, churches, cults, such as Higher Thought, Christian Science, Theosophy, Occultism, etc.," and are seeking "alone for a New Life." Nevertheless, their cult is built up of Rosicrucian and Gnostic Illuminism.

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### Communism and Religion

From the Hebrew prophets, who condemned luxury and oppression more vehemently than any Communist orator, to Leo XIII and Pius XI, the most impressive teachers in the Judaeo-Christian tradition have always strongly denounced social wrongdoing. Nor have these teachers confined themselves to denunciation, for a fine record of achievement in the field of social amelioration stands to their credit.

Why, then, has the Christian religion met with such relentless opposition from Communism? If Communism merely means an economic theory according to which all goods are owned by the community and used by individuals, then there need be no incompatibility between it and Christianity. For on paper there is no more difficulty in Christianity working with Communism than with individualism. In fact, the early Christians at Jerusalem practised a sort of Communism, and Communism is to-day the rule in every monastery. But in practice Communism has been the sworn foe of religion, and where it has come to power, it has trampled over religious feelings and institutions. If anyone doubts that this is so, let him read Dr. Julius F. Hecker's book, *Religion and Communism* (London: Chapman & Hall), and his doubts will be dispelled. Dr. Hecker has tried to write objectively about religion and Communism in the Soviet Union. His book is the product of fifteen years' continuous study, and is a valuable contribution to the subject. Though his own feelings are never openly avowed, they seem to be more



with the Communists than *against* them. But though to many he will appear to have glossed over the worst atrocities, he leaves no doubt that "the Soviet Union is on an enormous scale carrying out the destruction of organized religion in order to clear the ground for the newly developing Communist social order." Whatever mercies may be extended to those who were brought up in the profession of the Orthodox faith, the Communist Party in Russia is quite resolved that their children shall be godless. Reason and ridicule are alike called into play by the Union of Militant Atheists in their anti-God campaigns. Nevertheless, as Dr. Hecker observes, "there still exist Church and family traditions with their birth and namedays, solemn church services during the great annual feast days and the like events, all of which have a peculiar attraction and are witnessed by the crowds of people finding their way into the churches in spite of propaganda against it, and even occasional disciplinary measures on the part of the various organizations."

It must be admitted that the present sufferings of the Russian Church are largely the result of its appalling condition before the revolution. Superstition and inspirituality walked hand in hand with real piety. And to what depths did not Rasputin bring down the Orthodox Church! That Church, it must also be remembered, was so closely bound up with the Tsars that the one was involved in the ruin of the other.

Though the conditions of pre-revolutionary Russia enable us to understand the ferocity of the Communist attack on the Church there, they give no ground for believing that Communism and religion need *per se* be in opposition.

To account for this intransigence, the theory has been put forward that Communism is itself a religion, and cannot tolerate the presence of a rival. It is not only Christian apologists who put forward this theory; that eminent Britisher, Lord Passfield, for instance,

has just recently returned from Russia imbued with the conviction that Communism is to be looked upon as a religion. Mr. Arthur J. Penty, in one of the volumes put forward by the "Student Christian Movement" (*Communism and the Alternative*), starts from that same conviction. Russian Communism, he thinks, may not only be regarded as a religion, but must be approached primarily as a religion: in the course of its history its center of gravity has moved from economics to religion. That is an over-statement, for if anything has dominated Russian life recently, it has been the economic plans; but it contains a truth. Mr. Penty exposes the doctrine of class war as merely destructive. He thinks that if we are not to drift into Communism, certain immediate measures, such as a revival of agriculture, must be taken. He also tries to work out an alternative to a Communist State, and considers that the guild or corporate society is to be regarded as the type and exemplar of all rational social organization.

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Many American motion picture stars with stage experience are going back to the footlights. Mr. Conrad Nagel, one of them, has told the *Monitor* the interesting reason for the exodus from Hollywood. Gigantic real estate interests, he says, have come to dominate the moving picture industry. They own the super-theatres. To operate about 500 of these in various parts of the country costs \$100,000,000 a year, or about as much as is spent on the production of films. Producers are compelled to rush out pictures from poor stories to keep the theatres agoing, and as a result the actors suffer. Many are revolting against these conditions and returning to the stage. A schedule of "fewer pictures and more art" is Mr. Nagel's recipe for betterment. We would suggest also: Cleaner pictures!

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The golden age was never the present age.

### Dependent and Neglected Children

In referring to the White House Conference on Child Health and Protection, Fr. Kilian Hennrich, O.M.Cap., has called attention to a problem in which all those who in their respective sphere are able to render aid, should be deeply interested. Everyone who has eyes to see cannot fail to notice those poor little creatures on the streets and in the alleys of our cities, especially in this time of general economic depression and experimentation, and everyone who has means to dispense charity, personally, not through any community chest or other agency, should be willing, nay, happy to render assistance to those unfortunate youngsters, insufficiently clad and with an empty stomach besides. "*Pauperes semper habebitis vobiscum.*" is true, but these children are entitled to our sympathy and help for two reasons. First, they are not responsible for the deplorable conditions under which they are compelled to exist, and secondly, they are absolutely helpless. What a splendid opportunity for well-to-do lay people, and especially, for priests, to wipe away tears and to spread a little sunshine in the lives of Christ's little ones.

Not so very long ago the writer of these lines told his Ordinary that it was quite useless to take care of the boys of good homes and responsible parents, while "no one takes the trouble of looking after those lads who are roaming about in the alleys, and standing around the restaurants like stray animals, looking for some kind soul to bring them at least temporary relief." There may be many an unworthy applicant for charity among adults, but there are none or few among the children of the streets. What an immense amount of influence for good a priest could exercise by visiting the homes of such children, establishing and maintaining contact with the parents, adding words of consolation and encouragement to a kind deed! We do not need White House reports and surveys of any kind, but can find abundant material and

evidence in the homes and on the streets all around us.

Incidentally, the priest may hear from the lips of children queer facts which illustrate the conditions of the home. Recently the writer got into a crowd of poor lads on 8th and Central, and, as usual, heard the plea: "Father, give us a bowl of soup and a hot dog." Enquiring about his father's employment, one of the lads answered: "I have no Pa. My Ma divorced him for running around with other women." Another when questioned, had this to say: "Father, my Pa is not living with my Ma, because they can't get along together. They are raising hell all the time."

When questioned about their religious affiliations, some claim to be Catholics, and others Protestants, but the troubles of one are quite identical with the plight of the other. When questioned about church attendance, in a good many instances the answer is negative, and the excuse is either neglect of the parents to attend church, or lack of decent clothing. The question which suggests itself to the mind of a priest is this: "Why wonder about material and formal apostasy among the middle classes and the poor, who, after all, constitute the majority of the people? How is this going to end? And how can anybody be surprised at so many of the boys going wrong, since they are handicapped on all sides, materially as well as spiritually."

There is no alternative whatever. To hold our young people, or to reclaim both, the young and the old, the clergy must get and keep in close touch with them, reach the soul through the body, and *Haus-Seelsorge* is the only way to accomplish this task. *Nos omnes peccavimus.* We have failed in this regard. Let us be honest, say *mea culpa*, and change our tactics.  
Dubuque, Ia.                    Augustine Bomholt

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Europe is watching the NRA experiment. If it works, maybe she will try to borrow some more money from Uncle Sam.

### Peter Abailard—"Peripateticus Palatinus"

A Life of Peter Abailard has long been a desideratum, and while a Catholic scholar like Dr. B. Geyer could no doubt have done the work much more satisfactorily, on the whole, *Peter Abailard*, by J. G. Sikes (Cambridge University Press), is a valuable contribution to the subject.

Peter Abailard (Abaëlardus, Abailardus) was born in Palais (Latin *Palatium*, hence his sobriquet *Peripateticus Palatinus*) in 1079, and died at Chalons-sur-Saône in 1142. His body rests in the Père Lachaise Cemetery in Paris. In his famous *Historia Calamitatum*, one of the most interesting autobiographical documents of the Middle Ages, he gives an account of his life up to the end of 1131. The story of his early triumphs in the schools, of his love affair and clandestine marriage with Héloïse and its tragic consequences, and of his retirement into monastic life, is familiar to many who know nothing of his later career and of his philosophical teaching. Yet at the date of his entry into the monastery of St. Denis, Abailard was only beginning his career as a writer.

The larger portion of Sikes' book is devoted to an analysis of Abailard's thought and teaching, a work which has been rather more accurately and effectively done by B. Geyer in his three volumes on *Die philosophischen Schriften Abälards*, 1919-1927.

The most important event of Abailard's later life was the hostility of St. Bernard of Clairvaux. The origin of this bitter animosity is not easy to trace, and it remains obscure in spite of Mr. Sikes's efforts to solve the problem. As Mr. Sikes points out, there was no necessary opposition between the medieval mystic and the Scholastic philosopher. Though St. Bernard was genuinely convinced that the teachings of Abailard were heretical, he can hardly have believed that Abailard wished to found a new sect, or even to recast the doctrines of the Church. It is probable that what St. Bernard con-

demned was not so much the thought as the character of Abailard. It was not possible for the great reformer to sympathize with a man whose life had not been altered in any way by his profession of the monastic vows. Acute and ingenious rather than learned or profound, quarrelsome and conceited, but an able lecturer and teacher, Abailard could not exist without the tumult and applause of the schools. He was horrified by the abuses that he found at the monasteries of St. Denis and St. Gildas; but he had not the patience or the perseverance necessary to undertake the work of reform, nor could he bring himself to abandon his former mode of life. Abailard appears to have believed that he had been invited to take part in a public disputation at Sens. But when he arrived there, he found an ecclesiastical assembly determined to condemn him. St. Bernard had prejudged the case by securing the condemnation, by a group of prominent theologians, of an unauthorized summary of his opponent's views. Such tactics, repeated later against Gilbert de la Porrée, were hardly worthy of the character of that noble Saint.

The place of Abailard in the history of medieval philosophy has been variously estimated. He has been acclaimed, on the one hand, as the founder of the Scholastic method, and, on the other, as the protagonist of the cause of reason against authority. Neither of these claims can be substantiated. Mr. Sikes shows how Abailard's "*Sic et Non*" was intended to do for theology what the collection of the canonists had done for Canon Law. The idea of such a source-book for students did not originate with Abailard, and he was not the first theologian to make use of it. If Abailard did not found the Scholastic method, neither did he head the revolt against authority. He appears to have slipped into heresy by accident rather than design, and his proficiency in logic, as opposed to his insufficient training in theology, led him to make

statements open to misinterpretation. He was not a remarkably well-read man, except in Patristic literature, and appears to have studied no new sources, with the possible exception of the *Prior and Posterior Analytics* of Aristotle. Moreover, he had little appreciation of the historic experience of the Church, and no adequate conception of Christian theology as a whole. As a dialectician, he tended to regard each doctrine separately, concentrating on logical analysis and neglecting its value as part of a whole. But he never questioned the supreme position of authority, though he believed firmly in the power of reason to grasp something of the truth. It was the reasonableness, not the truth, of a given doctrine that could be proved by the proper use of dialectic, and it was by these means that the Catholic faith could be defended and the false opinions of heretics disproved.

Abailard's philosophy was built upon a critical analysis of the meaning of words and a careful study of grammar and diction. He would certainly have approved of the statement of his pupil, John of Salisbury, that "grammar is the cradle of philosophy." In his *Apologia* Abailard shows how easy it was for those unskilled in logic to misunderstand him. He advises St. Bernard to learn what he has never learnt before, and warns him that care must be employed in the use of words, for knowledge must begin and end with the study of words. St. Bernard can scarcely have relished this advice. He secured the condemnation of Abailard at the council of Sens, and the condemnation was ratified at Rome. Abailard submitted to the decree of the Pope and was reconciled to St. Bernard. Tamed at last by adversity and ill-health, "that rhinoceros" retired to Cluny to end his days in peace.

Héloïse survived him for many years, but little is known of her later life, which appears to have been uneventful. It is a pity that so little information is available about this remarkable woman, who refused to marry Abailard lest his career should be ruined, and who

quoted the Greek pagan poet Lucan to her friends to prove the necessity for her taking the veil. Her own life in the world ended in disaster, but Abailard cannot be denied a large measure of success. Though he founded no lasting school, his theory of universals remained popular until the rise of Ockhamist Terminism in the fourteenth century, while the application of logic to theology was never again questioned. Abailard's influence was thus not without far-reaching effects on the development of medieval philosophy.

### End of the Chautauqua Movement

The once celebrated Chautauqua Institution has gone into receivership, thus emphasizing the decline of a movement that once literally covered the country.

The Chautauqua tent was formerly a familiar sight in American small towns, signifying a midsummer week of varied inspiration and entertainment, to which every citizen of consequence was expected to buy a season ticket.

The movement began in 1874, when the parent institution was founded at Chautauqua N. Y., as a summer school for Sunday school teachers. The project attained great success and led to the development of the traveling Chautauqua, which reached its zenith in 1921, when 1200 different communities were served and attendance reached a total of 5,000,000.

The Chautauqua at first attracted prominent speakers, among them William J. Bryan, who was programmed with Swiss bell-ringers and magicians even when he was Secretary of State. Talent declined in later years, "inspirational" speakers supplanted the public men who had been featured in the early days; the automobile, the radio, and motion pictures made great inroads upon the Chautauqua's power of attraction, and the industrial "depression" seems to have dealt it its final blow.

The Chautauqua movement, in the opinion of the *St. Louis Post-Dispatch*, has made two important contributions

to contemporary culture: it has inspired the summer school, now held by nearly all the larger colleges, and it gave rise to the correspondence school,

to which so many a young American owes the special training that has made him successful in some trade or business.

## Why Were There so Few Translations of the Bible in the Middle Ages?

By John M. Lenhart, O.M.Cap., Wheeling, W. Va.

The Protestant story that Luther discovered the Latin Bible about the year 1507, and was the first to translate it into a vernacular language, has been effectually disproved by historians and is no longer believed by educated non-Catholics. Likewise the hoary charge that the Church kept the Bible away from the people and did all she could to keep it a closed book, has lost credence and is not repeated anymore by well-informed Protestants.

Dean Maitland tells us that in the Middle Ages no "human craft or power was exercised to prevent the reading, the multiplication, the diffusion of the Word of God," *i. e.*; the Scriptures (*Dark Ages*, p. 240). This broad statement of an Anglican divine has been quoted by Catholics time and again in refutation of the old charges. Yet the question is never asked, why there was not a greater number of vernacular versions of the Bible made during the Middle Ages.

To be fair, we must admit, that there was found among the clergy and the educated laity an antipathy to the Scriptures in vernacular translations. It is true that the Church has in all ages venerated the Bible as the Word of God expressed in the language of divine inspiration. But it is likewise true that the medieval churchmen and laymen, as far as they were cultured, preferred to read and study the Word of God in the Latin Bible. Thus it came about that "the history of the Bible in Western Europe is for a thousand years the history of the Vulgate (Latin), and the Vulgate alone. In the East the Scriptures circulated in Greek, in Syriac, in Coptic, in Armenian, and in Ethiopic. In the West, Latin was the only language of literature, and the Latin Bible was the

Scriptures of all educated men." (Kenyon, *Our Bible and the Ancient Manuscripts*, 3rd edition, London, 1898, p. 174).

In Western Europe, accordingly, the Latin Vulgate was the official Bible, so to speak, the Bible of the Church and of the educated laity. Although a knowledge of Latin was the most essential element of an educated layman's culture, it was never the language of the common people. To the latter the Bible, if it came at all, had to come in the vernacular. One may fairly say that the European people were never entirely without a vernacular Bible. It was not long after their conversion to Christianity that the Bible was made accessible to the common people in their various tongues. As Western Europe owes its Christianity to the Latin Bible, so the vernacular translations were always made from the Latin Vulgate.

We find throughout the Middle Ages a strong prejudice among educated people against the employment of the vernacular tongues as literary languages. The various dialects spoken during the earlier part of the Middle Ages were uncouth and ill-suited for literary purposes. The Romance dialects which sprung up on the ruins of Latin were a sorry mixture of Latin, mangled and shorn of its beautiful grammatical forms and symmetrical construction, and barbarian speech: Teutonic, Celtic, Vascon, and even Slavonic, all having contributed some share to the medley. The learned who were familiar with the correct forms of Latin, must have found these jargons as droll as we find the mongrel speech of our Negroes.

This barbaric speech was applied to the oral instruction of the common

people from the necessity of the case. But its employment in a literary composition would have seemed derogatory to any writer. Still less would they have thought of employing it in translating the Bible, since they feared to perpetrate some sort of profanation of the sacred writings, owing to the unpleasant associations of base and vile ideas caused by a vulgar idiom, bearing the stamp of a low state of culture. We may best understand this feeling by paying attention to the way the reading from the Douay Version affects moderns when the sound of words like "ass" or "paps" strikes their ear. And yet the language of the Douay Version is a thousand times more refined than were those early Romance dialects with their many coarse and crude expressions suggesting mental pictures which would lessen the blissful heritage of respect and reverence towards the Word of God.

We must approve the general principle which caused the clergy of the Romance countries to shrink from clothing the Bible in what they regarded as a dishonorable garb. But we might put the question whether they were justified in acting upon this *per se* sound principle in the particular circumstances of the time.

If, like the Protestant historians, we attributed to the common people the right to a vernacular version of the Bible, we should have to censure the clergy for remissness in their duty. These uncouth dialects were the only language understood by the people. The barbarisms which jarred upon the ears of the educated had no unpleasant sound in the ears of the uncultured laity. It was only the fastidiousness of refined taste which influenced the clergy to despise the language used, even by themselves, in daily life, merely because it did not possess the stamp of refinement and learning. We may not commend the clergy for their way of acting, yet it is but too true that their literary fastidiousness restrained them from translating the Bible into the vernacular tongues oftener than we might be inclined to believe.

Amongst the Teutonic nations we find a different attitude towards the vernacular language. Retaining their nationality, they loved their mother tongue and looked upon their vulgar speech as a mark of distinction, and the writers trained in the schools of Roman and Greek grammarians found it flexible enough to be used as a medium for literary composition. The Teutonic author regarded his native tongue as worthy of giving expression to his highest aspirations. This explains the fact that Ulfilas, as early as the fourth century, rendered the Bible into Gothic. Certainly those vernacular translations were not free from a degrading suggestiveness caused by words being used in connection with the most sacred things which in the language of everyday life expressed low and vulgar objects. It took centuries till the Teutonic nations had cultivated their uncouth language to such an extent as to raise it to the dignity of a refined literary idiom. Meanwhile the evils of irreverence arising from a vernacular version were remedied to a certain extent by placing the Latin text alongside the vernacular, or by rendering the Bible into verse. The Teutonic nations showed a particular predilection for free poetical translations. The rhythm proved a powerful aid to the memory, and in many cases the poet produced a plainer version than a faithful prose translator could have made, especially if he rendered the Latin into the vernacular much in the style of our interlinear translations, placing every word of the version in a position exactly corresponding to the original.

We remarked above that the antipathy of the Teutons to the use of the vernacular Bible was not as pronounced as that of the Romance nations. Nevertheless we cannot say that they showed a predilection for the Scriptures in the vulgar tongue. In Germany we find no more than fifteen German versions of parts of the Bible prior to the thirteenth century. Most of these manuscripts are copies whose originals have been lost. We admit that other manuscripts have been

likewise lost. We concede, moreover, that "the pieces still extant are only an exceedingly small portion of the stock of German versions of former days" and "that most of the manuscript German Bibles have perished or are still hidden away." (Michael, *Geschichte des deutschen Volkes*, III, Freiburg, 1903, p. 224.) Yet all this can never mean that the German people were amply supplied with German Bibles during the five centuries preceding the thirteenth.

The thirteenth century ushered in a period of greater diffusion of education among the laity, both among the Roman and the Teuton nations. The education imparted to the new generations, however, consisted mainly in Latin training.

Naturally the prejudice against the vernacular language for literary purposes continued to sway the minds of the educated. In fact, this prejudice survived the Reformation for well nigh two centuries. True it is, that the number of versions of the Bible in the vernacular multiplied greatly during the fourteenth and even more so during the fifteenth century. Yet, comparing the number of extant copies of vernacular Bibles with the number of extant Latin Bibles, we find that eight times more Latin Bibles were written by hand than vernacular Bibles prior to the sixteenth century. However, the ratio of Bibles printed during the latter part of the fifteenth century is more favorable: we count one copy of the vernacular Bible to three copies of the Latin Bible.

This preponderance of the Latin Bibles on the book market and in the hands of readers proves the predilection of the educated people, ecclesiastic as well as lay, for the Latin Bible on the eve of the Reformation. The vernacular Bibles were good enough for the simple folk, but beneath the dignity of the upper classes.

A closer inspection of the copies of the vernacular Bible will disclose the same fact. The men who undertook to translate the Bible into German were as a rule mediocre students. It is true

that we find among the translators of the earlier period first-class scholars like Notker Labeo (d. 1022) and Williram (d. 1085). But their labors served scientific purposes. The German scholars who lived during the three centuries preceding the Reformation had no time for rendering the Bible into the vernacular.

(To be concluded)

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A valuable old library was sold at auction at Lucerne, Switzerland, not long ago. It was that of the Princess of Dietrichstein, which has stood undisturbed at Schloss Nikolsburg (Moravia) since 1669. The library, of an unusually varied and many-sided character, had in the main been formed by Ferdinand von Hoffmann, a courtier of Emperor Rudolph II, who lived at Prague till 1607. It comprised as its most interesting nucleus the entire library of Dr. Hieronymus Münzer, town physician of Nürnberg (died 1507), who was the father-in-law of Hieronymus Holzschuher, the subject of a well-known portrait by Dürer. Hence the most remarkable section of the sale was the medical books, comprising many valuable manuscripts and early printed volumes mostly in their original Nürnberg bindings. The rare first Latin edition of Galen, Venice, 1490 (2,750 Swiss francs); the first edition of Bernardus de Gordonio, Naples, 1480 (3,700 Swiss francs); the medical "Aphorisms" of Maimonides, Bologna, 1489 (900 f.); and a number of other medical incunabula and manuscripts were purchased by a London medical library. A hitherto unknown Latin treatise on falconry, a fourteenth-century Venetian manuscript, went to a famous English collector of sporting books for 3,500 Swiss francs. A splendidly illuminated manuscript on vellum of the "Fleur des Histoires" of Jean Mansel (fifteenth century) went to Paris for 5,050 f., and a similar German Chronicle by Rudolf von Ems, but on paper, went to Munich for 1,600 f.

## Notes on Secret Societies

### *Job's Daughters*

The note on this organization for young female relatives of Freemasons in our *Dictionary of Secret and Other Societies* (p. 206) can be supplemented by the following data:

Only girls with Masonic relatives are eligible to membership. Members enter at age 13, and on attaining their 18th year, become honorary members for life. The fundamental objects of the Order are stated to be: "to band together girls of the ages of 13 to 18 for spiritual and moral upbuilding; to inspire the desire for knowledge, to teach love of country and church, love of home, respect for parents and elders and reverence for the Holy Scriptures." The Order, we are told, "is democratic and Christian in purport, preparing young women for domestic, civil, patriotic, business, religious fields, fraternal and social activities."

An educational fund is maintained for the purpose of loaning money to members without interest, in order that they may obtain an education. The name of the organization is taken from Job 42:15: "And in all the land were no women found so fair as the daughters of Job." (See *Christian Science Monitor*, Vol. XXIII, No. 234, p. 1, col. 6.)

### *Greys of California*

This is a small military organization with Masonic affiliations. It has but two branches, one in San Francisco and one in Oakland, Cal., was founded 43 years ago, and is described as a sort of voluntary militia which enters into action when the regular police force does not suffice. There is a women's auxiliary. (Cfr. *Revue des Sociétés Secrètes*, Vol. XX, No. 35, p. 905).

### *Order of the White Shrine of Jerusalem*

This organization (see our *Dictionary of Secret and Other Societies*, pp. 382 f.) is a side degree of the Eastern Star. The emblem of the Order is a cross, with the shepherd's crook transversely placed across it, the crook in

the upper right angle and the five-pointed star in the upper left angle of the cross.

"The dramatic story of the White Shrine of Jerusalem," according to Dr. R. M. Parmelee, Past Watchman of Shepherds of Manetho Shrine No. 1, which is the first White Shrine in the State of California, "is based on the birth of Jesus of Nazareth. The Order is thus a distinctly Christian institution; hence its teachings abound in lessons of sincere friendship, good will to all mankind, lofty ambitions in things secular and sacred, clean thinking, and happy but right living. It inculcates loyalty to our country and to our country's flag, her constitution and all of its amendments." (Cfr. *Christian Cynosure*, Vol. LXIII, No. 3, p. 85).

### *Women and Freemasonry*

The "Honorable Fraternity of Ancient Freemasons"—which is the only organization in the Masonic world run entirely by women for women, recently dedicated its "Temple," every part of which represents either the workmanship or the gift of its own members, collected over a period of 21 years.

The Temple, with its suite of rooms—Grand Master's room, candidates' room, and the dressing rooms of the Grand Lodge officers—is in the building of St. Ermin's Hotel, Westminster, London, England. It is long and low, with walls of pale yellow and a ceiling of blue. Behind the chairs of the Worshipful Grand Master and those of the Grand Lodge, which are raised on three-tiered dais, hang heavy velour curtains in royal blue. Above them is the "All-Seeing Eye" and the illuminated morning star.

Around the walls are the finely embroidered silken banners of the various lodges. On the desk of the Junior Warden rests the unpolished stone—symbol of the human character which awaits experience and development. On the desk of the Senior Warden is the polished stone—symbol of the character more nearly approximating the ideal. The floor is carpeted in the



familiar black and white squares of Freemasonry.

Although the United Grand Lodge of England does not acknowledge women as capable of receiving any Masonic degrees whatever, the London correspondent of the *Christian Science Monitor* reports that "the Craft is gaining a strong hold among English-women, who pursue the same aim—the agreement to do good, here, there and everywhere—wear the same regalia and jewels, carry out the same ritual and ceremonies, and have the same secrets and constitutions as laid down by the United Grand Lodge. The Women's Fraternity," he adds, "not only works the three Craft degrees, but also those of the Holy Royal Arch and Mark Masonry. Within the near future, the Rose Croix is to be established."

In case English women succeed in forcing their way into Masonry, we wonder what attitude American Freemasons will take, who, as readers of our *Study in American Freemasonry* (see especially pp. 325 ff.) know, have steadfastly refused to admit women to membership. Dr. Mackey in his *Encyclopedia of Freemasonry* says that the fundamental reason for this refusal is "because, on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed without an entire disorganization of the whole system of speculative Masonry." (Quoted *ibid.*, pp. 325 f.)

Are British Masons not bound by these regulations?

### A Serious Problem

On the 29th day of December last the State's attorneys of Illinois, together with judges and lawyers, met in the Palmer House at Chicago to discuss the modernization of the criminal code of their State. In this part of the programme we are not interested. But in the meeting room was exhibited a large chart, revealing the his-

tories of 600 boys who had served terms in the Illinois State Reformatory for Boys, located at St. Charles, in the period between 1925 and 1930. It was not a survey of the histories of all the boys, we presume, but of a number of lads picked at random.

Three hundred of the boys were from Cook County, and, to quote from the *Chicago Tribune*, "here is recorded where those 300 are to-day, viz., 187 are in prisons or reformatories; 8 have been shot and killed; 2 were electrocuted for murder; 18 are on probation for various crimes; one died with a criminal record; one is a fugitive from justice; 4 are serving in the U. S. Army; 12 are in hospitals for the mentally defective, the whereabouts of 47 are unknown, and of the entire number only 18 have become good citizens with no further evidence of a criminal character."

There is no reason to question the correctness of this survey. And this happened in Cook County (Chicago) in spite of Boy Scouts, Boy Clubs, Big Brother Associations, Supervised Playgrounds, and all kinds of social agencies for the protection of boys, including the State Reformatory (or rather, Deformatory) public boxing bouts, and God only knows what not. They are all "up against something very tough"—something which defies every effort at correction. Why? Because (1) they fail to reach the root of the evil, which is to be found in the disorderly and irreligious home, and (2), while over-feeding the boys with all kinds of entertainments and sports, and giving them anything and everything they crave, they neglect the spiritual part of the boy, the soul.

Let it be understood that the soul of all reform is the reform of the soul. Let priests and preachers and charitable and social agencies concentrate their efforts on the religious and economic rehabilitation of the home, of the individual family, and then they may hope to succeed; otherwise they never will. Satan is undoubtedly having the upper hand in too many families to-day.

Augustine Bomholt

### Fascist Organizations in America

Harold Loeb and Selden Rodman write in No. 995 of the *New Republic* on the new Fascist organizations which have sprung into being in this country of late. Some of them are merely local, some have branches in many parts of the country, some have sprung from the remnants of the Ku Klux Klan, and others have spontaneously arisen to meet a momentary crisis or a labor threat. It seems all of them are more or less secret.

The *Khaki Shirts* grew out of the "Bonus Army" march to Washington. The founder and commander-in-chief is Art J. Smith. The capture of the National Capital by an army of Khaki Shirts on Oct. 12, 1933, turned out to be a fizzle. When the day arrived, only a few hundred men turned out, and Smith jumped out of the window as the police entered his headquarters. Embezzlements of funds were exposed by the disgruntled "generals," "colonels," and lesser officials of the organization. Some of the leaders are now in jail. Their newspaper has ceased to appear, at least temporarily.

*Order of '76.* This is a secret organization which does its work entirely under ground. It has no programme, except a general antipathy to certain phases of Capitalism, such as racketeering, banking, and politics. Hatred of the Jews was for a time its mainspring. The members are engaged largely in petty espionage.

The *Silver Shirts.* This organization, founded by William Dudley Pelley, devotes much time to Spiritism and advocates a kind of cooperative commonwealth ("The Christ Government"), in which every citizen will be a stockholder. The central office is in Oklahoma City, Okla. Most of the strength of this organization (two million members claimed) lies in Southern California. The Silver Shirts, according to Mr. Pelley, sympathize with the German Nazi movement, and keep in close touch with Hitler's representatives. They accept the exposed forger known as "Protocols of Zion" as

an authentic document, and seem ready to believe that a secret committee of Jewish elders is plotting to destroy civilization with such desperate tools as the Communist Party and the international bankers.

The *Crusaders* were organized in 1930 for the purpose of campaigning against prohibition, and have found an excuse for continuing to exist in "sound money." Their headquarters are in New York City, where they held a big anti-inflation rally on Nov. 27, 1933, which was neutralized by the monster meeting in the Hippodrome at which Fr. Coughlin "stole their show." The Crusaders, with plenty of support from "Big Business," incline towards a semi-military set-up, are making inroads upon the "good" preparatory schools and colleges, and through their "sound money" campaign are being forced to take a stand against unemployment relief.

The *Crusaders for Economic Liberty* (also known as *White Shirts*) claim two million members, mostly in Oregon and Washington, and their aims are similar to those of the White Shirts, with whom they have decided lately to consolidate. Their leader is George W. Christian and their national capital is Chattanooga, Tenn.

The *National Watchmen* are an organization with a "Plan for Economic Habilitation in the United States." This plan is detailed and radical, and demands the nationalization of all property, except personal, the abolishment of all corporations conducted for profit, a graduated income tax reaching 100 per cent on incomes above \$10,000 a year, a minimum wage scale, fixed prices, etc. It seems to be "an attempt to combine Socialism and the profit system of the early 19th century." F. M. Fox is the National Commander.

According to the authors quoted, there are "many other Fascist organizations in America along somewhat similar lines," and the Fascist movement is waiting for a national leader. Its power will increase in direct proportion as the efforts of the present administration to bolster up Capitalism fail.

### A Present-Day Philosopher

At Amherst, Mass. the other day, according to a special to the *N. Y. Times*, friends of Professor George Santayana gathered informally in Amherst College to celebrate that famous poet-philosopher's seventieth birthday. Referring to Santayana as "the most significant and effective restater of the standpoint of Greek moral philosophy since the death of Matthew Arnold," Prof. S. P. Lamprecht, head of the Amherst College Department of Philosophy, presented the philosopher's conception of a happy union between those two inevitable forces of human existence, the intellect and the passions. He extolled as Mr. Santayana's "three primary virtues: piety in the Roman conception, the spirituality of the Greeks, and Christian charity."

In its *Sunday Magazine* the same newspaper lauds Mr. Santayana as "a serene philosopher in a strident age" and says his seventieth birthday "marks a milestone, not only in the life of a man, but in the history of both literature and philosophy."

Santayana, strangely enough, is a Spaniard, and though considered one of the greatest living masters of English style, knew not a single word of our language until his ninth year. His parents emigrated to America and he eventually rose to a professorship in Harvard University, where he taught philosophy for twenty years. Since the end of the World War he has lived in Europe, mostly in Rome. Though his books, especially his greatly admired sonnets, have been widely read in America and England, he is almost totally unknown in his native Spain. His philosophy is said to be "his poetry speculatively extended." He goes back to Plato and Aristotle, but does not interpret them in the manner of Thomas Aquinas and the Scholastics, but mixes their teachings with those of Lucretius, Dante, Spinoza, and Goethe, and the result is a system of paradoxes and contradictions.

According to the *N. Y. Times Sunday Magazine* (issue of Dec. 17, 1933),

Mr. Santayana is "a born Catholic, with an enduring love of the beauties of the Catholic tradition;" but "he is not a believer." Had he been trained in the true Aristotelian philosophy, as interpreted by St. Thomas Aquinas, he would probably be one of our really great philosophers to-day.

### The Historic Christ: A Critical Examination of Eisler's Theory

The publication in 1931, of the beautifully illustrated English translation of Dr. Eisler's work, *The Messiah Jesus and John the Baptist*, revived a discussion which had been carried on intermittently for nearly a quarter of a century among the comparatively few scholars qualified to express an opinion upon the history and value of the Slavonic Josephus. The questions involved were of importance independent of the superstructure which Dr. Eisler, with amazing erudition, reared upon his own conclusions with regard to them; but if those conclusions were wrong the superstructure would be, to say the least, seriously affected.

The detailed and elaborate investigation recently undertaken by Dr. J. W. Jack in a substantial volume entitled, *The Historic Christ: An Examination of Dr. Robert Eisler's Theory according to the Slavonic Version of Josephus and Other Sources* (London: James Clarke), is intended as an answer to both sides of Dr. Eisler's work. Many of the points at issue, owing to the intricate nature of the subject, can only be suitably discussed in a technical review, but the ordinary reader will find a fair example of two points of view in a comparison of Dr. Eisler's long account of the Slavonic Josephus and Dr. Jack's fifth chapter, entitled "The Slavonic Version not Authentic: Its late Byzantine Origin" and what follows. In justice to Dr. Eisler the two sections should be read side by side, but most readers will probably agree that Dr. Jack has made out a very strong case, though the effect of his arguments may be somewhat weakened, at least for some minds, by the

highly controversial tone which he adopts. The account of "Eisler's Theory of Jesus," of the use he made of the "Acta Pilati," and of "Eisler's Chronology," are less open to criticism on this score, and gain in weight in consequence of the marshalling of data which tell against the acceptance of such a reconstruction of history as Dr. Eisler had persuaded himself to be probable, nay, even certain.

### Notes and Gleanings

The *Catholic Action of the South*, established less than a year ago in New Orleans, La., as a monthly, with the intention of making it a weekly as soon as feasible, has reached the weekly stage sooner than could be expected in these dour times of industrial depression. Besides the Archbishop of New Orleans, the bishops of Alexandria and Lafayette have made this well edited paper their diocesan organ, and we have no doubt that, under the able management of Father Peter M. H. Wynhoven, the new weekly will flourish as it deserves to.

There is justification for the contention expressed by Mr. S. A. Baldus, managing editor of *Extension* magazine, that the short story has fallen upon evil days. "Many of the old fiction writers," he says, "have been supplanted by a new type of young author—men and women who are clever, and who also have a vast amount of ability and are masters of the technique of fiction writing, but their products are pagan to the core. Decadence has set in. The situation is daily getting worse." This keen observer believes that most fiction readers are weary of the kind of stories that are being published to-day. He also believes that editors are eager to welcome new writers—writers with a healthy slant on life, who will deal not with queer people holding strange philosophies about life and human conduct, but with men and women as they really are—not perfect, and sometimes guilty of sin, perhaps, but still decent, not

perverted, as are so many of the characters one encounters in the fiction of to-day. Mr. Baldus thinks there is an abundance of such writing talent in the Catholic high schools, colleges, and universities. But why is it not brought out?

The Louvain *Revue d'Histoire Ecclésiastique* some eight months ago published an article by a Capuchin scholar, which a correspondent of the *Tablet* says Abbot Chapman, who has died since, approved as the real solution of the problem of the famous double readings in St. Cyprian's treatise *De Unitate*. Dom Chapman's own solution, accepted as very probable by Harnack, Von Soden, and other eminent scholars, was that the strongly papal version was due to St. Cyprian himself, in a second edition of his work. The new solution is that the more papal form was that of the original edition of the work, while the less papal was a modification by St. Cyprian himself in a revision made during his conflict with Pope St. Stephen over the question of heretical baptisms. This commends itself as a very probable suggestion, and the author of the *Revue* article illustrates it by a number of texts showing that St. Cyprian's way of speaking of the Holy See was different before and during the controversy. Abbot Chapman intended to call attention to this new solution of an ancient problem in the *Journal of Theological Studies*, but was prevented from doing so by his premature death.

According to a press bulletin of the Central Bureau of the Catholic Central Society, a group of Chinese pilgrims was lately being granted an audience by the Holy Father, when His Holiness suddenly espied a red banner bearing the symbols of Sovietism—a sickle, a hammer, and a five-pointed star. What did it mean? A Bolshevistic demonstration? No, a thoughtful tribute of the Christians. The flag had been the standard of a small troop of Communists, who held the Spanish missionary, Father Avito, a prisoner. It

was confiscated, and some one suggested that it be presented to the Holy Father. The Pontiff realized the intention of the donors, but gazed with saddened eyes upon the blood-red banner, stained with so much sorrow, crime, and persecution of the Church in China. However, His Holiness also saw it was flanked by the brilliant white banners of Chinese Catholic Action, indicating joyous faith and hope. A smile brightened his countenance as he gazed upon the representatives of a great people, who, let us hope, will eventually find their way, through storm and stress, to the harbor of truth.

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The French-Canadian Catholic press of this country has lost an able representative through the death, at Boston, of Mr. Arthur Favreau, to whom the *Travailleur*, in its issue of Dec. 14th, devoted a well-deserved necrologue. "By his writings and by his speeches," says the editor of the paper quoted, "Arthur Favreau played a sufficiently important role in our French life to be gratefully remembered by his compatriots." Favreau was born in the United States of French-Canadian parentage and, while educated in Canada, spent most of his adult years in his native land. He was one of those who believed that immigrants from French Canada should not give up their language and national characteristics, and least of all their religion, when they settle in this country, but should conscientiously preserve and transmit them to their children, for the benefit and enrichment of their adopted fatherland. *R. i. p.*

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The first biography of Contardo Ferrini in English has recently appeared from the pen of Father Bede Jarrett, O.P. (London: Alexander Ouseley). It is of intense interest, as it describes a life of heroic sanctity almost in our own days and in the seemingly dreary calling of a professor of Roman law in several universities. Contardo Ferrini died in 1902, at the age of 43. His holiness of life was attained by devotion to the Blessed

Sacrament, frequent communion, even before the days of Pius X, and daily visits to the hidden Saviour in the tabernacle. In his undergraduate days he had attempted to influence his fellow-students by an active apostolate among them, but soon discovered that his sensitive nature prevented him from becoming a successful leader of men. The remainder of his life he worked for the advancement of God's cause by the apostolate of humility, fraternal charity, and good example. His life is a standing example of what a power for good a saintly layman can be among his companions in the world.

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In the opinion of the *Christian Science Monitor*, the daily organ of the sect founded by Mrs. Eddy, the NRA depends for its success entirely on the reform of public conscience. "Codes," says our contemporary, "have no motive power in themselves. Improvement under them will carry no farther than the enlightened self-interest of industry or the social conscience of the people pushes it. Public opinion in the United States is not ready for State Socialism. It may not be ready—if prosperity returns before another winter—for even the present extent of regulation. Relaxation of NRA may be inevitable. But unless industry exercises a far greater sense of social responsibility than it ever has, America will enjoy only a temporary recovery. Should depression come again, the public conscience will go far beyond NRA in its demands for reform." If we had more newspapers of the type of the *Monitor*, there might be some hope of awakening the social conscience of the people; with the daily press as it is, there is but little chance.

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*America* comments on the resignation of Mr. Henry L. Mencken as editor of the *American Mercury* in a manner which shows that it does not regard this step as a calamity to the press. Mencken, says our contemporary, "had no philosophy of his own except the philosophy of muddledness. He was in line with the Fascists in detesting

all parliaments, but at the same time he was a liberal in agreeing with the old-line economists that industry is a fight, not a coöperative enterprise; he liked dictatorships, but he hated all dictators; he was himself a tyrannical critic in literature and fought for all license in it; he thought he was an anti-Puritan, but in enforcing his own brand of morals he was a modern Cotton Mather in the direct line; in other words, he was an individualist, which means a man at war with himself in his own mind. He was just like the Harding-Coolidge-Hoover era which he adorned; when Hoover was beaten, the bell rang for Mencken. He is to be congratulated on recognizing the inevitable and stepping out in time." Mencken is too gifted an editor to be spared, and we hope he will soon be in a position to create for himself a new organ and edit it with less invective and more moderation and common sense than he did the *American Mercury*, which, in its own peculiar way, did some good by causing people to think on subjects regarding which most of them were bigoted.

We learn from the *Catholic Medical Quarterly* that an International Congress of Catholic Physicians will assemble in Paris soon to commemorate the golden jubilee of the French Medical Society of SS. Luke, Cosmas, and Damian, which was founded in Sept., 1884, at the suggestion of Pope Leo XIII, and, in the interval, has become the parent, or at least the model, of other similar societies of Catholic doctors all over the world. The *Month* suggests that the planned great assemblage of Catholic physicians draw up, with the sanction of the Church, a much-needed guide to what is lawful and what is unlawful in medical practice. "The outlook of the Christian," remarks our Jesuit contemporary, "necessarily differs in many points from that of the materialist regarding morality, and that difference of belief must needs be reflected in conduct. The very formulation of a uniform code, which has special regard to

'border-line' cases, would be of the greatest help to the conscientious, yet isolated practitioner." Yes, and to a great many others who are not so isolated, but too busy or insufficiently equipped to study the innumerable doubtful cases which constantly arise, in the light of approved Catholic moral teaching.

C. E. M. Joad, head of the Department of Philosophy at the University of London, writes: "Today materialism—the fact is widely known—is coming increasingly to be questioned. It was a structure built upon the foundation of a conception of matter which no longer obtains." Matter, he says, to the 19th century physicist consisted of hard little bumps of tangible stuff, but to-day is considered "a hump in space-time, a collection of charges of positive and negative electricity, a wave of probability undulating into nothingness." This definition, observes the *Denver Register*, "is not too clear; it will probably be replaced in another ten or twenty years, and in time will arrive back at what Catholic philosophers have contended for centuries, that everything is made of prime matter, an undetermined and passive principle, and of form, or the determining and active principle, which gives the thing a specific nature and makes it a substance. The Catholic scholars have not had to change their theory for ages; it still holds to-day, just as beautifully as it did in the Victorian era and earlier. But the popular 19th century materialistic 'atomic theory' is as dead as the dinosaur."

The *Catholic Citizen* has investigated the "Goodwin Plan" for raising money for churches. This plan seeks to enlist 2,500,000 women members of parish organizations in a scheme to buy certain brands of merchandise specified by the Goodwin outfit, in return for which a two per cent commission on such purchases will be paid to the church, three per cent of the value of the sales will be spent in local advertising, and one and one-half per cent

will go to the Goodwin organization. Only one brand of a particular article will be listed. "We cannot understand," says our confrere, "why parish societies should lend themselves as a means to force manufacturers into this scheme; to penalize by a virtual boycott the manufacturers who are not 'in'; to destroy the business which a local dealer (perhaps a member of the parish), may have built up on a brand not given approval. Let's find a better way to support our churches that will not plunge our parish societies into business and possible controversies."

A Free School Association, which will seek to obtain State aid for Catholic schools and other institutions doing similar work, has been organized in Toledo, Ohio. The *True Voice* (Vol. XXXII, No. 51) scarcely expects the Association to attain its object, as there is too much opposition to the plan for it to succeed. But our contemporary thinks "much good work can be done in informing our non-Catholic friends about the activities of our Catholic schools and the saving they effect for the taxpayer. In time we may be able to convince a large number that it is better to grant some aid to Catholic schools than to permit them to be closed and thus throw the whole burden of education upon the tax-supported schools. If that happens, as we believe it will before the current "depression" ends, the public will be given an object lesson in the saving that Catholic schools effect for communities where they are maintained, and this may gradually bring about a change in the public attitude. Let's hope so, at least!"

Commenting on the International Catholic Cinema Congress recently held in Brussels, *America* says that since eighty per cent of all films come from the United States, it is hard to see what a purely European group can effect as long as the Catholics of this country fail to use their powerful influence to bring about a reform. We know from experience that protests

addressed to Mr. Will Hays or anybody else will do little or no good. It is the film producers who alone can improve the output, and since they evidently refuse to heed protests, something else will have to be brought up. If there is going to be a successful "united and vigorous campaign," as called for by the Apostolic Delegate, our Jesuit contemporary suggests, it will have to be (1) something more than vocal, and (2) a real mass action; otherwise the pictures will go on getting worse instead of better.

A hundred years hence our descendants who cast inquiring eyes backward will probably be very much annoyed by their ancestors of this present time—by us, that is, who are so extremely busy and so wrapped up in ourselves and our own affairs that we have not the time and will not take the trouble to write letters to one another or keep diaries that would reveal our hearts and our times. Are not we, and those who were before us, and those who will follow us, eternally grateful to Pepys and Evelyn and Walpole and dozens of others who painted the past for us in such everlasting colors? And will our progeny of two or three centuries hence, when our paper-pulp books will have crumbled into dust and there are no-where to be found letters or any human memorabilia of our time, conclude that we of this present age were too illiterate to write about it?

We fear that the greater the bonded indebtedness of American units of government grows, the nearer shall we approach the Socialized State, and the less chance will there be for poor men to own a home of their own and raise families according to the tradition of Christendom. The only kind of public works which can be liquidated and which will preserve a stable, Christian civilization, says *The Monitor*, are the kind that De Valera encourages in Ireland, namely, those directly intended to enable heads of families to purchase homes and small farms at low interest rates. Grandiose public works have

brought every great civilization to disaster because they have taxed small family men off their properties.

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Monaco, the little principality on the Mediterranean, is suing the State of Mississippi in the U. S. Supreme Court to recover on bonds issued 100 years ago. Mississippi started the Planters' Bank in 1831 and the Union Bank in 1833, selling \$7,000,000 of bonds mainly in England and Holland. An amendment to the State's Constitution in 1875 forbade redemption. For three generations European bondholders have cried "Shame!" at Mississippi. Now Monaco, a State, exercises its right to sue. The debt, if it is owed, or the "shame," if it is not, should be liquidated at last.

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The potentiality of the radio for good and evil is entirely without precedent. This limitless instrument can improve the daily tone, quicken enjoyment, and soften manners; it can scatter the seeds of learning and maintain interesting peace. But equally well can it foment vicious tendencies of the mind and create outbreaks of hostility. The historian at the close of this century will have the enjoyable task of recording the outcome—whether best advantage was taken of the extraordinary instrument given us by science, or whether, as too often in the past, we let things slide.

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The new type of individual suspension for front wheels of automobiles, giving the machines a springy "knee action," should help the motor industry to come forward with pleasant leaps and bounds.

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Apropos of codes, the Ten Commandments are still potent, if folks will only keep them.—A.F.K.

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He is truly happy who makes others happy.

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He that hath a good harvest may be content with some thistles.

## Current Literature

—*Back to Christ*, by the Rev. Jacques Leclercq, director of La Cité Chrétienne, translated by the Rev. Francis Day, B.A., are essays read in a less academic form at the Ecole des Sciences Philosophiques et Religieuses of the Institut Saint-Louis at Brussels. They make up a book of 260 pages, and summarize the Christian doctrine of man and his relation to God. The theological virtues of faith, hope, and charity are dealt with, not as abstruse facts of theology, but as they are necessary to every man in his fight for salvation. The final chapter of the work treats at some length, of contemplation, action, suffering, self-surrender and simplicity. All in all, a worthwhile book for the clergy and the intelligent laity. (P. J. Kenedy & Sons.) —C.J.Q.

—In a richly illustrated volume entitled, *At the Shrines of God's Friends*, the Rev. Frederick M. Lynk, S.V.D., gives an interesting account of a pilgrimage he made not long ago to the Holy Land, to the Eternal City, and to twenty-six holy places in different parts of Europe. The book is written in popular style and has a delightful personal touch. (Techny, Ill.: The Mission Press).

—A new popular price edition of *The Holy Rule of Our Most Holy Father Benedict*, translated by Fr. Boniface Verheyen, O.S.B., has been issued by the Abbey Student Press. The translation is well-known for its fidelity and this (the seventh) edition, costing only 20 cts. in paper covers, will be especially welcomed by directors of Oblates, conductors of lay retreats, managers of college book stores, and religious communities.

—*A History of the Legal Incorporation of Catholic Church Property in the United States (1784-1932)*, by Rev. Patrick J. Dignan, A.M. (The Catholic University of America Studies in American Church History, Vol. XIV, Washington, 1933, viii-289). In this in-



terestingly written and richly documented dissertation Fr. Dignan traces the historical development in church property tenure in the United States as far as it concerns the Catholic Church. Two introductory chapters depict the status of Catholics in the thirteen English colonies during the colonial period and discuss the legislative measures enacted, after the War of Independence, in various States with regard to incorporation of church property. Chapters III and IV portray "The Catholic Trustee System" and the serious conflicts which grew out of this system and justify reference to this as "The Critical Period" of the Catholic Church in the United States. Although, as demonstrated in Chapter V, the "Conciliar Legislation of Baltimore" in 1829 aimed to establish uniformity of discipline in dealing with the vexatious problem of lay trusteeism, we learn from Chapter VI how "Nativistic Opposition" in some sections of the country up to the very outbreak of the Civil War threatened to bar the way to Catholic peace and harmony. In Chapter VII, on "The Post Civil War Period," which extends to 1884, when the Third Plenary Council was held, we learn that "many of the States . . . passed special laws for different religious affiliations" and thus made it possible for the Catholic Church in these particular communities to possess property as a corporation. In some States, however, "the hostile measures of the Know Nothing period" continued in force. Indeed, as is plain from Chapter VIII, on "The Present Legal Status," only one State—New York—has to-day incorporation laws that meet the situation peculiar to the Catholic Church. Hence, to quote the author of this splendid study, "much remains to be done to provide adequate legislation" with regard to property holding by the Catholic Church in this country. Two features of this scholarly treatise appear especially commendable, *viz.*: clarity of presentation and wealth of detail. A mere glance at the copious footnotes and at the fifteen pages of sources in

the Bibliography bears ample testimony to the zeal with which Dr. Dignan has pursued his researches. The treatise might well be brought to the attention of such as are not only interested in this matter of American legislation, but also in a position to have a situation of such national importance clarified and remedied, since in less favorable times it may prove detrimental to the interests of the Catholic Church and of our country at large.—Francis Borgia Steek.

—*The Manual on the Marriage Laws of the Code of Canon Law*, by the Rt. Rev. Louis J. Nau, S.T.D., LL.D., is intended as a practical guide for the parochial clergy. The author has purposely omitted the theoretical study of the historical evolution of the canonical law on marriage and confines himself to the practical aspects of his subject, which he treats with thorough competency. There are several appendices containing useful formulas etc. Needless to say, the decisions of the Pontifical Commission for the Interpretation of the Code have been given due consideration, and the latest editions of such classical commentaries as Gasparri's, Cappello's, and De Becker's have been diligently consulted. (Frederick Pustet Co., Inc., New York and Cincinnati).

—*The Riddle of Konnersreuth* is a translation from the Dutch original, written by Eugene Canon De Hovre a few years ago after he had visited the village of Konnersreuth and there made a close study of the remarkable case of Teresa Neumann. It is not only an interesting and edifying account of the events that have stirred the world these past years, but it also impresses one as the recital of a critical observer who is eager to get the facts and to present them as he found them. In Chapter I, on "The Attitude of the Church," the author says very correctly: "Whoever should try to force the nature of the events of Konnersreuth into the supernatural would serve the interests of the Church as little as he who would demand an absolute silence until the

Church made a declaration. They are startling and public. It is proper to make the facts known as they are in order that the truth be known" (p. 32). The translation is the work of Rev. P. M. Van Dorpe, and the publishers are the Benedictine Fathers, 1637 Allport Street, Chicago, Illinois.—S.

—Wildermann's new *Daily Missal-Vesperal*, printed in Belgium, contains the Masses and Vespers, in Latin and English, with explanatory notes, of all the feasts and ferias for every day of the liturgical year. The booklet is of pocket size, though rather thick, is printed in clear, bold-faced type, on fine India paper, and has 200 symbolical illustrations by the Rev. Fr. Berthold, Carmelite. Augmented by all the usual prayers, and a selection of devotional exercises, this lay Missal will contribute to a better understanding of the Holy Sacrifice and will be found of great assistance to those of the faithful who wish to participate in the liturgical prayers of the Church contained in the Breviary. There are five editions at different prices. (The C. Wildermann Co., 33 Barelay Str., N. Y. City).

—*Erasmus*, by Christopher Hollis (Milwaukee: Bruce Publishing Co.), is an excellent selection by the Catholic Book of the Month Club. The author presents Erasmus as he actually was, "a reed shaken by the wind," a fore-runner and partial cause of the success of the Reformation, in one word, as duplicity personified. The historical content is well documented and draws principally upon Dr. Mangus' *Life, Character, and Influence of Erasmus*. Most of the quotations are from Dr. Allen's *Erasmii Epistolae*. It is, however, the author's personal merit to provide the fine psychological setting by which Erasmus becomes an outstanding and possible figure. The style is interesting, fluent, and at times, gripping; and the portrayal of the times and influential personages particularly well done. Although Mr. Hollis does not settle all questions con-

cerning Erasmus, his book increases our knowledge about the man who was continually sitting on the fence, but finally managed to die within the Church. The volume is a valuable addition to pre-reformation historical literature.—Kilian J. Hennrich, O.M. Cap.

—Mr. G. K. Chesterton's *St. Thomas Aquinas* (248 pp. 8vo.; Sheed & Ward) "makes no pretense to be anything but a popular sketch of a great historical character who ought to be more popular." (Introductory Notice, p. ix). A friendly critic says of it in No. 826 of the *Catholic World* (p. 503): "Here are the familiar defects of the great man—the sort that go with his kind of greatness. He strains, he exaggerates, he sweeps along, grandly indifferent to the openings in his armor. He anticipates neither criticism nor refutation. He is careless, he is annoyingly obscure, he is paradoxical to weariness. Then comes a gleam, and then another, of beauty or wit or imaginative genius; the heavens light up and the barriers crumble at the flash and the roar of his heavy guns. With reservations, then, the book delights us. It reveals the personality of St. Thomas in a way to make new friends for him in ranks where he has been little admired and less understood." Then follow some reservations, which we could easily multiply. But if this book will really accomplish the purpose for which it was written, we wish it success.

—*The Spirit of the Oxford Movement*, by Christopher Dawson, describes the joint activities of Keble, Newman, and Froude—the leading representatives of the movement—up to the time one of these, later Cardinal Newman, returned to the Catholic Church and thereby left his Oxford associates without a leader. Most interestingly does the author of this little volume unfold the motives and principles of Newman and his associates in their sincere and earnest efforts to counteract "the utilitarian optimism of Victorian culture and the sentimental humanitarianism of modern religion"

by advocating a return to "the primitive 'apostolic' conception of Christianity" (pp. ix-x). In the concluding chapter Mr. Dawson discusses what effect the Oxford Movement had on religious life and thought in England after the collapse of the movement and shows how to-day the traditions of the movement are regarded in England as a possible remedy against Liberal Protestantism. (New York: Sheed and Ward Inc.)—F.B.S.

—We are indebted to the Rev. Joseph J. Baierl, S.T.D., of St. Bernard's Seminary, Rochester, N. Y., for the second volume of his apologetical series, *The Theory of Revelation*. It is Part I: The Speculative Foundation of Revelation, Section 2: The Natural Knowability of Revelation, and is designed particularly for the use of seminary students, at whose disposal the learned author places some of the rich treasures of scholarship amassed by representative Catholic apologists, especially in German and French—which treasures, as he truly says in his preface, are largely inaccessible to the average American student, whose linguistic knowledge is restricted to English and Latin. The main topics of this volume are the criteria of revelation, miracles and prophecy, which he explains with constant reference to the false teachings that have perverted the genuine Catholic teaching. The bibliographical references are numerous and to the point. (Rochester, N. Y.: The Seminary Press.)

—Fr. Stephen Eckert, a Capuchin friar, forms the subject matter of an edifying biography, *A Herald of the Great King*, by the Rev. Berchmans Bittle, O.M.Cap. Fr. Eckert, who died ten years ago as pastor of a congregation of Negroes in Milwaukee, was noted for his great zeal for souls and for the Word of God. Born of German parents in Ontario, in 1869, he gave early manifestations of one chosen by God to do great things in his Name. As a novice, as a religious student, as a laborer in the vineyard of Christ, especially amongst the colored people of

Milwaukee, his light shone brightly. At his death he left behind him an extraordinary reputation for sanctity. The appendix gives a series of favors attributed to his intercession, together with some of his maxims and reflections. (St. Benedict the Moor Mission, Milwaukee.)—C.J.Q.

—In Vol. XV of Herder's great new *Weltgeschichte* which appears under the title, *Geschichte der führenden Völker*, Dr. Hugo Hantsch of the University of Vienna tells the story of *Die Entwicklung Oesterreich-Ungarns zur Grossmacht*, and Dr. Max Braubach of the University of Bonn describes the *Aufstieg Brandenburg-Preussens 1640 bis 1815*. The two treatises give one an insight into the dualism existing between Austria and Prussia, the two leading German States, which still plays an important rôle in present-day history. Braubach's method is largely psychological, though none the less interesting for all that. (Herder).

—*A Map Of Life*, by F. J. Sheed (Sheed & Ward), is one of the best spiritual books recently published. It can be used for spiritual reading or for meditation, and will serve both purposes equally well. Mr. Sheed is solidly a Catholic and orthodox throughout; when he treads on debatable theological ground, he always presents the various views. His presentation is remarkable for its simplicity, clearness, and intelligibility. This is all the more noteworthy when we recall that he is treating of such theological mysteries as the Trinity, Suffering, and the Mystical Body. It is altogether one of the prize books of English Catholic asceticism.—H.A.F.

If a plan does not work, its failure may be owing to the fact that we refuse to work for it.—A.F.K.

At least the Recovery Act is getting us away from soup houses and breadlines.—A.F.K.

He will never get to Heaven that desires to go thither alone.

### A SPRINKLE OF SPICE

A preacher at the close of one of his sermons said: "Let all who are paying their debts stand up." Instantly every man, woman, and child, with one exception, rose. The preacher seated them and said: "Now every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual clothed in last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a weekly newspaper," he meekly answered, "and the brethren who stood up are my subscribers and—"

"Let us pray," exclaimed the minister.

A young Yorkshireman had been on the witness stand a long while, bearing as best he could with the nagging and prodding of a flippant barrister, who mercilessly aimed shafts of wit at the unfortunate youth.

"So," exclaimed the barrister sarcastically, "you really do not believe that you could rout an army of Philistines with the jawbone of an ass?"

"Well," replied the exasperated youth, "I might have a try when you're done with it."

She shut off the gramophone and turned excitedly to her father.

"Dad," she exclaimed, "that is the latest kind of jazz record. Did you ever hear anything so wonderful?"

Father, who had been trying to read his evening paper, grunted.

"No," he replied, wearily, "I can't say I have, although I once heard a collision between a wagonload of empty milk cans and a farm cart filled with ducks."

An old Negro from the back country, who was unused to modern methods in medicine, was sent to a hospital in Charleston. A nurse put a thermometer into his mouth to take his temperature. Presently, one of the doctors made his rounds; he asked:

"Well, Nathan, how do you feel?"

"I feel right tol'ble, boss."

"Have you had any nourishment?"

"Yassir."

"What did you have?"

The patient grinned. "A lady done gimme a piece of glass ter suck, boss."

"I hear you are wanting an errand boy, sir!" said the young applicant.

"That's right, my lad, so I do," replied the grocer. "What's your name?"

"Scott, sir!" replied the boy.

"And your first name?" asked the grocer. "Walter," said the boy.

"My word! Walter Scott is a pretty well-known name," remarked the grocer.

"It ought to be, sir," said the boy. "I've been delivering groceries around here for the last two years!"

### THE WRATHFUL ROVER

*A Humorous Ballade by Sister M. Gabriel, O.P., Seattle, Washington*

I left in wrath, and vowed that never  
Would I forgive, or I return,—  
Nor would I write them whensoever!  
My mother sad, my father stern,  
My sisters sobbing in concern,  
Entreating me not far to roam!  
Ten years: by telegram I learn,  
My God! "There is not one at home."

Dead? Gone? My mind is off its lever!  
For mother, sisters, all . . . I yearn.  
What is this curse, my heart to sever?  
No rest! No peace! In grief I turn  
And read again the words that burn,  
. . . (Tortured by the palindrome,  
"I did the deed! Did I?"). Selfspurn!  
My God! "There is not one at home!"

Of all that's born who is more clever  
Than that brother of mine,—Laverne?  
A ruse! No one was gone soever,  
Except myself. Do you discern?  
The message has a double turn.  
The trick brought me post-haste from Nome.  
A welcome mine: ten years to earn.  
Thank God, we now are all at home!

My friends, no more will I sojourn  
In Arctic realms. Beneath the dome  
Of family love, I laugh to learn  
There was but *one* who was not home.

Pastor: "My sermon on thrift made a tremendous impression on the congregation."

Vicar: "I'm so glad. But how do you know?"

"I could tell when I counted the collection."

Mother—Bobby, I've noticed that you seem to be very much interested in this book on the care of children. What is it that interests you so?

Bobby—I wanted to see if you were bringing me up properly.

### MALE ORGANIST

#### Desires Position

Experienced choirmaster. Practical composer. Address: M. O. c/o The Fortnightly Review.

**WANTED: A set of Orestes A. Brownson's Works, 20 vols., at a moderate price. Write to Librarian, Brunnerdale Seminary, R.R. 2, Canton, O.**

# The Fortnightly Review

Vol. XLI, No. 3

ST. LOUIS, MISSOURI

March, 1934

## "Modern" Church Music

ITEMS COLLECTED FROM HERE  
AND THERE

An excellent magazine recently printed the following: "On the Continent (Europe) there has been in the past twenty years much fruitful activity in the development of ecclesiastical music, not only along traditional lines, but also in experimentation with new forms." Follows a list of composers which, to avoid unpleasantness or offense, had better be omitted here. The item then continues: "In the United States it seems that we are intent not only to abstain from creative work, we do not even perform the new works which the composers of other nations are giving to us. . . . I have spoken with Catholic choirmasters who had not so much as heard of any of the composers I have mentioned above."

Now, there are musicians who are well acquainted with the works of these composers, but precisely because of their knowledge of them, would not reproach our American choirmasters for not producing these works, though, on the other hand, they regret that our choirmasters generally show themselves so poorly acquainted with musical literature and the various tendencies in Church music.

Even in the ecclesiastical sphere many Old World composers, especially since the close of the War, have been drawn into the current of the so-called new progress, the "new conception of music," the "art that conforms with the time," though they have not indulged in all the extravagances of modern secular music.

Readers will understand what is meant here when they remember the unprecedented ugliness, the ear-grating tone combinations which even eminent and renowned orchestral conductors often offered to them in the concert hall or on the radio. We have here

the abandonment of the traditional conception of music in favor of a sound-construction which has only the material element, the tones, in common with the musical production of former times. The new school employs various catch-phrases, *e. g.*, "atonality," "linear counterpoint," "new objectivity," etc. The "New Music" presents even to the artistically well-grounded listener problems which not the musical ear, but if any faculty at all, only the reflective intellect can solve. To all who do not belong to the phalanx of its protagonists—popularly speaking—it sounds simply false and dissonant and is the negation of all that was formerly meant by music. Many an otherwise competent person has been intimidated, while incompetents have been misled by the strength of the fad. Luckily, however, in Europe, especially in Germany, the concert-going public, though at first bewildered, did not allow itself to be led along this path; it protested and then simply stayed away; until finally, dependent on a narrow circle of unconstructible snobs, the "New Music" had to stop working "in default of participation."

A portion of European Church music also allowed itself to be pushed by this modern fad upon the side-track of useless and wretched dissonance. The sound musical ear, however, declines it. Little by little these misguided musicians must and will come round, forego the husks, and return converted to the paternal roof.

Ludwig Bouvin S.J.

Buffalo, N. Y.

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Kit Carson, the famous pioneer scout, it is said, was the sponsor at baptism of the Rev. Jose S. Garcia, who is the oldest living priest of the Denver Diocese.

### Secret Society Notes

#### *Circus Saints and Sinners Club*

This organization of superannuated circus workers and their friends was founded in New York City in 1928. Its branches are called "tents" and partake of the character of luncheon clubs. The society has "tents" in thirteen States and is incorporated in Virginia. The "tents" are named after famous circus men. The W. W. Workman "tent" of Richmond, Va., is planning to build a zoölogical garden on the outskirts of that city. (*The Kablegram*, Sept., 1931, Vol. XVII, No. 9, pp. 17 f.)

#### *Knights of the Red Cross of Constantine*

This organization, with which we have dealt at some length in our *Dictionary of Secret and Other Societies* (pp. 238 f.), according to a Masonic writer in Vol. XXIII, No. 224, p. 10 of the *Christian Science Monitor*, is now called "Grand Imperial Council for the United States of America." The system, according to the authority just quoted, consists of six (not four) degrees, "three working and three official." Membership is attained only by invitation and presupposes good standing in a Royal Arch Chapter of Freemasonry. According to its 1931 annual report, the Order at that time had 63 conclaves (branches) scattered throughout the United States, with a total membership, as of Dec. 31, 1930, of 1652, a net loss of 24 for the year.

#### *Order of Ahepa*

The letters in "Ahepa" stand for "American Hellenic Educational and Progressive Association." This is a society of Greeks, founded in Atlanta, Ga., in 1922, which now has a membership of 30,000 in more than 270 "chapters," scattered all over the United States. (*Ohio State Journal*, Jan. 19, 1931). The members make it their business to send generous gifts every year to their native land for the building of schools and churches. (*Christian Science Monitor*, May 18, 1929).

#### *Filipino Federation of America*

This organization was founded Dec. 27, 1925, at Los Angeles, Calif., by Hilario Camino Moneado, who then published (and perhaps still publishes) a monthly in the English language, named *Filipino Nation*. He is also the author of a book, entitled *Divinity of Women*, which, though it has only 80 pages, contains a portrait and biography of the author, who maintains that woman is made of purer matter than man, and Eve was by no means to blame for the fall of Adam. The organization, when completed, will consist of twelve divisions with a total membership of 1728, no less and no more. Among its aims are: to obtain immediate and complete independence of the Filipinos and uphold the Constitution of the U. S.; to do away with the various Filipino dialects and create a common language for all natives of the Islands; to procure jobs for unemployed members. The now defunct organ of the Catholic Bishop of Hawaii, *Church Bells*, is responsible for this information (issue of July 13, 1930, Vol. IV, No. 37, p. 1) and also for a warning to Catholic Filipinos and Filipinas to "avoid this organization and save their money and their faith."

#### *Sons of Wild Jackasses*

This organization was established in White Bear, Minn., not long ago, with 200 charter members, for the purpose of "braying for fair treatment for the farmer." Robert Freeman of St. Paul is the founder. The name was adopted from a speech of U. S. Senator Geo. H. Moses of New Hampshire. The emblem is a white badge with the silhouette of a jackass, his hind feet up in the air, presumably in the act of delivering a kick. (*Catholic Daily Tribune*, Vol. XIV, No. 3479, p. 4). We have not heard anything more about this organization since we saw it mentioned in the paper quoted on Feb. 18, 1930, and shortly afterwards in the *Buffalo Echo*.

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We are kept keen on the grindstone of pain.

## The Decline of Alfred E. Smith

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wisconsin

It is not at all surprising that non-Catholics should find it difficult to diagnose the decline of Alfred E. Smith, as is indicated in an article by Dorothy Dunbar in *Scribner's*. In the days when the Capitalistic system was taken for granted by an American public that quite generally longed for the flesh-pots of Egypt, Mr. Smith was doing a good job in governing the great Commonwealth of New York, with frankness, honesty, a sense of humor, and a certain appreciation for the basic human values. He was considered "Liberal" by those who still think that Capitalism is a good scheme of industrial society; he promoted reform legislation that was advanced for his day and age, and applied a few good poultices to a body politic that, though destined to disintegrate and finally decay, was thereby temporarily revived and had its pains assuaged and its fever allayed.

But it is difficult to understand the lack of appreciation for the denouement of Mr. Smith on the part of Catholics, and yet a large number of clerics (to say nothing of supposedly well-informed laymen) proclaim their utter bewilderment in the face of the passing of Mr. Smith from the political stage of our day. It is difficult to comprehend this in view of the fact that Mr. Smith never had a philosophy of politics, but was merely an artisan in this field, who fitted his workmanship to the demands, styles, modes, and circumstances of the times in which he lived and worked. He was never even a Liberal, or a Conservative, or a Conservative-Liberal in the sense that he espoused the philosophy of any of these schools. He was merely a man with many excellent natural and acquired qualities, who did many excellent piecemeal jobs in the field of politics and government, without their being parts of an organically planned whole, conceived in the light of fundamental

truths and particularly in accord with a fundamental philosophy of life.

To be perfectly plain, Mr. Smith was no more a Catholic in politics than Mr. La Follette, Senator Norris, or any other much-heralded "Liberal" of the pre-Rooseveltian era. He was perhaps not even as "Liberal" (in the political terminology of the day) as these gentlemen, and hence at times farther removed than they from a Catholic political philosophy. And not being a Catholic in political philosophy is the same as saying that he could not possibly be solidly grounded and hence, sooner or later, was bound to fail.

What we are witnessing at the present moment is the success of a political philosophy which, while not entirely Catholic, is sufficiently close to it to be adequately radical for the times in which we live. Catholic social philosophy is essentially radical, that is, when set alongside the prevailing philosophies of human society, it is polarically different and opposite. Four years of economic depression had prepared the American people for a revolutionary approach to social reconstruction; in numerous points along the entire front of the attack that is presently being made at reform, the details are in step at least with a Catholic viewpoint.

Mr. Smith, not being a Catholic in his political philosophy, could not possibly, therefore, be in accord with the present regime and its efforts, in so far as these are in accord with the Catholic "Weltanschauung." The greater Roosevelt's success, the greater must be Smith's eclipse.

It was highly unpopular to call attention to this fact in 1928 as an argument against too effervescent Catholic enthusiasm for this "greatest living Democrat." No one who does his thinking in accord with Catholic philosophy can now deny that this is the chief defect of Mr. Smith and the real reason for his political decline.

There are other ancillary reasons; they have been mentioned frequently of late, but all of them are too simple to be complete explanations. Yes, he probably was "a Conservative with a Liberal mind," and it is also true that his pride has been terribly wounded; but neither of these facts furnish explanations of his position on the Right in almost Bourbon completeness. He is so utterly of the Right at the present moment, not because he has drifted in that direction of late, but rather because the Left, in this country, is so much more to the left than ever before.

Unfortunately, many Catholics, both lay and cleric, are confusing Mr. Smith as a man with Mr. Smith as a political philosopher. They esteem the former, rightly perhaps, and hence are of the erroneous opinion that, as a politician, he must be estimable also. Such confusion once again betrays a lack of the Catholic "Weltanschauung" in our American Catholic public, and is all the more tragic because it is not confined to the laity.

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### State Aid for Catholic Schools?

Much has been written in the Catholic press of late in favor of the Catholic claim on the public school fund for the support of our parochial schools, which are endangered in their existence in many places as a consequence of the wide-spread and persistent economic depression. In view of this agitation Mr. Bernard J. Kohlbrenner, of St. Louis University, has written a letter to the Jesuit *America*, in which he questions whether such support would be an unmingled blessing. He believes, as many of us do (the F. R. has expressed this view often in the forty years of its existence) that support from the public school fund for our Catholic schools could not be secured except on terms which would so change the character of those schools that they would no longer remain Catholic in any true sense of the word. *America* admits editorially that "this is undoubtedly the opinion held to-day by many Catholics" and agrees that "until the

prevailing apathy toward the Catholic school, or active dislike of it, is replaced by a more enlightened public opinion, the dangers foreseen by those who share Mr. Kohlbrenner's view "would probably become real." "Whoever pays the piper," says our contemporary, "calls the tune, and it is more than likely that State officials would call for tunes which we do not wish our children to hear."

*America* adds that while the State is undoubtedly bound in justice to aid our schools from the public funds, and the principle is stated clearly by Pius XI in his encyclical letter on Christian Education, "the Holy Father certainly does not urge us to ask for public aid which would change the character of our schools. All that we can do now is to assert the principle, and to hope that in time a more generous public opinion will do us justice."

This is undoubtedly the most prudent attitude to take, especially in view of the famous Lowell, Poughkeepsie, and Faribault experiments, of which so much was written in the early volumes of the F. R., and all of which had to be relinquished because State supervision of Catholic schools proved intolerable.

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*Sexual Relations and Human Behaviour* (London: Williams & Norgate), by J. S. Unwin, is a summary or an abstract of a larger work to come. The author, evidently a genuine research-student, writes with the object of fortifying, from cultural data, the suggestion of the analytical psychologists that "when the social regulations forbid direct satisfaction of the sexual impulses, the emotional conflict is expressed in another way," and that "what we call Civilization has been built up by compulsory sacrifices in the gratification of organic desires." We need not agree with Mr. Unwin's argument in every detail, but his conclusion supports the Catholic stand against looseness in the relations of the sexes, and against neo-pagan morals.



## Dr. Brownson and the "Oscuranti"

[The subjoined interesting paper was written by the late Humphrey J. Desmond for his paper, the Milwaukee *Catholic Citizen*, shortly before his lamented death.]

For the first dozen years after his conversion, Dr. Orestes A. Brownson was uniformly and universally honored by his new co-religionists. The hierarchy especially was most kind to his *Review* and regardful of his personal fortunes.

But it inculcates a lesson of humility and prudence to recall that this "greatest of our laymen" eventually came very near being cast into outer darkness, not by one bishop, but by many of them. He *would* discuss theology and he *would* advocate policies; and so opposition accumulated. He was not merely accused of assuming to advise the hierarchy (quite a usual charge against most Catholic editors), but the censures were made more direct and specific.

In *Brownson's Later Life (1857-76)* by his son, Major Henry F. Brownson, there are some interesting chapters on these difficulties of the great publicist.

Thus (p. 215), in a letter dated Oct. 20, 1860, he states that "a few years ago, out of nine bishops and archbishops at Milwaukee, there was only one who did not accuse me" of falling into error in discussing the relations of the natural and supernatural. This letter was in reply to one from Bishop McMullen of Chicago, who accused Brownson of "lacking the Catholic spirit" and being "unorthodox in his argument." Bishop Elder of Natchez wrote Brownson Dec. 18, 1860, respecting some article on the temporal power of the Pope, that he found his expressions "wanting in the respect which a great Catholic publicist owes to the Head of the Church." Bishop Wood of Philadelphia, in 1862, officially condemned Brownson's *Review* as "wantonly offensive," "disedifying to the faithful," and "injurious to Catholic interests." In October, 1861, Arch-

bishop Hughes wrote Brownson: "I have received a letter from the Sacred Congregation at Rome, expressing much dissatisfaction and even uneasiness" with regard to Brownson and his *Review*.

This incident is related (p. 413-15) as occurring in June, 1861:

"In June, 1861, Brownson had been selected by the Jesuits at Fordham to address the students at the annual commencement. In his discourse he dwelt strongly on the duty of loyalty and patriotism. At the close of the exercises Archbishop Hughes, as customary, made a short address, and . . . wound up with some remarks very severe on Brownson and his school. It was a bolt out of the clear sky. There was consternation on every side, lest it should find its way into the newspapers. . . . When [Archbishop] Hughes spoke so severely against Brownson and the Americanization Catholic Club, of which he insisted in making Brownson out a member, the latter rose to speak in his own defense, but the Archbishop commanded him to sit down, and Brownson obeyed. The Jesuits then conducted the Archbishop and the other invited guests, except the orator of the day, to the banquet. Not one of them came near Brownson again, but he was left the solitary occupant of the hall till the departure of the train for New York."

Far be it from us to seem, in recalling these incidents, as detracting aught from the merits of Dr. Brownson, or from the appreciation due his great services. We merely wish to illustrate that his occupation was an extra-hazardous one. He was not without a little bitterness in the premises, as witness this (one of the notable) passages in his writings:

"The only men who have a prescriptive right to find fault with their brethren, without having their orthodoxy, their zeal or their charity questioned, are the Oscuranti, the men who praise the past, who stoutly maintain

all antiquated formulas, generous aspirations and anathematize all efforts for progress. They may, without censure, alienate half the world from the Church, or throw insurmountable obstacles in the way of those who are already alienated, pursue a policy which renders the Church, in her actions on the world, offensive to the purest and noblest instincts of human nature, without doing anything for which any Catholic shall have the right to censure them or to find the least fault with them."

### Religion in Education

*Religion in Education* is the title of a new British quarterly review, edited by Dr. Basil Yeaxlee and published by the Student Christian Movement. In announcing its first number, dated January, 1934, the London *Times* says in its *Literary Supplement* (No. 1667): "The public attitude to religion in education has completely changed within recent memory. Before the War, religious instruction was one of the storm-centres of politics. Now, as the editor of this admirably conceived quarterly, Dr. Basil Yeaxlee, observes in his first number, 'there is a widespread desire that the teaching of religion should be accorded its proper dignity in the curriculum and its due place in the time-table.' It may be that this changed attitude has come too late to help the cause of religion among the young, so seriously threatened from many sides. Perhaps it has come just in time. At any rate, the cause has now this excellently produced magazine in its service."

In the first number of *Religion in Education* Lord Irwin points out that "a system of ethics is a cold and bloodless thing without the sanction of religion," and shows the unconscious acceptance of Christian standards even by those who do not call themselves followers of Christ. Sir Charles Grant Robinson justifies the teaching of religion in schools on cultural and moral grounds. "Properly taught and defined," he says, religion "is an intel-

lectual discipline with a knowledge value, it has a definable relation to other intellectual disciplines, and it is a moral discipline of inexhaustible potency in the formation of character." Mr. Hugh Lyon states the case for religious education in the public schools, and Dr. Scott Lidgett deals with the modern universities. There are half a dozen other papers besides those mentioned, all worth reading, even though not all fully satisfying from the Catholic point of view.

The new quarterly is deserving of careful attention also in this country, where the movement in favor of religious education is making progress, though not as rapidly and as widely as in Great Britain, probably because our people as a whole are less accustomed to logical thinking and, besides, venerate the godless State school as a sort of American fetic, objecting to the introduction into it of religion, except possibly on the side, for the benefit of children whose parents demand it.

Let us hope that the industrial depression through which we are passing and the discussion of educational problems as a result of large deficits in local and State school funds, will lead to a better appreciation of the work which our Catholic parochial schools are doing for the proper training of youth, and to a more sympathetic study of the question whether they should not receive a part of the public school fund for their patriotic accomplishments, and whether some solution cannot be found for the problem how to inculcate at least the essential truths and principles of religion in common schools which are attended by children whose parents belong to various denominations or profess no adherence to any church.

The School Sisters of Notre Dame recently celebrated the one hundredth anniversary of their founding. At present this great congregation of religious women numbers 12,500 members, with 750 stations, of which 450 are in North America.

## Why Were There so Few Translations of the Bible in the Middle Ages?

By John M. Lenhart, O.M.Cap., Wheeling, W. Va.

(Conclusion)

There are still preserved two hundred and three copies of German translations of the Bible written during the fourteenth and fifteenth centuries. "Some of the translators, it is true," says the celebrated historian John Janssen, "were great masters of the German language. Yet very seldom you find alongside the mastery of German a sufficient knowledge of Latin or vice versa. The version reveals in too many cases the work of a pupil. The translator failed to grasp the meaning of the Latin words, when the writing of the Latin text was indistinct, reading, *e. g.*, Ps. 67, 22, 'in deliciis,' instead of, 'in delictis,' or Job, 15, 2, 'iumentum,' instead of, 'inventum.' Latin words having many meanings are translated at times in a ludicrous way, *e. g.*, 'acies,' in 1 Kg. 4, 2, is translated by 'point' instead of 'army,' or 'specula' in Is. 21, 8, is rendered by 'mirror' instead of 'ward.' Some translators were honest enough to insert into the German text the Latin words they did not understand. Others placed the Latin word alongside the German in doubtful cases, or left blank space for later insertion of the translation of words not understood at first. Others were less cautious and made big blunders."

We find appended to the German manuscripts bibles of the fourteenth and fifteenth centuries a number of names of translators or copyists. Yet not a single one of these men is known to the literary history of the Middle Ages. The translation of the Bible into German was not considered a work worthy to be recorded in the annals of scholarship. Martin Luther was the first man to gain distinction by his German translation of the Scriptures. No scholar before his time ever dreamt of acquiring literary fame by employing the vernacular language. All this goes to prove that the number

of German versions would have been multiplied many times if scholars had been interested in the German Bible.

In England we find even greater antipathy against the vernacular bible. This antipathy became greatly intensified and turned into stout opposition at the time of the Reformation, when the government tried to foist an English bible upon the nation. We cannot do better than to quote the words of an Anglican divine, the Rev. J. R. Dore, on this subject. "As the Latin tongue," he writes, "had become the universal ecclesiastical language [during the Middle Ages], and all who could read were familiar with Latin, there was at that time little need of an English bible." (*Old Bibles*, 2nd ed., London, 1888, p. 3.) Nevertheless English translations were made at various times from the seventh to the fifteenth centuries. After the invention of printing bibles began to be printed in all the principal languages of Europe, except English—a sure indication that there was no great demand for an English bible among the English people of that day.

During the Reformation Englishmen showed little interest in, nay even opposition to, the vernacular bible. "We must remember," writes the aforementioned Anglican divine, J. R. Dore, "that the universal desire for a bible in England, we read so much of in most works on the subject, existed only in the imagination of the writers. So far from England then being a 'bible-thirsty land,' there was no anxiety whatever for an English version at the time, excepting among a small minority of the people. There was no general desire for a vernacular bible in England. Evidence is the statement of George Constantyne, Vicar of Llanhurdaine and father-in-law of the Archbishop of York, who said: 'How mercifully, how plentifully and purely

hath God sent His Word to us here in England. Again, how unthankfully, how rebelliously, how carnally, and unwillingly do we receive it! Who is there among us that will have a bible, but he must be compelled thereto.' Much more evidence could be adduced from sermons printed at the time, but the fact that the same edition of the (Protestant English) bible was often re-issued with fresh titles and preliminary matter, is sufficient to prove that there was no general demand for [English] bibles from the millions of people living in Great Britain. Even the [Anglican] clergy were not enthusiastic on the subject. Hugh Latimer (d. 1555), one of the chief promoters of the Reformation in England, almost entirely ignored the English bible, and always took his text from the [Latin] Vulgate. If the people all England over were so anxious to possess the new English translation, as Foxe states, what need was there of so many penal enactments to force it into circulation? We have documentary evidence that the inhabitants of Cornwall and Devonshire unanimously objected to the new translations. It is strange that the statement of Foxe (about the joyful reception of the English Bible by the common people) should have been so often quoted by writers who must have known it to be exaggerated." (*Ibid.*, pp. 13-16.)

The facts instanced above prove conclusively that the number of vernacular bibles should be greater. Only a small minority was desirous of a vernacular bible, whilst the larger number preferred the Latin Bible. If the popes, like Luther, had imposed upon the faithful the obligation to read the Bible, the vernacular bibles would have multiplied by the thousands and the number of extant copies by the hundreds. We know that the actual number of vernacular bibles which circulated during the Middle Ages was not small. Yet we should never forget that from the fourth to the seventeenth centuries the Latin Bible was the favorite book with both the clergy and the educated laity. This prejudice

against the vernacular bible remained rather strong among Protestants long after the Reformation. In Germany in the sixteenth century many a Protestant minister was found who did not have a German bible. The Protestant schools, as organized by Luther and Melancthon, were Latin schools, from which the German bible was excluded. "A German bible in Latin schools, where pupils were punished for conversing in German, what an anomaly would this have been," exclaims K. J. Loeschke. (*Die religiöse Bildung der Jugend und der sittliche Zustand der Schulen im 16. Jahrh.*, Breslau, 1846, p. 85.)

In view of this predilection for the Latin Vulgate we can understand why there were no more vernacular translations of the Bible.

The *Bulletin* of the St. Louis Medical Society criticizes "those edifices of palatial proportions" known as hospitals. The different communities may be proud of their stately and well-appointed institutions for the care of the sick, but it is becoming increasingly evident that competitive building has been overdone, for as the *Bulletin* says, "There isn't enough money to run these palaces from the normal income." The accommodations are those of luxurious hotels, and naturally the fees must be in proportion, even though they place a terrific strain on the patient's pocketbook. Bequests are made for sumptuous buildings, but rarely for their maintenance. In these days of industrial depression, while the demands on public hospitals grow constantly greater, private institutions show a continually lower percentage of occupancy, and, as a result, deficits are becoming common among them. The *Bulletin* pleads for simpler hospitals to reduce costs. The Committee on the Cost of Medical Care of the American Medical Association, viewing the situation in 1932, said: "There is serious question whether the voluntary hospital system in America can survive." If the trend toward palatial hospitals is not checked, we do not see how it can survive.

## Development of the Roman Canon of the Mass

To the great French Dictionary of Christian Archeology and Liturgy, the editor-in-chief, Abbot Cabrol, O.S.B., has contributed a notable article on the Roman Canon of the Mass, from which we have long been wanting to quote the most interesting passages. Here they are:

The Roman Church at first used the Greek language, not only for official, but also for liturgical purposes. At what precise period the change was made from Greek to Latin cannot be stated with accuracy; perhaps somewhere about the year A. D. 200, the change probably coming about gradually. As a liturgical language Latin may have been adopted somewhat later, not gradually, but at the word of authority. When the change was made, the earlier Greek Canon does not appear to have been merely translated into Latin, but an entirely new composition seems to have been introduced. It is granted on all hands that our present Roman Canon is not identical with the primitive Latin Canon, but is the result of many revisions. The list of the Apostles, *e. g.*, cannot be older than the middle of the sixth century, because it follows the order of the days in the martyrology, and this, with regard to this particular matter, is not older than the epoch stated.

The list of saints in the prayer "Nobis quoque peccatoribus" must be of earlier date, but has undergone considerable changes, presumably in consequence of the drawing up of the new list in "Communicantes."

But not only must there have been transpositions of various parts of the Canon, but also suppressions of certain phrases or whole paragraphs, for we find quite a number of references to some previous words which have disappeared from the Canon or have been shifted from their original position. To this category belongs the very first prayer of the Canon, beginning "Te igitur," which refers to something that cannot be now found. "Therefore we

pray Thee. . . ." Wherefore? Neither the Sanctus which immediately precedes, nor the Preface before the Sanctus, gives us a clue. Evidently something has been dropped out.

Another anomaly of the present form of the Roman Canon consists in the fact that, whereas all other Mass canons continue uninterruptedly until the final exclamation, "Per omnia saecula" with the solemn "Amen" of the people, there are not less than five prayers in the present Canon with their own conclusion and a silent "Amen" by the celebrant himself.

As to additions or interpolations (in the literal sense of the term), we are on safe ground, for we have the authority of the "Liber Pontificalis" for the statement that St. Leo the Great inserted the words "sanctum sacrificium, immaculatam hostiam," which do not much affect the text of the Canon, whereas the addition made by St. Gregory the Great is far more important—"diesque nostros in tua pace disponas"—especially if, as Abbot Cabrol thinks, the remaining words of the prayer are also due to St. Gregory: "atque ab aeterna damnatione nos eripi et in electorum tuorum jubeas grege numerari." But in this case the opening lines of "Hanc igitur" must originally have formed a kind of introduction to the prayer "Quam oblationem," and the latter must have undergone some alternations when St. Gregory made his addition.

From this example the reader will see how one change must necessarily have called for others, and how difficult it is to reconstruct the primitive Roman Canon.

According to Abbot Cabrol there are two groups of prayers belonging to the original composition and betraying the same pen, namely, "Te igitur" with "Memento Domine," and "Qui pridie," "Unde et memores," "Supra quae," and "Supplices te." On the ground of observations of this kind several scholars have tried to recon-

struct the original Canon, namely, Bickell, Bunsen, Probst, Dom Cagin, Drews, Baumstark, Funk, and W. C. Bishop. The Abbot discusses all these systems very fully, but comes to the conclusion that while each has certain points to commend it, none is convincing, and until we have further material to go upon, they must all be considered as more or less arbitrary.

But even taking the Canon as we know it, there is evidence that the hand of the reviser has not been idle. There are eight very old manuscripts, including the Monte Cassino palimpsest (not yet known when Abbot Cabrol wrote his article), which comprise numerous variant readings, filling six columns in the form of a synoptic table. And there are further variants the Abbot does not mention, as the omission of the particle "enim" in the forms of consecration which occurs as late as the fourteenth century, and the much older and more interesting variant in the prayer "Unde et memores": "tam venerandae nativitatis quam beatae passionis," and several others.

There are two other obscure points with which the Abbot deals as fully and luminously as the scanty material allows, namely, the question of the original place of the diptychs in the Roman Mass, and the Epiclesis. As to the former, it is certain that the "names," that is, the commemoration of the living, occupied the same place as they do now, ever since the pontificate of Pope Innocent I (A. D. 402), who pronounced himself against the practice of some churches of reading them in connection with the Offertory. Abbot Cabrol is inclined to think that at one time the Roman Church followed the same custom, and that our present prayer "Secreta" is what in other rites is called "Post nomina," and that the public reading of the names was discontinued on account of disturbances that sometimes arose; hence the silent recital during the Canon.

No vestige of an Epiclesis of the Holy Ghost is left in our present Canon, yet it is certain from the explicit testimony of St. Gelasius and from

some allusions by St. Leo and St. Gregory, that the Roman Mass did not differ in this respect from other rites, and that in all cases the Epiclesis occupied a place after the Consecration. This position is logical, for the Preface alludes to God the Father, to whom the work of Creation is appropriated; the central portion of the Canon, the Consecration, is the work of God the Son, and the invocation of the Holy Ghost follows naturally in the third place. Yet it has so completely disappeared that no trace of it can be found.

Compared with other rites, both Eastern and Western, the Roman rite of the Mass has undergone the greatest and most numerous changes. The reason is simple: it is the most intensely living rite, a curious blend between tenacious conservatism and respect for antiquity on the one hand, and the ever-changing needs of the hour on the other. It is well known that within living memory great efforts were made to obtain from the Holy See the insertion of the name of St. Joseph into the Canon; the petition was not granted evidently because one change, however slight, would assuredly lead to others. If any addition or alteration were required, some of the numerous special clauses of the prayers "Communicantes" and "Hanc igitur" preserved in the Leonine and Gelasian Sacramentaries might perhaps be restored.

Lord Riddell, who served as "official link" between the Peace Conference at Versailles, 1919, and the British press, in his *Intimate Diary of the Peace Conference and After* (Reynal & Hitchcock, Inc.), records an aphorism of King George's which partly explains that monarch's continuing popularity in this Fascist and Bolshevistic age. Some one asked the King: "How are you getting on with your Labor government?" His answer was: "Very well. My grandmother would have hated it; my father would have tolerated it; but I move with the times." Who was it that said, "true freedom consists in the recognition of necessity"?

## The So-called Lehnin Prophecy in the Light of Recent Events

To the Editor:—

No matter what one may be inclined to think of the prophecy of Lehnin, there is no doubt that, like the alleged prophecy of St. Malachy, it has been for centuries a curious and always interesting subject of speculation in many lands. No wonder, therefore, that during the hectic days of the Great War the cryptic verses of the old monk of Lehnin found a host of more or less ingenious commentators.

In the light of recent events in the Fatherland and in the world at large a novel interpretation of the verses referring to the last of the Hohenzollerns suggests itself. The verses under discussion are the following:

*“Post hunc sceptrum tenet, qui stem-  
matis ultimus erit.*

*Israel infandum scelus audet morte  
piandum.*

*Pastor tunc gregem recipit, German-  
ia regem.”*

Presupposing my reading of the text to be correct, I wish to call attention in the first place to the use of the plural (“sceptrum”) instead of the singular. Does not the author here assume the dual rulership of the last of the house, namely the imperial crown of Germany and the royal crown of Prussia? Now the abolition of the old federal German States would seem to suggest a future German King rather than an Emperor, and it is almost implied by Hitler’s plan if he reestablishes the monarchy. A far cry to the realization of that project, perhaps, but an interesting speculation!

And whose is that “infandum scelus” visualized by the monk of Lehnin? Is the subject of the second verse, as quoted, contained in the first, so that “Israel” would have to be taken as a genitive? Grammatically it would be possible, but only a forced interpretation of the verse could fasten on the record of the last of the Hohenzollerns the stigma of a crime comparable to Israel’s treason and deicide—“morte piandum.” Rather, may not with

greater justice and apparent obviousness “Israel” itself, as a nation, be considered the subject and perpetrator of that crime—to be punished by the ultimate destruction of the one guilty of it?

What epoch-making crime of the Jews could the prophecy have in mind? Could the Zionists of our day in their fanatical endeavor to reestablish the old Jewish dominion in Palestine thereby try to give the lie to Christ and brand Him (in their belief) a false prophet? Did not the Arabs after the Great War openly refer to Sir Herbert Samuel, the first British governor of the Holy Land (a Jew!), as King of the Jews? Does the establishment in Palestine of a Jewish university, with Lord Balfour present at the opening exercises, indicate a determination on the part of a wealthy and enterprising Jewry to permeate the land of their fathers intellectually as well as commercially and economically with their influence?

Or perhaps the anti-Christian and irreligious régime (under Jewish leadership) in Russia contains the “infandum scelus”? It will be readily admitted that the Russian situation is apt to lead to a conflict with Christian, anti-Bolshevik Germany: in fact, the conflict may be said to have already begun. Do not Hitler’s anti-Jewish activities appear in another light from this angle!

And apropos of the “scelus infandum,” may we not think of Henry Ford’s *International Jew* and his charge that modern Jewry is bent upon destroying Christian morality to further its own ends? The “Moscow Protocols” may be “boloney,” but statistics bear out the fact that nine out of ten of the chief producers in the film industry are Jews, and we have Bishop Cantwell’s words as our authority for this statement. Is it or is it not a “scelus infandum” to corrupt the morals of the nations?

The aforesaid heinous crime, whatever it may be, is to occur in the interval between the reign of the last Hohenzollern and the blessed day when

a new ruler will ascend the throne of Germany, and the Church (pastor) is to receive its flock. Some momentous things must transpire before that day comes, it is true, and the interesting question is: When is "TUNC"?

A. J. D.

### The Solidarity of Mankind

Never perhaps has the doctrine of the solidarity of mankind been more clearly expressed than in a papal message sent through Cardinal Pacelli to the President of the Semaine Sociale at Lille in July, 1932. In this message Pius XI indicates very definitely what should be the spiritual support and framework of sound international relations, economic and political.

"There is in the first place," writes the Cardinal Secretary of State, "the deep-seated unity of the great human family, which, as Christ has taught, has one only Father in Heaven. There is the duty, in consequence, laid upon the members of the various nations to allow to overflow copiously upon other peoples the love which they owe in the first place to their own country. *And each people is also obliged to have regard to the lawful interests of other countries.* Moreover, all nations are bound to practice justice and charity towards one another, *and the States as a whole to further and to serve the common international good,* as the citizens and rulers of each are bound to promote and to serve their own nearer and narrower well-being. Furthermore, at the same time, *it behoves all peoples to recognize their interdependence* and to adapt, to the different aspects of their unity, corresponding modes of collaboration. And if they have, in a general way, to restore health to their domestic trade, *they must not do so by systematically concentrating upon themselves behind economic barriers more and more insurmountable,* but rather by honorably practising those austere virtues recommended in the Pope's last encyclical."

The encyclical in question, "*Cari- tate Christi Compulsi.*" issued in May of the same year, was, as *The Month*

(No. 835) reminds us, a summons to the faithful to a crusade of prayer and penance, so as to meet the exceptional moral and material troubles of our day, and the "austere virtues" recommended were Christian justice and charity practised at whatever cost. The Pope was speaking mainly of the appalling economic crisis produced by covetousness, but it is the same evil root that produces international discord. He thus describes that exaggerated nationalism which is the anti-thesis of brotherly love:

"If, however, egoism, misusing the love of country and exaggerating the sentiment of nationalism, insinuates itself into the relations between people and people, *there is no excess that will not seem justified* and, what between individuals would be universally condemned, is in this case considered lawful and praiseworthy, being done in the name of this exaggerated nationalism. Instead of the great law of love and human brotherhood, which embraces and combines in a single family all nations and peoples, having one heavenly Father, there enters the spirit of hatred driving all to destruction."

It is this hatred that is driving the nations at present, and the nationalist dislike of the League of Nations, where all have a chance to meet in amity, is inspired by the same degrading vice.

"There is a rumor abroad to-day that we are re-entering a Middle Ages. Four years ago we should have thought any such prophecy the wanderings of a madman. We are not so sure of that now. We are looking above our skyscrapers, beyond our gigantic factories, farther than our radios, automobiles, and planes can carry us. We are reaching for salvation toward the invisible and intangible realms of the mind and soul. Certainly we are trying to burst open new doors. Perhaps we are bursting them open to God."—Grace Turner in the *Catholic World*.

Mankind must be urged on by the sting that bids neither sit nor stand, but go.



## A New Biography of St. Francis of Assisi

The latest important contribution to the study of St. Francis of Assisi, who continues to interest non-Catholics more than any other Saint of the Catholic Church, is by Signor Salvatore Attal, an Italian Jew, already well known for his studies in religious thought. (*San Francesco d'Assisi*; Livorno: S. Belforte). He writes of the "Poverello" with penetrating sympathy and intuition.

For Signor Attal "the great outstanding characteristic of Francis was heroism, the divine heroism of love, tempered by unceasing tensions and difficulties, utterly removed from any sentimentality," as a reviewer of his book says in the *London Times Literary Supplement*.

Signor Attal, with a few rapid strokes, sketches what he calls "the period of the Cross" in the late medieval world, and around the central figure of the Poverello groups the other figures of the story in excellent perspective. He treats Pietro Bernadone not as a cruel miser, but as a jealous, deeply affectionate and disappointed father. He appreciates the virtues and the individuality of each of St. Francis's First Companions. He champions the cause of Brother Elias and devotes a beautiful chapter to St. Clare. Throughout Signor Attal emphasizes the thoroughly Catholic character of Francis, "*Vir Evangelicus*," "*Vir Catholicus*," and in this echoes the view of the Saint's eminent French Protestant biographer, Paul Sabatier, who in his *Etudes Inédites* unreservedly admits that "Francis was ardently Catholic."

Where Signor Attal's judgment differs radically from that of M. Sabatier, is on the debatable ground of Franciscan history after the founder's death and in his estimate of the churchmen with whom St. Francis came in contact. He pictures Bishop Guido of Assisi, Cardinal Ugolino, and Innocent III not as antagonists of the Franciscan ideal, but rather as collaborators,

through whom that ideal was able to spread and become of immense value to the world.

Of particular interest is Signor Attal's account of St. Francis's journey to the Orient, the details of which have been traced by Fr. Girolamo Golubovich in his researches into the history of the Franciscan missions in Palestine. St. Francis evidently had his heart set on the success of the Crusaders, and Signor Attal notices the connection between them and the institution of the Portiuncula Indulgence.

## Tut-Ankh-Amen's Alleged Curse

Tut-Ankh-Amen's alleged curse has been subjected by Director Herbert E. Winlock of the New York Metropolitan Art Museum to an examination similar to that which Benjamin Franklin once applied to one of the scientific puzzles of his day. People wondered then why a large glass bowl filled with water weighed just as much after a heavy fish was thrown into it, as it did before. Franklin got a bowl and a fish and proved that it wasn't so. Similarly, Professor Winlock finds (and the *N. Y. Times*, Jan. 26, prints his findings in detail, full two columns!) that out of forty persons other than the native laborers who were present at the opening of King Tut's tomb and the unwrapping of the royal mummy, in 1923, thirty-four are still alive, and for the other six the average age at death was very nearly sixty. The lowest age was forty-eight, in two cases.

Even more striking than Dr. Winlock's report on what really happened to the individuals who invaded the dead Pharaoh's sleep, is his finding about the alleged victims of the ancient curse. Most of these, he shows, did not participate in the disinterment at all, and in some cases never even entered the tomb. Arthur Weigall, whose death a few weeks ago gave new impetus to the legend, only visited the tomb as a tourist.

The upshot of it all would be that the Pharaonic doom has not taken toll of the archaeologists, but that visitors

in Egypt, especially if they are invalids, should be careful about what they eat and drink and not overtire themselves.

### The Structure of Matter

Laue's famous experiment was designed to test the nature of X-rays by means of crystals. Its real significance has proved to be that crystals can be tested by X-rays. X-rays, unlike chemical analysis, leave the substance unchanged at the end. Moreover, all compounds which exist as gases or liquids will assume the crystalline state if cooled sufficiently, while many compounds can exist only in that state. Thus X-ray analysis is sometimes indispensable and always a valuable adjunct to other methods.

Several methods, besides that of Laue, have been developed for crystal analysis, and each has its advantages according to the form in which the crystalline substance is available, *c. g.*, as a single crystal or as a powder. They have led to a most astonishing increase in our knowledge of the micro-structure of matter, and a large part of Dr. W. L. Bragg's survey (in the volume, *The Crystalline State*, which he has just edited in conjunction with his father, Sir W. H. Bragg; London, Bell) is taken up with particular examples of the structure of matter as revealed by X-rays.

There is something awe-inspiring in the fact that, though no eye has ever seen an atom, the man of science is able to indicate precisely the manner in which the atoms are arranged in innumerable compounds.

Perhaps the most extraordinary in a wonderful series of researches are those that have recently been conducted into the structure of keratin, which is the common basis of hair, wool, animal spines, and horn. As Dr. Bragg says: "We are here coming very near to the structure of living matter."

A Jacksonville (Fla.) citizen, hearing one of Wagner's grand operas coming in over the radio, sent for the repair man.

### The Late Abbot Chapman and the Priority of St. Matthew's Gospel

In Vol. LII, No. 149 of the *Downside Review*, Abbot Butler devotes an appreciative article to the life and literary work of the late Abbot Chapman, who was a scholar of extraordinary erudition and critical acumen. We quote the following interesting passage:

"While military chaplain on Salisbury Plain he borrowed from our library the four big volumes of Von Soden's work on the MSS. and text of the New Testament,—did any other chaplain during the War spend his leisure hours in studying and mastering so formidable a work! While so engaged he became possessed of the idea that the solution of the Synoptic Problem lay, not in any variation of the fashionable 'Two Documents Hypothesis,' but in the priority of St. Matthew's Gospel—*i. e.*, not any Aramaic form, but our actual Greek Gospel. The elaborating this thesis engaged him off and on for the eighteen years up to his death; and though never completed, he left the greater portion in a stage sufficiently advanced to justify posthumous publication.

"Though out of fashion in recent times, the priority of St. Matthew over St. Mark has always had defenders, even among advanced German critics: it was, I think, defended by Hilgenfeld, one of the leading lights among them. Whether the Abbot's argumentation, if published, will turn the critical tide remains to be seen; but it may be predicted with surety that it will put forward new and original considerations that will have to be counted with, and will put on their mettle the upholders of the current theories."

According to the *Denver Register*, a women's organization described as "similar to the Ku Klux Klan" has lately come to life in Kansas.

Wherever a few people are gathered together in God's name, there is also somebody trying to cash in on it.—*The Tidings*.

### Way Down Upon the Swanee River

In a recent issue of the *N. Y. World-Telegram* Miss Wilhelmine Brown, of Brooklyn, describes a visit she paid to the monument which was erected some three years ago to Stephen Foster, author of "Way Down Upon the Swanee River," at the source of that River in southern Georgia.

"The spot," she says, and we are able to confirm her description from personal observation, "is one of utter desolation. Scrub pine, sand, swampy roads, traversed by very large water moccasins, and a very seedy railway station mark the place. Several pigs were wandering about, some of them trying to uproot the dead pine shrubs that had been placed around the monument. . . . The spot might very well be next door to Jeeter Lester's place on Tobacco Road. Perhaps it's just as well that Foster didn't go down there. . . . The roads are soft sand and almost impassable. The place is many hours away from a civilized hotel, and if you want to see the swamp [in which the river originates], you'd better get word to Lem to come to town for you. He'll get maw to fix up some venison, hoe cake, and grits for supper. Then next morning he'll take you down the river in a small boat through enchanted lanes, where eypress trees are hung with Spanish moss and mistletoe. It's a thrilling experience if you can stand seeing huge snakes coiled up on the dead trunks of trees."

All of which leads Harry Hansen, of the same newspaper's editorial staff, to say that "Stephen Foster probably would not have written so yearningly about the spot if he had ever seen it." Yet the Suwannee River (this is the correct form of the name), especially in its lower stretches, has undeniable charm. A few years ago the present writer spent a month on its banks at White Springs, Fla., canoeing and fishing in its dark-brown, brackish waters. What especially impressed him was when a few darkies of the neighborhood (for a quarter a piece) went out upon the river at night in a little boat

weirdly lit up by torches and sang Stephen Foster's poetical song: "Way Down Upon the Swanee River."

Foster's life, by the way has recently been written by John Tasker Howard, who in the subtitle of his book calls his hero "the American Troubadour." It was Mr. Hansen's review of this biography that prompted Miss Brown's letter.

### The Sense-Line Method of Reading Latin

The sense-line method of reading Latin, which is being so ably sponsored by a number of Jesuit teachers in the *Classical Bulletin*, is again discussed in the January issue of that scholarly publication, in which the first few lines of Cicero's First Catilinarian Oration are colometrized as follows:

a. Quo usque tandem abutere, Catilina, patientia nostra?

b. quam diu etiam furor iste tuus nos eludet?

c. quem ad finem sese effrenata iactabit audacia?

d. Nihilne te noeturnum praesidium Palatii,

e. nihil urbis vigiliae,

f. nihil timor populi,

g. nihil concursus bonorum omnium,

h. nihil hic munitissimus habendi senatus locus,

i. nihil horum ora vultusque moverunt?

j. Patere tua consilia non sentis?

k. Constructam jam horum omnium scientia teneri conjurationem tuam non vides?

l. Quid proxima, quid superiore nocte egeris,

m. ubi fueris,

n. quos convocaveris,

o. quid consilii ceperis,

p. quem nostrum ignorare arbitraris?

Who that can enjoy a Latin period will not immediately recognize the help thus given in reading of one of the greatest oratorical efforts of all times? It is true, rhetoric does not completely reveal the hidden springs of Ciceronian eloquence. For here as

elsewhere "the style is the man." Yet so much of the best in Latin literature is steeped in rhetoric. The sense-line method uncovers some of the tricks which the Romans were fond of employing, and makes them available for the modern student's use and enjoyment. Latin teachers everywhere will rejoice in this method of teaching Latin, the rationale of which is so ably set forth from time to time in the *Classical Bulletin*, one of three publications by the Jesuits of the Missouri Province that constitute clearing-houses for an ever-increasing amount of scholarly work on the part of these great teachers. The *Classical Bulletin*, the *Modern Schoolman*, and the *Historical Bulletin* cover their respective fields admirably. In fact, in these three publications we undoubtedly have the beginnings of a real Catholic scholarship movement in the United States.

H. A. F.

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### Notes and Gleanings

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We gladly print the following note from the pen of Dr. James J. Walsh: The late Professor Thomas Dwight's *Thoughts of a Catholic Anatomist* is being sold out as a remainder by Longman's Green & Co., and copies of it can be secured from Mrs. Dwight, 90 Ivy Str., Brookline, Mass., for thirty cents each. Some of the readers of the F. R. may like to procure copies, and the disposition of the remainder would be a great relief (mental, not physical) to Mrs. Dwight. The book is still valuable and by no means out of date.

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The *Journal of Calendar Reform* prints an important statement by Archbishop Germanos, head of the Orthodox Eastern Church, which claims a membership of 140,000,000. The Archbishop declares in substance: (1) that the Orthodox Eastern Church is opposed to the proposed 13-month calendar; (2) that it favors an immediate revision, which will establish a perpetual calendar of equalized quarters. The type thus favored is that

known as "The World Calendar," copies of which can be had from the offices of the *Journal*, 484 Madison Ave., New York. This calendar regulates the 12-month year. Its twelve months are multiples of halves and quarters. The equal quarters consist of three months. The first month has thirty-one days; the remaining two have each thirty days. The quarters also comprise thirteen weeks or ninety-one days, of which thirteen are Sundays and seventy-eight are weekdays. Each month has twenty-six weekdays. Year-End Day, the odd 365th and last day of each year, is considered as an extra Saturday between Dec. 30th and Jan. 1st. The additional 366th day in leap years is treated as another extra Saturday between June 30th and July 1st, and is called Leap-Year Day. It is recommended that these two stabilizing days be kept as holidays.

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It is positively astounding what the German Catholics continue to produce by way of such periodicals as *Die Katholischen Missionen*. We have before us the November (1933) issue, and turning its pages are filled with admiration for the zeal that is expressed in the excellent articles, the editing, the topography, the quality of paper and print, etc. L. Schwann of Düsseldorf, the house of publication (American agent: B. Herder Book Co., of St. Louis), deserves much credit for this excellent piece of work. As for the articles, they fulfill every canon of good taste in a magazine designed to awaken interest at home in the foreign missions. What is it that will more readily interest people in the work of evangelizing the heathen, than knowing how they live, what are their habits, customs, and general conditions? The issue before us provides such articles as "The Social Problem in Heathen Lands and the Catholic Missions," "Opium as a World Problem," and numerous shorter ones concerning the heathen countries. Our German Catholic brethren have shown us the way in this, as in so many other matters relating to Catholic Action. *Die Kathol-*

*ischen Missionen* is by far the best Catholic mission magazine published in any country.

The recent lynching at San Jose, Calif., and the subsequent expressions of opinion reveal a lack of moral sense and appreciation that is positively appalling. No condemnation of the state of public opinion in this country can be too severe in the face of the unbelievable applause accorded by so many to this murderous defiance of law. The lynching itself is a blot on our boasted civilization, but the favorable statements issued by the Governor of California and by many private citizens and editors, condemn us for moral obtuseness, diabolical ethics, and general unbalance. A country that must rely upon a public opinion that is so easily swept off its feet and carried into immoral excesses, is indeed in grave danger. True, and fortunately, it was not the expression of opinion of the entire country; yet that so considerable and withal respectable a portion could applaud this dastardly defiance of duly constituted authority, and approve brutal murder, must instill fear into the heart of every true American who loves his country.

The death of Father Daniel E. Hudson, C.S.C., is a distinct loss to the Catholic press, which he served for so many years (1875-1930) and with such rare scholarship and prudence as editor of the *Ave Maria*. Few of his many admiring readers probably were aware that this learned and zealous priest was a convert from Methodism, who had been brought into the Catholic Church for his interest in the cause of the missions, for which he made his magazine such a potent advocate. Still fewer may have heard that he was a close friend of the poet Henry Wadsworth Longfellow. Fr. Hudson's death after a long illness brought out the fact that he had led an extremely retired life, and so rarely left his cell and the editorial rooms of the *Ave Maria*, that he had not even seen the buildings of Notre Dame University

erected since 1916. Fortunately, unlike a number of other brilliant editors of the past, Fr. Hudson has found a thoroughly competent and congenial successor in the Rev. Eugene Burke, C.S.C., who has edited the *Ave Maria* since 1930. We trust this excellent magazine will continue its work for the Catholic cause with undiminished vigor and success for at least fifty more years. As for Fr. Hudson, may his gentle and kindly soul rest in eternal peace!

There is still danger of a revolt of youth in the U. S., declares Walter T. Diack, General Secretary of the New York City Y.M.C.A. In his annual report, just published, he says that the vital problem is to find constructive work for the millions of young men who are graduated from high schools and colleges each year, and seek a livelihood in the business and professional world. This, he says, is a serious problem, which cannot be solved by the bread-line or the lodging house, but only by taking prudent thought of the morrow, and endeavoring to adjust the economic structure of our country so that it will provide equal opportunity for all. "In the past our country has afforded such bounteous opportunities for the gaining of wealth, that by the old slipshod method of trial and error men managed to achieve a comfortable position in life, many of them doing work that provided no personal satisfaction, and for which they were not well fitted. That day has passed, and if we do not wish to sow the seeds of revolution, we must apply the same intelligence to the guidance of youth that we bring into play when a great war or a great depression descends upon us. Youth has the energy to accomplish what it seeks to do, and it will not long be neglected."

So much has been said in criticism of *Anthony Adverse*, Hervey Allen's monumental novel of the historico-pictorial type, that not a few of our readers will probably be surprised to see it praised by a Catholic reviewer

in the *St. Paul Wanderer*, who says: "Though there are two or three scenes that are exceedingly vivid and realistic, the book has unusual background. It is a study of life, and in a brief review justice cannot be done to this work. A number of interesting papers might be written on the humor, the literary excellence, and the unique but rather unsettled philosophy so characteristic of our day. Great reverence is shown to priestly characters and to things connected with religion. It is a compliment to the American people that, in spite of its 1,224 closely printed pages and the deep appreciative tone in speaking both of priestly sacrifice and of the reverence due to the Madonna, [*Anthony Adverse*] has become one of the most popular novels of late years. We recommend it to those who love literature and can read with maturity, rapidity, and care."

450 cartoons by Thomas Nast, collected from *Harper's Weekly*, have been presented to the Art Department of Rollins College at Winter Park, Fla. The prints range in date from 1872 to 1886, when political satire reached its height. Nast, according to the *Christian Science Monitor*, to which we are indebted for this information, was a native of Bavaria and came to the U.S.A. in 1846. In 1860 he travelled to England and thence to Italy, where he followed Garibaldi in his adventurous campaigns. Later he returned to the U. S. and devoted most of his time and talent to *Harper's Weekly*. The contemporary Catholic papers spoke of his hating the Catholic Church with the venom of an apostate, so we presume he was a fallen-away Catholic.

Nothing truer was ever written than the following brief editorial that appeared in a recent issue of the *St. Cloud Advocate*, in reply to the question: "Where Do Religious Vocations Come From"? "Vocations to the priesthood and to the religious life," says the editor, "are found in the deep and simple sanctity of good homes; and they are not to be expected any-

where else. Part, and a very serious part, of the duty of parents is to keep their home such that if there be an inclination towards the religious life amongst their children, no scandal or sin may be the means of killing it. Make no mistake: no school or college, not the greatest university or seminary, will ever give anything to take the place of the education given and received in a Catholic home, where religion is respected and the Church is loved. School and college can develop and strengthen what the home has originated; but they cannot originate what the home has not supplied." The Church cannot prosper in a country in which family life, the fountain and source of the priesthood and the religious life, is decadent.

The death of C. A. Windle at Chicago was widely noticed in the Catholic press. For years he edited *Brannt's Iconoclast*, afterwards named *The Liberal*, and also *Truth and Light*. Although not a Catholic, he was usually on the side of the Church against intolerant attacks. Once a Catholic priest asked him why he stayed out of the Church, since he knew so much about it. He replied: "Faith, as you teach, is a divine gift. I do not have the gift." According to the *Denver Register*, Windle studied for the ministry of a Protestant denomination, lost all faith, and afterwards acquired a great admiration for Catholicity. A few of the Catholic editors denounced him from time to time, inasmuch as his agents were constantly soliciting the priests and he was, in a sense, living off the Church without joining it; but almost invariably some outstanding leader came to his defense. The fact is that he reached many people whom, perhaps, the Catholic press could not reach. He died as he had lived, outside the Church.

The Executive Committee of the Catholic Conference on Family Life recently met in Cleveland and decided to hold a series of regional meetings this year. The general aim of the Con-

ference, as most of our readers are probably aware, is "the promotion of the welfare of the family and the encouragement by every means within its power of wholesome and successful family life." The Executive Committee discussed the lack of popular Catholic literature on the family and on parent education. We sincerely hope the projected meetings will bring forth some practical results. The task they are facing is by no means easy. Family life to-day is not what it used to be. Parents are not alone guilty. One-room apartments for newly wed couples, the easy manner in which divorces are obtained, and social conditions generally are not conducive to family life like that of the Holy Family of Nazareth.

It is a pleasure to read in the January issue of the *Classical Bulletin*, a small but scholarly Jesuit publication devoted to the preservation of the humanities in modern education, that Greek has been reinstated in second high for honor students at Campion College. Xavier High at Cincinnati recently took the same step. The fact that not all, but only honor students are being admitted to these classes, is all to the good, in the opinion of the editor. We trust that this movement will spread throughout the entire realm of Catholic secondary education in this country. It gives rise to the fond hope that a movement initiated some few years ago, designed eventually to bring our cherished system of Catholic education down to the non-Catholic level, has been effectively checked.

In reviewing *An Essay on Philosophical Method* by R. G. Collingwood (Oxford University Press), the *Tablet* calls attention to the curious fact that all through his book the writer, a non-Catholic professor of philosophy, betrays indifference to the great synthesis found in Scholasticism. He does not mention St. Thomas, nor any other Scholastic writer. His plea for the systematization of philosophy, his obvious disapproval of a merely critical

philosophy, his desire for a common-sense philosophy which is "consonant with experience"—surely all these motives should have driven him to a more than superficial examination of the compact system of Scholasticism, for it alone possesses all the qualities of which he is in search. This neglect of a philosophy which more than any other has taught men that "*sapientis est ordinare*," makes Dr. Collingwood's essay on philosophical method very unbalanced and incomplete. Its fundamental theme concerning the overlapping of classes might have been corrected and modified considerably as the result of a proper appreciation of the first questions in the *Summa Theologica* of St. Thomas.

Mr. Henry Watson Fowler, whose death at the age of seventy-six is reported from London, was the son of an Anglican minister and a graduate of Balliol College, Oxford. For a number of years he collaborated with his brother, the late F. G. Fowler, in a translation of Lucian, and in the composition of *The King's English* and *The Concise Oxford Dictionary*. After the World War he finished his *Pocket Oxford Dictionary*, which the brothers had begun together. In 1926 he produced his most original work, the *Dictionary of Modern English Usage*. He prosecuted his lexicographical researches almost to the day of his death and in the Publications of the Society for Pure English found a congenial medium for his linguistic speculations, which were as famed as they were original. Fowler is described by the *London Times* as "a lexicographical genius," and his *Modern English Usage* is probably the most remarkable book ever devoted to the art of expression in English.

The *Commonweal* notes the establishment in Vienna of a new Catholic weekly, called *Der christliche Ständestaat*. It is edited by Professor Dietrich von Hildebrand and a corps of associates, with a view to assist in building up a genuinely Christian

State in Austria, where conditions just now appear more favorable to such an ideal plan than anywhere else in the civilized world. Professor von Hildebrand is widely known as author of several excellent books, notably "A Defense of Purity," which has been translated into English. Until last summer he was a professor in the University of Munich, but his Catholic conception of universal peace met with the disapproval of the Nazi government, which sent him into exile. The new journal provides a forum for the discussion of social, ethical, and cultural problems in the light of Catholic philosophy and experience.

Sea monsters, reported of late in Scottish and English waters, have given the stolid Britons the jitters. Liverpool was much wrought up a few days ago when an antediluvian beast was reported in a suburban pond. Thousands gathered to watch intrepid officers lasso it and bring it ashore. There was much relief when the "monster" proved to be a child's rocking horse, with a head painted red and a long, black mane. Covered with slime and weeds, it presented a terrifying spectacle.

The "monster" which was recently reported to have been seen in Syracuse, Sicily, has had an inglorious end and will never be identified. The superstitious peasants who shot at it feared that it might be the Colovia, a beast which, according to a local legend, is a cross between a dragon and a crocodile, and whose appearances presage grave disaster. They therefore burned the carcass. From their accounts the "monster" seems to have been a big serpent of a type not numbered among the Sicilian fauna. It is conjectured, therefore, that it was a python, or a boa-constrictor, which either escaped from some circus, or else reached the port of Syracuse in a boat from Africa, and somehow managed to get ashore unnoticed. While this unexpected fate of a promising specimen has disappointed the scientists, the local peas-

ants are once again happy, for they can now go about their tasks without fear of Colovias or other more or less imaginary "monsters."

The attention of pastors and assistants in charge of parish dramatics is hereby called to a splendid little drama, entitled, "The Watchers' Play," by Rudolph Henz. It is a translation from the German by Mr. Albert Paul Schimberg of the *Catholic Herald* staff of Milwaukee. This is an Easter drama in one act and is acceptable dramatics from the Catholic standpoint. It is published by the Catholic Dramatic Movement, Milwaukee, Wis.

Senator Copeland of New York, in the course of the racketeering investigation, has disclosed some alarming facts in connection with the traffic in revolvers. Since the World War, American manufacturers have turned out 500,000 pistols every year and, in addition, 1,000,000 more have been imported. Pistols last endlessly, and the total number now in the country is estimated at 20,000,000. About 79 per cent of the 12,500 annual homicides are committed with them. Public indignation begins to demand prohibitive legislation, but prohibitive laws, as we have just found out in connection with the liquor traffic, do not do much good unless they are based on moral ideas and habits. Those who want pistols will get them and use them in spite of the law.

Coming from a movie in which a lot of people with bad intentions came out better than most of us do when we try to be good, we see by a London paper that Dean Allington feels a similar response within himself after reading some modern novels. "Modern novelists," he says, "have driven some of the most respectable of us to detective stories, where, if one is not on the side of the angels, he is at least on the side of the police."

Beneath all the charming palliatives of the New Deal is the grim necessity of overhauling our clumsy and thoroughly obsolete economic structure.



## Current Literature

—Every one who styles himself an educator has heard of the famous "Ratio Studiorum" of the Jesuits; but few know anything about it, and fewer still have ever read this unsurpassed treatise on education. The reason for this is not difficult to find. The "Ratio" was originally written in Latin and until recently was a closed book to most. It has now been translated into English, with a commentary on its end and aim in the Jesuit system of education, under the title, *St. Ignatius and the Ratio Studiorum*, by Dr. Edward A. Fitzpatrick, dean of the Graduate School of Marquette University. The volume is divided into two parts. The first treats of the founder of the Society of Jesus, St. Ignatius, and education; the second, of the Constitutions (Part IV); this is followed by the text of the "Ratio Studiorum" of 1599. The whole book is most interesting and instructive, and will be a revelation to many modern educators. So important is the work that it cannot possibly be dismissed as unworthy to occupy a prominent place not only in Catholic libraries, but in any library whatsoever that lays claim to distinction. Dr. Fitzpatrick has accomplished a work for which we cannot be too thankful. (McGraw-Hill Book Co., Inc.)—C.J.Q.

—*Pontificia Americana: A Documentary History of the Catholic Church in the United States (1784-1884)* by Donald Shearer, O.M.Cap., Ph.D. ("Franciscan Studies," Joseph F. Wagner, New York, 1933) We have here a chronologically arranged collection of 159 papal documents pertaining to the Catholic Church in the United States and covering the national period of our history to the year 1884. Besides sketching the progress made by the Church in the United States (pp. 1-16), the author prefaces each document with a brief historical summary of the circumstances attending its issuance and with a digest of its contents, while in footnotes he explains historical matters referred to in

the text of the respective document. This is an excellent procedure in a work of this nature, though the vast amount of study and research it has entailed on the part of the author does not appear on the surface. Recognizing this, the present reviewer hesitates to suggest that to the documents, reproduced in the original Latin, Italian, or French, an English translation might have been added for the benefit of such as have no reading knowledge of these languages. From the various documents which we have read—we did not read all of them—it is clear that within the covers of this stately volume there lies an abundance of valuable and important material still to be woven into a complete and comprehensive history of the Catholic Church in the United States. The work was originally a dissertation submitted to the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirements for the Ph.D. degree. The author and the professors under whose guidance *Pontificia Americana* was produced have rendered a distinct service to all those who are interested in the writing of the history of the Catholic Church in this country.—Francis Borgia Steck.

—*Principles of Social Economy*, by Valere Fallon, S. J., Doctor of Political and Social Sciences, Professor at the College of Philosophy and Theology of the Society of Jesus at Louvain, seems to the present reviewer to be the nearest approach to the ideal text book of economics (though the author prefers to call it "social economy") that has long been desired for Catholic institutions of higher learning. Political science has been called the "doleful science," but it is also a pagan science; it has been doleful because pagan, and pagan because it refused to acknowledge any kinship with ethics and religion. In the volume before us not only has political economy employed ethics as a hand-maid, but wherever the pronouncements of the Church in the past have had a bearing on this

so-called science, they are made to play their due part in the presentation of the principles of social economy. Aside from this aspect, however, let it be understood that the reverend author has improved, if anything, on the prevailing methods of modern economists. While there is nothing essentially new in the "principles," aside from the formal inclusion of Catholic pronouncements, the ordering of the material is excellent and the presentation leaves little to be desired. The Rev. John L. McNulty, M.A., professor at Seton Hall College, has turned Father Fallon's text into excellent English, and in addition has Americanized it so adequately that a native writer with the domestic data at hand could have done no better. We heartily recommend this excellent text book, which contains an adequate index and a set of review questions and problems that will please the heart of the instructor in economics. (Benziger Brothers).—H. A. Frommelt.

—*In Defence of Purity: An Analysis of the Catholic Ideals of Purity and Virginity*, by Dr. Dietrich von Hildebrand, formerly Professor of philosophy in the University of Munich, which was originally published two years ago by Longmans, Green & Co., has been taken over by Sheed & Ward and reduced in price. It is a book that victoriously proves to the world that Catholicism is far removed from Puritanism, that purity is more than a negative virtue, and that virginity is not synonymous with repression of the sex instinct. The book has been well translated, but is somewhat difficult reading in spots because of the author's profundity of thought. Nothing better has ever been written, so far as we are aware, on the intrinsic connection between marriage and virginity, "both resplendent with purity, both a mystery of love," and to impress Catholics and non-Catholics alike with the profound truth that "purity by no means implies any depreciation of sex" and that "the more fully a soul possesses the qualities of an earthly bride,

the better fitted it is to become a bride of Christ." We cordially recommend this excellent treatise.

—Charles Williams' *Short Life of Shakespeare, with the Sources* (Oxford: Clarendon Press) is an abridgment of Sir Edmund Chambers' two large volumes into one smallish volume. The editor cleverly joins up the severed edges, so that no reader could tell, without consulting the original, that anything was missing. He has, also, a very sound judgment about what is, and what is not necessary to the understanding and interest of his subject; and nowhere is this plainer than in his selection from the "sources"—that is, the contemporary references to Shakespeare in church registers, law deeds, poems, and all kinds of other documents which filled Sir Edmund Chambers' second volume. This little book will no doubt be accepted by the general reader as the standard life of Shakespeare, based as it is upon the latest researches of scholars in many fields, and more careful than any of its predecessors to distinguish what can be proved from what cannot.

—Cardinal Faulhaber's *Zeitraufe-Gottesraufe*, a beautiful example of literary artistry, consists of fifty sermons or discourses delivered on various occasions. They are "of the times, for the times," pertinent, profound, literary, nay even oratorical, and always deeply impressive. The distinguished author, now Cardinal-Archbishop of Munich, was professor of Old Testament theology before his elevation to the episcopate, and hence the subject-matter of the present work has all the polish of a scholar and will prove a welcome addition to the library of every priest who is seriously concerned with promulgating the Word of God in these dour times. (Herder).—H.A.F.

—*John Henry Newman*, by the Rev. J. Elliot Ross, is a timely biography of the great English Cardinal. Writing in a charming and interesting style, Fr. Ross gives his readers a new presentation and evaluation of the man

who started the Oxford Movement. The author studies Newman from the standpoint of to-day's religious ideas and ideals, showing how this mighty religious thinker builded for the future as well as for his own time, and how out of his failures came results that have lasted down to our own age. The book should have a wide audience; for every one interested in worth-while biography or in religious history or education, regardless of sect, will want to possess this new life of a man who belongs to no time or people, but to the ages. (W. W. Norton & Co.)—C.J.Q.

—*The Mass Explained to Children* is a simple and beautiful commentary on the Holy Sacrifice, by the world-famous educationalist, Dr. Maria Montessori. The little book, which may be read with the greatest profit both by children and adults, contains more than forty diagrams, made under the direction of the author herself. In England, where the book was first published, immediate success crowned its appearance. "The children who use this book," declares Fr. Delaney, Superintendent of Education for the Archdiocese of New York, in his preface, "are indeed fortunate in thus having presented to them the fascinating action of the 'Mystery of Faith'." (Sheed and Ward.)—C.J.Q.

—Messrs. Bell & Son announce a new edition of the famous Diary of Samuel Pepys, edited by F. McD. C. Turner, who will employ the utmost care to secure a correct text. It is expected that the complete work will occupy seven or eight volumes, to be published over a period of three or four years, and while it is difficult to estimate the amount of labor that any one volume may entail, it is hoped to commence publication soon.

—Fascicle XXXVII of Geyer and Zellinger's collection, "*Florilegium Patristicum*" (published by Peter Hanstein, Bonn, Germany) contains *S. Thomae de Aquino Quaestiones de Trinitate Divina: Summae de Theologia l. I, q. XXVII-XXXII*, based on

a new collation of the available manuscripts and accompanied by a valuable critical introduction by the editor, Dr. Bernard Geyer, who for good reasons has corrected the text of the Leonine edition in many places, though he does not claim his to be a definitive edition because, he says, his textual researches are not based on a sufficiently broad basis.

—*Christianity and Class War*, by Nicholas Bedryaev (Sheed and Ward), is a valuable analysis of Marxism in theory and practice, and an exposure of its inherent contradictions and limitations. The author issues a call to all Christians to face boldly and frankly the facts which Marx distorted concerning the class war. He brusquely dismisses the Fascists and Hitlerites as "pagans and enemies of Christ." This volume demands concentration and thoughtful study; but it will well repay the intelligent reader.—H.A.F.

—We must confess that we find little or nothing to recommend in *Follow the Saints*, by the Rev. Winfrid Herbst, S.D.S. First of all, there seems to be no plan in the arrangement of the material (there is neither a table of contents, nor an appendix); and secondly, the style is far from being above mediocrity. The only thing we can say in favor of the book is the writer's intention of spreading the Kingdom of God in the souls of men. (Benziger Bros.)—C.J.Q.

—No. 10 of "Essays in Order" is a dialogue on *The Nature of Sanctity*, translated from the German of Ida Friederike Condenhove, a leader of the Youth Movement in Germany and closely associated with the group headed by Romano Guardini. Taking St. Elizabeth for her main subject, she discusses in dialogue form some of the problems of holiness in their relation to modern thought and life. The work probes the matter to its depths and is a vindication of humanity and sanctity as joined in every true saint. (Sheed & Ward).

### A SPRINKLE OF SPICE

A secular Rome correspondent writes interestingly in the *St. Louis Post-Dispatch* of the Vatican and Pius XI. Of the Pontiff he says:

"The Pope terminates an audience by a gesture of the hand or by rising. He has no compunctions. He is not held back by the illustriousness or social standing of his visitor. He knows exactly what questions to ask. Jimmy Walker, for instance, the ex-Mayor of New York, now doing newspaper work in France, whom I accompanied to the Vatican, came out surprised and astonished. When he had gone a little way Walker said: 'You'd never guess what His Holiness asked me?' I couldn't. 'Well,' he said, 'the Holy Father asked me if I knew Johnny Dundee, the boxer, and how was Johnny doing?' It was a characteristic question. The Pope had sized up Walker in a second."

A clergyman, who congratulated John Jacob Astor upon the increased ability to do good which great wealth brought, got this answer: "Ah sir, but the disposition to do good does not always increase with the means."—*Life of John Jacob Astor*, by A. D. H. Smith, page 286.

A Negro preacher had been eloquently holding forth to a large congregation. When collecting time came, there was no plate, so the preacher's hat was handed round. The hat was returned to him empty. The preacher turned the hat upside down, looked inside and out, and then fervently said: "I'm indeed thankful to get my hat back from this congregation."

"When a tree is dying," said the forestry expert, "we sell it immediately to a paper manufactory."

"How marvelous!" exclaimed Miss Cayenne. "The tree that made this comic supplement must have died in convulsion."

A little girl whose teacher required her to write a composition of 500 words, handed in the following:

"Last Sunday papa and mamma and I got in our car and started to a picnic. When we were away out in the country, a cow came into the road ahead of us and papa ditched the car. That makes 38 words. The other 462 words are what papa said while he and a farmer were getting the car out of the ditch."

Bishop Potter told the following story about himself:

"I was once a speaker at a meeting in the interest of an organization of which a woman was the president. I inquired of Mrs. N—, with the idea of being facetious, 'How many long-winded speakers will there be at this meeting, Madam?' 'You are the only one,' she replied, with a charming smile."

One may think of the Socialist party leader Norman Thomas what one may, there is no denying the fact that he is a wise and witty opponent in politics. At a gathering in Cincinnati the other day Mr. Thomas said that the NRA "obviously has failed, not absolutely, but it has failed to maintain its momentum—it is not getting us anywhere."

"One of the NRA's best results," he added, "was in ending child labor, in the cotton mills of the South at least—although children still work in the sugar fields and in other industries. . . . Capitalism, like a dying invalid, has its good days when the doctor comes out and says: 'The patient is feeling better to-day.'" Mr. Thomas described Gen. Hugh S. Johnson as "the kind of a man one might well hire for a barker outside a tent," and added: "One wouldn't hire him to be the lion tamer inside the tent, but he makes a noise that brings the yokels in."

Amos had been through a stiff cross-examination by the defendant's lawyer, who finally asked him: "Are you certain that this man stole your ham?"

Amos: "No, sah. Ah's not. Ah was, till you-all done ask me all dose questions, but now Ah don' know if Ah eber had a ham."

A lady on a visit to the Greenwich Observatory was told that the Astronomer Royal had to regulate the clocks by the stars.

"Why?" she asked; "surely it is easier to get the time signal on the wireless."

Mother (to Joan and Joyce): "I'm so glad you are sitting quietly and not disturbing daddy while he takes a nap."

Joan: "Yes, mummy, dear. We're watching the cigarette burn down to his fingers?"

James was having a hard time centering his attention on the discussion of carbohydrates, proteins, and fats. Noticing the lack of attention, the teacher asked: "James, what three foods are essential to man's physical welfare?"

"Breakfast, dinner, and supper," answered the boy.

"I don't believe in dictionaries," said Smith.

"What is the reason for your prejudice?"

"Simply this," Smith continued. "The neighbors have always told me that I am a model husband, and one day I looked in the dictionary to discover the true meaning of the word 'model.' It said 'a small imitation of the real thing.'"

### MALE ORGANIST DESIRES POSITION

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# The Fortnightly Review

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## Reminiscences of the World War

Mr. Frederick Palmer, the veteran newspaper correspondent, who has probably seen more of war than any other American, and who was one of those who helped to bring this country into the World War, in which he served as chief censor for the A. E. F., has just published a book, entitled *With My Own Eyes* (Bobbs-Merrill Co.), which he ends on the note, "I still hope," but which is full of bitter disillusionment. We quote a few passages from a review of the volume by Mr. Oswald Garrison Villard in No. 3579 of the *Nation*.

Mr. Palmer cannot forgive President Wilson for riding in triumph through the streets of the capitals of Europe and never even visiting the Meuse-Argonne to see what the men he had drafted "had endured in defeating the enemy, so that he could make peace without victory. . . . Once he was won to counsel with the statesmen instead of the spirit of the soldiers, the statesmen had him." To Mr. Palmer, Lloyd George seems only "the war's play-boy," whose god was a "gyrating Janus"; Clemenceau, one "who had no room for idealism in his cosmos"; Orlando, "greedy and grasping." Lord Robert Cecil he characterizes as the strong partisan of the League of Nations who, with "Bible in hand," was "making sure that under the new disguise of colonial rule, called a mandate, Britain got all the African diamond fields and the oil wells of Mesopotamia." "To read the Covenant of the League," Mr. Palmer writes, "was to break the heart of a practical pacifist."

As for President Wilson, Mr. Palmer thinks that he lost because "the strong cards in his hands had turned blank. His power had slipped from his hands. It had been in the manhood, the money, the munitions which the Allies had

counted on to help them in the war." But here Mr. Villard thinks Palmer is wrong. "Those cards," he says, "were still powerful when the Conference began." Mr. Palmer forgets how many millions we lent to our Allies *after* the Armistice and *after* the Conference began—how the French and British armies were disintegrating, and our own too, though they were still the freshest and at that time the most formidable in France. But "he is everlastingly right when he says that 'a few leaders were on the top of the world; they were drunk with a power whose source they did not understand,' and so the world was wrecked instead of saved, and the end of their mischief is not yet."

Mr. Palmer, who successfully labored, with General Pershing's willing co-operation, to keep hate and lying out of the American dispatches from the front, while the home forces were teaching nothing else, does his share, like Philip Gibbs and others, to undo the war-time atrocity stories. There were no Belgian children's hands cut off, and no German bodies burned to make grease, and no Canadian sergeants crucified to barndoors. Those were merely inventions to increase recruiting and drive the innocent and stupid Americans into participating in the World War. Mr. Palmer does not deny that the censors' task is one of suppression, lying, and deceit, but it is pleasant to record that he did the minimum himself, and that in this volume he has laid all the cards on the table in his grim disappointment. He has turned not merely State's evidence, but humanity's evidence.

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Ten-gallon hats do not always cover big heads.—A.F.K.

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Some men have a Rolls-Royce body with a flivver mind.

### A Great Modern Theologian

Dr. August Reatz, the author of an important study on *Jesus Christ*, which is carried out with typical Teutonic thoroughness, is in accord in his account of the Last Supper and its relation to the Sacrifice of Calvary with the teaching of the late lamented Fr. Maurice de la Taille, S. J. The January issue of the *Month* gives space to an appreciative article on the life and work of this writer, one of the greatest of modern theologians.

Father de la Taille died October 23, 1933, at the premature age of 61. His passing was a great loss to Christian scholarship, because he left unfinished a monumental work which he had in preparation, on Grace, one of those mysteries of the faith that has occupied Catholic scholars since the dawn of Christianity. His greatest published work, *Mysterium Fidei: De Augustissimo Corporis et Sanguinis Christi Sacrificio atque Sacramento Elucidationes in tres libros distinctae*, was finished in 1915, but owing to the World War, could not be printed until 1919. It is a calm and thorough investigation into one of the most important divisions of theology, namely, the Holy Eucharist in its relations to the whole of revelation. Light is cast upon almost the whole of dogmatic theology in the 756 double-column pages of this erudite treatise.

Father Moran in the *Irish Ecclesiastical Record* thus explains Father de la Taille's solution of the problem of whether or not Christ is really immolated in the Mass, which is a real sacrifice. "One of the chief merits of the *Mysterium Fidei*, it seems to us, is that it has brought back the theologians out of the *cul-de-sac* into which they have wandered in search of the immolation that makes Christ in the condition of victimhood at Mass; He is already in the condition of victim when He becomes present on the altar. Having been once immolated on Calvary, He remains forever a victim. That is the teaching of Hebrews (ix, 24-28), and it is repeated by a long line of ecclesiastical writers."

The wide-spread polemics that followed upon the publication of *Mysterium Fidei* have been collected into a separate volume, which forms one of the gems of theological controversy. Some of his own Jesuit brethren were among the most vigorous of his critics, among them Father I. B. Umberg, S. J., of Valkenburg, Holland, and Cardinal Louis Billot. To the latter, when he once expressed a certain opinion, Father de la Taille replied: "Eminenza, if you publish that view, I shall attack it at once;" yet his own mind was not closed, and he admitted that he had changed his opinion on reading an article by P. Guy de Broglie. His esteem for St. Thomas was profound, his industry extraordinary, and his composition meticulous.

Father Joyce, writing in the *Dublin Review* (January, 1931) remarks that "it is probably true to say that no theological work since the Vatican Council has attracted so much attention as the *Mysterium Fidei* of P. Maurice de la Taille. The immense learning displayed, the new light thrown on familiar truths, the dialectical skill in argument, the deeply religious spirit of the whole work, were universally acknowledged. The profound interest aroused is evidenced by the discussions to which the book gave rise, which still continue, and as yet show little sign of abating. Bishops even have judged it timely to issue pastorals on the doctrine there treated."

The Tipografia del Collegio di S. Bonaventura at Quaracchi, near Florence, Italy, announces that as the printing plant of the College was closed from May, 1932, to December, 1933, work on various works edited by the Fathers, especially the *Summa* of Alexander of Hales, had to be suspended, but now the plant has been reopened by order of Fr. Leonard Bello, the General of the Order, and the work in hand, including the publication of Vol. XXVI (1933) of the *Archivum Franciscanum Historicum*, will be promptly continued.

## Thoughts of a Layman on Natural Birth Control

To the Editor:—

Will you permit another Catholic layman to express his opinion in your worthy REVIEW on the subject of birth control? I am writing as the head of a large and healthy family of children just about to become of marriageable age. Like many other parents, I have followed the discussion of natural birth control in the Catholic press with keen interest, and also, I must confess, with some misgivings.

No one can have any quarrel with those who approve and recommend, as well as with those who practice, the so-called "natural birth control" for serious reasons. To couples that are hard pressed economically, or where health conditions are unfavorable, the new discovery surely is a boon, and all who have been instrumental in bringing this relief to those for whom it is indicated deserve credit and the gratitude of mankind.

But why should some physicians and doctors of theology, in order to meet the selfish interests of the present sex-crazed generation, lean backward in their endeavor to glorify immoderately the secondary ends of marriage, and place them on a par with its primary purpose?

I find it impossible to follow the course of reasoning of those who hold that, because God has ordained sterile periods in the life of woman, or because it is permissible for couples to have marital relations during pregnancy, or after the wife has passed the menopause, sexual intercourse can be restricted to the safe period. It appears to me that the whole structure of sex morality and, in fact, the Sacrament of Marriage itself, are threatened by some of the "liberal" views held and expressed by certain theologians. Their opinion appears to be that the exclusive use of the safe period is not sinful at all, or, at the worst, only venially sinful. If this is true, the average layman will fail to see why the use of contraceptives by married couples, or even extra-marital relations,

are always mortally sinful, as the Church teaches they are. Sexual life in the family can and should be noble and sacred, but it positively cannot be so if the secondary ends of marriage are placed on a par with, or held superior to, the primary end, *i. e.*, the procreation of offspring.

The practice of birth control, both artificial and natural, is after all a frustration of nature, and must prove harmful — morally, physically, and spiritually. The former is entirely indefensible, the latter, outside of depriving Heaven of souls in accordance with our Creator's wish, is at best a necessary evil, to be tolerated only for grave reasons. The unjustifiable practice of natural birth control will cause a couple to lose that nobility, fineness of character, mutual respect and esteem that is so desirable in the home. It will tend to make them still more selfish, and will also affect the peace and happiness of the family owing to the lack of spontaneity, which is such an important factor in all the phases of married life.

Are not those pastors who recommend to young people who are not yet economically or professionally prepared to found a family based on the laws of nature and society, to get married with the express or implied understanding that there shall be no children for several years, if ever, getting perilously close to "Companionate Marriage"? Is it very wrong to call such a marriage a legalized relationship of mistress and paramour, plus the conventional social and economic rights, privileges, and duties? Is such a contract "bound in Heaven," one that cannot be torn asunder? Is it a Sacrament? To me this seems doubtful, and if the Church should permit greater leniency on this moral issue, is it not to be feared that she will be confronted with a problem perhaps greater than any she has ever faced before? I speak, of course, as a layman, open to correction and instruction.

In support of the liberal theories on natural birth control the Holy Father's Encyclical on Christian Marriage and the writings of some theologians in Europe are cited. Referring to the former, there is no justification for the claim that Pius XI approves of birth control. The pamphlet "Legitimate Birth Control," published by *Our Sunday Visitor*, which is probably the best popular treatise on the subject, offers an interpretation of the phrase "outward expression of love" in the Pope's encyclical with which I cannot agree. It would appear to me that the Holy Father could not have intended it to mean the marital act, but the many little and big acts of assistance, mutual coöperation, self-denial, etc., that can and should be performed daily by the married, and perhaps the conjugal act proper may be included in conjunction with others. If the primary end of marriage is procreation, then certainly that is also, if not more so, the primary end of sexual intercourse.

The opinion of Dr. Hildebrand, quoted in the above-mentioned pamphlet, seems to me an unfortunate digression on this serious problem, at least at this time. The Church and its members are more concerned right now about the abuse of the secondary ends than of the primary end of marriage, and if one is to be followed to the exclusion of the other, there is no question as to which one should be chosen. If couples that limit their relationship to procreation lower themselves to the level of mere animals, then those who prefer the secondary ends of marriage to its primary purpose, for selfish reasons, lower themselves below animals. Besides, the manner of relationship of the former does not necessarily exclude the full moral, physical, and psychological benefits of normal sex life.

When one meditates on this subject, one cannot help but wonder whether, in spite of all the new scientific developments, the Creator will permit man to "play God" with respect to the propagation of the race. Our na-

tion thought itself beyond all the laws of economics in the period from 1926 to 1930, but awoke one morning to learn that the laws of nature still govern human beings. The same may well happen to the nations that now wish to take complete and exclusive control of the management of sex life and its purposes. Supposing this new theory should not work out as satisfactorily as claimed and hoped for—in what position will the Church find herself if she has accepted and approved natural birth control?

In closing, I would say that the natural method of birth control is after all only a palliative—valuable indeed for the present, if not abused—but the Church and the governments as well as private individuals and organizations must go to the root of things. On the one side, the moral status of the people must be raised. This is the province of the Church, and can and must be done by teaching and preaching. On the other side, the Church, the governments, and all citizens should work for social and economic justice for all. It will be forever to the credit of our Church that she has at all times championed this cause. If there will be a reasonable degree of justice, charity, unselfishness, and desire for coöperation and moderation in the enjoyment of luxuries and pleasure on the part of the governing and the governed, it will not be impossible for well-intentioned and striving people to live happily and in accordance with the natural law laid down by the Creator.

I only wish to add that my remarks should not be construed as critical or in any way uncharitable. They are not so intended. Vigilante.

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We can go on half-Christian and half-pagan, but we shall have to build bigger and bigger jails.—A.F.K.

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Change in people's pockets will help some; a change in their hearts will help most.—A.F.K.



## The Deeper Meaning of Jazz

[We reprint herewith from the London Catholic *Universe* an article by Sir Richard Terry, prominent English musician, who expresses the well-founded opinion that jazz music is degenerate and therefore dangerous. Sir Richard analyzes this modern music dispassionately and reveals unsuspected tendencies in what has been regarded by many as merely a harmless, if stupid, fad.]

Before considering jazz bands and Negro rhythms it is well to distinguish between certain well-defined types of Blacks which are loosely included under the title Negroid.

There is: (a) the primitive West Coast African (from which the slaves were recruited)—an inferior race living in subjection to the more warlike tribes of the interior; (b) the West Indian slave descendant, still retaining much of his primitive habits; (c) the South American plantation Negro, rather less primitive than the West Indian; and (d) the North American Negro of the U. S. A., living the life of the white man in a white man's civilization.

If class (a) took any of their native music with them into slavery, they soon lost it. Such melodies as they produced in slavery were an imitative form of the white man's "revivalist" hymns. But they never seem to have lost their strong sense of rhythm, with its accentuation of the *strong* beat. African primitive music conforms to this rhythmic formula, hence my surprise at hearing that Father Martindale's native Africans syncopated their hymn-tunes.

How, then, did jazz—with its insistent accentuation of the *weak* beat—come to be fathered on the poor Negro? In some such way as this, I imagine:

I noticed—during my residence among the primitive Negroes of the West Indies—that in their drumming their rhythm was quite straight-forward, with no suggestion of syncopation. In his *singing* the West Indian

Negro—like the ancient Greeks—beat time with his foot, giving that foot the strong accent. But he also clapped his hands on the weak beat. The hand-clap was audible to everybody; the strong beat of the bare foot made no sound; the unobservant listener might, therefore, be pardoned for thinking he was listening to syncopation. Hence the myth of its Negroid origin.

What is this syncopation anyway? All educated persons know the dictionary meaning of the word, but their brain may well reel when they hear not only of syncopated music, but also of "syncopated" orchestras and "syncopated" singers (as we now do every day of our lives).

Syncopation in music is as old as the hills. It is a device or trick used by almost every composer at some time or other to produce a special effect, just as the literary man might use such devices as hyperbole, euphuism, simile, feminine rhyme, anaerulus, etc., etc.

To take any of these rhetorical or rhythmic tricks, employ them *ad nauseam*, and then claim the result as a new school of literature, would be silly to the point of lunacy. But that is exactly what the jazz-merchants have done with syncopation. And their partisans do claim the result as a new school of music.

In so far as their "syncopation" is used as it never was used before, they have created something just as new and just as grotesque, as though a writer were to italicise every alternate adjective, every second adverb, and every third preposition, and claim the bizarre result as the new (shall we say "Italian"?) school of literature.

The first essential in either art or literature is form and design. Beauty of form postulates balance and proportion. Over-indulgence in any literary or artistic device destroys that proportion. "Rhetorical repetition" is a recognized literary device, but when used with the profusion of the char-

lady ("I sez to her, I sez, wot do you think, sez I, there was Jim standin' stock-still in a manner of speakin', so I ups and sez to 'im, sez I," etc., etc.) it becomes sheer illiteracy. The jazz-merehant's over-emphasis of syncopation is the musical parallel of the charlady's rhetorical repetition. Its lack of proportion brings it under the heading of musical illiteracy.

But what (you will say) has all this got to do with Voodooism? It is sufficient at this stage to reply that jazz introduces the element of bizarrerie into the healthy atmosphere of music, to its deterioration. Deterioration soon reaches degeneracy. Degeneracy in any one respect soon becomes degeneracy all round. Degeneracy is the first postulate for admission to any of the pagan cults to which "the Modern Mind" is addicted to-day. Bizarrerie is the first (innocent-looking) step on the downward road. After that step anything may happen.

When we turn from the musical "construction" of jazz to its "performance" by the jazz-bands, the bizarrerie is even more accentuated by the animal noises emitted by the instruments. Our healthy-minded English lads and lasses see nothing more in this than a joke. Those of us who have heard and seen "the real thing" are in a position to say that the "joke" is a dangerous one.

Turning to the dance-halls for which the jazz-band provides the music, one must, in fairness, say: (1) they are conducted with the strictest regard for propriety and decorum; they are a model which many private cocktail gatherings would do well to imitate; (2) the composers who write jazz songs, and the conductors and executives in jazz-bands, are all respected citizens.

That being granted, three other points deserve notice: (a) It is as natural for young people to dance as to eat breakfast or go for a walk. (b) In the old days (which our young people now call "stuffy") the dancers were at least doing something all the time, in the way of healthy exercise. (c) In

the present day the dancers move but little, and that languidly. They are not so much dancing as passively surrendering themselves to a voluptuous mood—an atmosphere, to which the strange noise of the band, the turning up and down of the lights, the changing colors of the "limes," all contribute an element of sensuousness and unreality. And if anything were wanting to heighten this atmosphere, it is supplied by the crooner with his nasal delivery of cheap and suggestive sentimentality.

It is as natural for young people to sing love songs as to breathe the air of heaven. It would be easy, but rather unfair, to take the worst examples of the crooner's jazz-ditties and the best love songs of the great composers and then draw comparisons.

I prefer to give a typical (popular, not "highbrow") love song of last century. I ask readers to compare it with any jazz-ditty whatever on the same theme, and decide whether or not we have improved on our ancestors.

My love o'er the water bends dreaming,  
It glideth and glideth away.  
She sees there her own beauty gleaming  
In shadow and ripple and spray.

O, tell her, thou murmuring river,  
As past her your light wavelets roll,  
How steadfast that image for ever  
Shines pure, in pure depths of my  
soul.

There you have it in a nutshell. The old love songs did recognize the *soul* of an absorbing passion; the crooner's songs are wholly concerned with the *body*. The old love songs might be poor as music and banal as poetry, but they dealt with the spiritual side of love; the crooner to-day sings of nothing but the physical.

I think I have said enough to show that jazz is not the creation of the Negro, but of the white man, but that it retains the bizarrerie of Negro dancing and singing; that whereas we used to dance with our feet, we now substitute movements of the body;

that our jolly dances of old days have been supplanted by languorous posturing; that our love songs used to concern themselves with ideals, but are now confined to rhapsodising about corporeal and physical charms; that in all this we are reverting (whether we know it or not) to the level of the primitive (West Coast) Negro; that this reversion carries with it the grave danger of reversion to the habit of mind to which strange and undesirable rites come naturally; that in the tired world of to-day there is a disposition on the part of Whites (of a certain type) to seek new sensations in strange cults.

The American Negro has emancipated himself from the tribal cults of his ancestors; the less advanced West Indian Negro has abandoned the more terrible of them, though still enslaved by Obeah and other forms of witchcraft, but in retrograde Hayti and San Domingo the practice of Voodooism has been proved beyond a doubt.

But (you will say), what have Jamaica or Hayti or San Domingo to do with us? Just this: There was never a time when weary and disillusioned Europeans turned so hungrily (for that "new sensation") to the occult and the mysterious. London is riddled with devotees of palmistry, crystal-gazing, Spiritism, and so forth. One of the marks of decaying civilization has always been the turning away from old gods to strange cults imported from strange lands.

Mrs. Franklin D. Roosevelt said in a recent address: "It seems to me that unless we have a great spiritual revival, a rededication to unselfishness, there is very little hope for a permanent change. I think we feel to-day that only as the people reawaken to a real desire to live according to what religion teaches, shall we be able to make a different world." If that is part of the "New Deal," her husband will have his hands full for a long time to come!

Procrastination is the knock in the motor of progress.

### Need of Social Study

The Rev. Edward Dahmus of Okawville, Illinois, writes in a recent issue of *The Guildsman* concerning "A Deanery Conference Theme" which, according to the editor of that valiant magazine, was a reprint of a paper delivered at the recent conference of the Belleville deanery, under the title, "Practical Application of Catholic Principles as Outlined in the Encyclical 'Quadragesimo Anno,' and the 'Statement on the Present Crisis' by the Bishops of the Administrative Committee of the National Catholic Welfare Conference'."

The Reverend writer quoted calls the attention of his clerical confrères to the request of the bishops for immediate action; clerics and laymen, he says, should sit down in study circles and make the Pope's Encyclical their own. A few experts will no longer suffice; a Ryan and a Haas must be multiplied, in numbers, if not in expertness.

What we need is a multiplication of experts and of centers from which the material, the inspiration, and the motive power for study circles can flow. There is never justification for criticism of the right kind of popularization of any science, providing only that popularization rests upon and flows from intensive and thorough study. No extended programme of study clubs can ever hope to be successful and permanent without chairs of economics, sociology, and political economy, worthy of our Catholic heritage, in Catholic universities all over this country.

What have we at present? It would be a shock to our smugness and complacency if a survey revealed the true status of affairs. Let us start here; let us light the fires in these centres, from whence the sparks can be carried to every nook and corner of the United States. H. A. F.

It is better to say a little that men will remember, rather than much that men will forget.—A.F.K.

### Fr. Thurston on Spiritism

A useful book on Spiritism—or, as he prefers to call it—Spiritualism, has been written by Fr. Herbert Thurston, S. J. (*The Church and Spiritualism*; Bruce Publ. Co.) What recommends it to every thoughtful reader is the author's method of depending solely upon the evidence of facts. Unlike other Catholic writers, who have treated Spiritism from the "fake" angle, Fr. Thurston holds that genuine and inexplicable phenomena do occur in the presence of persons called "mediums." He points out that, quite apart from the wise prohibition of the Church in forbidding her children to meddle with Spiritism, the practices themselves are dangerous to mind and body. Furthermore, the identity of a "spirit" can never be known with certainty; while contradictions, lying, and perversity are the marks of a number of communications received. No "spirit message" has ever added to human knowledge or brought any real benefit to mankind. Fr. Thurston makes the tentative suggestion that not only evil spirits, but also discarnate spirits of the unbaptized, or "other intelligent beings whose existence has not been made known to us," may have a hand in these manifestations.

Fr. Thurston quotes copiously to prove that "the most accredited exponents of Spiritism everywhere assure us that there are whole troops of spirits whose one desire appears to be to deceive and impose upon those who are willing to hold intercourse with them." Hence the rule of the Church in forbidding the general body of the faithful to take part in séances is well founded. On the other hand, it seems that good spirits sometimes also make themselves known. Fr. Thurston seems to believe that these good spirits are not devils, but perhaps spirits from limbo or elsewhere. He recalls that Anne Catherine Emmerick contended there are "souls neither in Heaven, Purgatory nor hell, but wandering the earth in trouble and anguish, aiming at something they are bound to per-

form. . . . I have often understood, in my childhood and later, that three whole choirs of angelic spirits, higher than the archangels, fell, but were not cast into hell; some, experiencing a sort of repentance, escaped for a time. There are the planetary spirits that come on earth to tempt man. At the last day they will be judged and condemned. . . . I have seen too that many of the damned go not directly to hell, but suffer in lonely places on earth." Of the planetary spirits she says: "some of them are an occasion of good, inasmuch as man himself directs their influence to good."

Fr. Thurston sees "no reason whatever for regarding these so-called revelations" of Anne Catherine Emmerick "as of supernatural origin." Nevertheless important churchmen were deeply interested in them and allowed them to be published, and "if learned theologians can pass them for the press without any note of censure, the fact seems to imply that we possess very little knowledge regarding the spiritual influences which, under certain ill-understood conditions, may possibly be able to interfere in the every-day concerns of mankind." The opinions of Sister Emmerick, he contends, "leave room for abundant speculation as to the possible causes of Spiritualistic phenomena."

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The man-made leagues and covenants, uncemented by a common moral ideal, are in danger of crumbling, yet not a statesman of them all has the sense to see that, unless the Christian morality which the Pope represents, enters into the substance of their plans, they are doomed to failure. The prudence of the flesh, "enlightened selfishness," as it is called, is not enough to induce the bulk of men to forego immediate for future advantage, nor to subordinate personal good to the common. Unless the Lord has a hand in constructing and defending the stable civilization they desire, the efforts of men are vain.—*The Month*, No. 836.

## Taxation of Church Property and State Support for Our Schools

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wis.

Dr. John Haynes Holmes and Rabbi Wise, among other prominent men, are leading a movement to tax all church property in this country. This is not a new idea; what was an amorphous movement has simply crystallized, and prominent leaders are appearing before the public in its favor. With additional taxes necessary in the years to come to bolster a decrepit and decaying economic system, the movement will probably grow in importance and support among the masses. There can be little question that during the next decade all or nearly all property at present untaxed will be placed on the assessor's list.

What are Catholics to do, wielding the small end of the ballot club and with no organization to make their minority opinion effective? It is too late to organize and agitate with any hope of success. Taxation of *all* property, whether revenue-producing or not, is bound to come in the face of, first, a growing demand for additional revenues to prolong the last years of a moribund industrial society, secondly, a growing indifferentism in religious and moral matters that cares little for the fate of organized religion. Nothing that we can do or say will be sufficiently potent to prevent this additional burden from being imposed on our shoulders.

However, the situation is not entirely hopeless. If an agitation is started immediately for the support of *all* Catholic educational, relief and charitable undertakings that must otherwise fall as a burden upon the State, it is likely that we, as a people, will not only overcome our original misconception concerning the separation of Church and State, as applicable to separating the money of the State from the education of Catholics, but society at large may recognize the justice of our claims. The present is an auspicious moment to begin this clamor. The public schools are showing signs of wear and tear in various parts of the

country, with some likelihood that even more of them must be closed next school year than last. People are beginning to appreciate more than ever before the tremendous burden Catholics are carrying in conducting their own system of education, without benefit of government support, from the grade or primary divisions up to and including university work. Now is the time to demand an adequate system of taxation to care for the education and training of all citizens, regardless of creed or denomination, by money provided from the common funds of society.

Let not this agitation be confined to our parochial schools merely; let us insist upon government subsidy for all necessary Catholic high-schools, colleges, and universities, and place particularly the latter in a self-respecting condition, such as they do not now enjoy.

Here is a perfectly just claim; common-sense supports its contentions; history favors it, and several modern nations are conducting their educational programme in this manner. American Catholics should insist upon support from public funds as a measure of justice, common sense, and public utility. The programme of taxation of all property, on the other hand, if not questionable to Catholics, is perfectly plain and obvious to those for whom religion means nothing as a social factor. Their number is constantly increasing, but these same people are, for the most part, those for whom classroom education is the great savior of men, the be-all and end-all of modern society. In the main, they are even favorable to education under religious auspices, provided only their chief idol, the State, places its stamp of approval on the learning they so cherish as fundamental to living and above all to success.

In other words: we cannot stop the one programme, but we can succeed

with the other. The very people who will work against us in the first instance are the same who will add their voices to our demand for government subsidy for Catholic education.

For this campaign, we must, however, clarify our ideas concerning the nature of the educational system we believe is necessary for our own purposes. This is a matter for the Church—in this country through its combined hierarchy—to settle; it cannot be done by sections, groups, or individuals. Unless we present a unified programme to the American people, we cannot expect favorable action.

[For the Editor's view on this subject see the article "State Aid for Catholic Schools?" in the F. R. for March, p. 52.]

### **The Uprising of Hopeless Men Against the Existing Order**

Henry D. Haskell, editor of the *Kansas City Star*, writes to his paper from Berlin:

"It is only by bearing in mind this final uprising of hopeless men against the existing order of western civilization that we can comprehend the paradoxes of Naziland. For it is a land of paradoxes, startling, bizarre. On every hand they strike the visitor between the eyes. The Nazi movement is grounded in idealism. 'We are subordinating private gain to national service,' a professor at the University of Berlin tells me. Yet idealism's weapon is ruthless brutality and terrorism. Adolf Hitler, its leader, appeals for the coöperation of all men 'of good will.' Yet the movement excludes large masses of the population from the new state it is building. The Hitler government is a pure dictatorship. Yet it has overwhelming popular support, such as has come to no other dictatorship. It has no opposition worthy of the name. Yet it persecutes with a ferocity that would seem explicable only if it were fighting for its life against a counter-revolution."

Elsewhere in his article Mr. Haskell speaks of the "current that has boiled up from the depths of a mass

mind seething under the blind emotions of two distressful decades."

*Unity* (Vol. CXII, No. 12) is "struck with alarm, almost terror," at the phrase: "this final uprising of hopeless men against the existing order of western civilization." "The Nazi movement," says the editor, "has its social causes, as cancer has its physical causes, and they are the demoralization of the War, the humiliation of the great defeat, the betrayal of the Versailles Peace, the vast ruin and agony of the inflation, the long economic struggle against insuperable odds, and the final despair of 'hopeless men.' Revolution comes, a German told us in Berlin in 1921, 'when a majority of the population no longer has any stake in the existing order.' That's what happened in Germany in the early part of last year—the population went Nazi because most people had nothing to lose in an overturn, and might gain something. And that's what is going to happen elsewhere if the present condition of world affairs goes on unchanged!"

What Mr. Haskell says of Germany in the last "two distressful decades," may come true of other countries in the next "two distressful decades," or even in the next two distressful years. Men are everywhere getting "hopeless." If the NRA fails in any appreciable measure, and the present prospect of a breakdown in public relief actually comes true, millions will get "hopeless" here in the U. S. also.

*Unity* is probably right in saying that what is to be feared most at this moment is the inevitable reaction from the extravagant hopes cultivated by the Roosevelt administration.

Msgr. Eugene Tisserant, pro-prefect of the Vatican Library, who took a prominent part in the deliberations of the American Library Association and the International Library Association, at Chicago, where he spoke over the radio, declared that the task of recataloguing the 500,000 volumes of the Vatican Library, now in progress, will require about forty years.

## Fraternity of the Inner Light

The invisible manipulators of Illuminism may be few, but their methods have the subtlety of the serpent, and their dupes are many. The *Patriot* (No. 620) quotes from the Mason de Luchet's enlightening *Essai sur la Secte des Illuminés*: "There are a certain number of people who have arrived at the highest degree of imposture. They have conceived the project of reigning over opinions and of conquering, not kingdoms, nor provinces, but the human mind. This project is gigantic and has something of madness in it, which causes neither alarm nor uneasiness; but when we descend to details, when we regard what passes before our eyes of the hidden principles, when we perceive a sudden revolution in favor of ignorance and incapacity, we must look for the cause of it; and if we find that a revealed and known system explains all the phenomena which succeed each other with terrifying rapidity, how can we not believe it? . . . Observe that the members of the Mystical Confederation are numerous enough in themselves, but not relatively so to the men they must deceive. . . Indeed, to realize this proportion one must get a just idea of the force of combined man. A thread cannot raise a pound's weight, a thousand threads will raise the anchor of a ship . . . also man is a feeble being, imperfect, . . . but if several men mix together half-qualities, they temper and strengthen each other . . . The weak yield to the stronger, the most skillful draw from each what he can supply. Some watch whilst others act, and this formidable ensemble arrives at its goal, whatever it may be. . . It was according to this principle that the sect of the Illuminés was formed. One cannot, it is true, either name its founders or prove the epochs of its existence, or mark the steps of its growth, for its essence is the secret, its acts take place in darkness, its evasive Grand Priests are lost in the crowd. However, it has penetrated sufficient things to astonish and draw the attention of

observers, friends of humanity, to the mysterious steps of the sectaries." This is interesting, because it is by binding together half-qualities in men and women into groups of three, five, seven, twelve, etc., that the power of magic lies; it is, as it were, the seven colors of the prism united to form the "Divine White Light" of the Rosicrucians, each individual representing the characteristics of a color. This applies to material, mental, and emotional magic.

Let us turn to one of our modern Illuminés; the "Fraternity of the Inner Light," whose head is Dion Fortune. She writes that it "is one of these Mystery Schools; it is contacted on to the Western Esoteric Tradition, and it works the Christian, the Hermetic, and the Keltic aspects of that Tradition. [Hence its pilgrimage center at Glastonbury.] . . . The Fraternity is an independent and self-contained organization, and is not affiliated to any other organization on the physical plane, but holds its contacts direct from the Great White Lodge, the Great White Brotherhood, the Masters, or the Elder Brethren. It is with these that the initiate of the Mysteries comes in touch when his higher consciousness is sufficiently developed."

Dion Fortune explains her attitude towards Christianity in her book, *The Esoteric Orders*, where, speaking of Hermetic teaching, she writes: "Its highest development was in the Egyptian and Cabalistic systems, and it was blended with Christian thought in the schools of the Neoplatonists and the Gnostics; but the persecuting energy of the Church, long since exoterized, stamped it out as an organized system. Its studies were only kept alive during the Dark Ages among the Jews, who were the chief exponents of its Cabalistic aspect. Its Egyptian aspect was reintroduced into Europe by the Templars, after the Crusades had put them in touch with the Holy Doctrines in the Near East. (Their secret doctrine was Manichæan and Johannite.) Stamped

out again by the fear and jealousy of the Church, it reappeared once more in the long line of Alchemists who flourished after the power of Rome was broken by the Reformation; and it is still alive to-day." To Dion Fortune, Christ is "The Lord of the Purple Ray," classed with Krishna and Osiris. He is the Cosmic Christ, a regenerative and reconciling world-force which can be contacted by meditation and used for Cosmic purposes; he was never a personality nor of our humanity, but Cosmic Fire, having the Sun as his symbol. And the apparent aim of the Fraternity is to unite the Creative Principle within to the Universal Creative Principle without attracting and drawing down this Cosmic Christ or Fire—the Illuminising Force—thus forming the magnetic link with the dominating minds of their Masters. The whole system is, therefore, Cabalistic, Gnostic, and Pantheistic.

To lead candidates in this path of Illuminism, "the Masters found and supported such organizations as the Theosophical Society, the Anthroposophical Society, the Rosicrucian Fellowship, and many others, less well known but not less useful." Curiously enough, we find among their books for sale Crowley's *Magick*, containing "a reprint of the famous '777.'" This latter book was largely built up from correspondence given in the Cabalistic "Knowledge Lectures" of the Golden Dawn, of which Order Crowley was a member in London from 1898 until 1900, but he was never a member of its London Inner Order, the R.R. et A.C., nor of the Stella Matutina. From Crowley's published methods and practices one can understand why he was excluded. Incidentally Dr. Wynn Westcott, founder of the Golden Dawn, resigned in 1897, and after that date held no official position in the Order. Like many other Illuminés, the Fraternity of the Inner Light professes to abstain from political activities as an organization, but if any member has been oriented by teaching from these Masters on the Inner planes, "it is his duty as a citizen to keep himself in-

formed concerning matters of national and local policy and administration, and to bring his influence to bear upon these in the cause of justice and righteousness." His influence would naturally be that of his masters.

Who, then, are these mysterious Masters, and what is their Great Work? Again de Luchet writes: "There was formed in the heart of thickest darkness a society of new beings, who knew one another without being seen, who understood one another without explanation, who served one another without friendship. Their society aims at governing the world, appropriating the authority of sovereigns, usurping their thrones by leaving them the mere barren honor of wearing the Crown. It adopts the Jesuitic régime, blind obedience, and the regicide principles of the seventeenth century; from Freemasonry the tests and exterior ceremonies; from the Templars the subterranean evocations and incredible audacity. It uses the discoveries of physics in order to impose upon the ignorant multitude."

Written by de Luchet in 1789, at the time of the French Revolution, these quotations from his book, says the *Patriot* (*l. c.*), "might well be applied to-day to the surprising growth and work of these sinister sects of Illuminism, who are ruled by an invisible and unknown Gnostic and Cabalistic Brotherhood, which is apparently supreme in the eyes of its duped initiates and often unconscious tools."

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The Professor of Sacred Scripture at St. Edmund's College, Ware, England, Dr. John M. T. Barton, has translated Buzy's famous life of St. John the Baptist. Doctor Buzy, the original author, was a professor in the Sacred Heart Scholasticate at Bethlehem. *Catholic Book Notes*, one of the finest critical reviews we have in English, calls the Barton adaptation a really new book in view of the extensive re-working of the old and additions to the new material.



### "Baron Corvo," a Literary Vagabond

Under the title, "A Mystery of Letters," the London *Times*, in its daily edition of Feb. 13th, reviews *The Quest for Corvo*, by A. J. A. Symons, a new book published by Cassell.

"Baron Corvo" was born as Frederick William Rolfe, and after an early conversion to the Catholic Church, went to the Scots College in Rome to prepare for the priesthood, but was sent away from there on the ground that he showed no sufficient signs of a vocation. He returned to England with the claim that, through the gift of some estates in Italy by a certain duchess who befriended him, he had obtained the title of "Baron Corvo."

Then began for Rolfe, alias Corvo, a vagabond existence, full of quarrels, particularly with the Catholic clergy, during which, in the intervals of trying to earn a living as a fresco painter, a photographer, and an inventor, he wrote a series of books which have attracted and still attract the interest of lovers of literary rarities. The chief of these books were: *In His Own Image*, a volume of religious tales supposed to be told by an Italian peasant boy; *Chronicles of the House of Borgia*, which the *Times* reviewer calls "one of the weirdest pieces of historical writing that can ever have been composed"; *Don Tarquinio*, a short historical novel of the Renaissance; and *Hadrian VII*, the tale of an imaginary English pope in the early nineteen hundreds. Under the lineaments of this reforming pontiff it is easy to trace the features of his creator, for into this book Rolfe poured, together with his peculiar religious idealism and sense of the historical grandeur of the Catholic Church, all his accumulated resentment against the superiors who had refused him the priesthood, against the lay and clerical friends who, he asserted, had abandoned him to misery, and against the world that refused to acknowledge his literary genius and to provide him with a decent livelihood.

Rolfe had his own spelling and his own nomenclature and was not afraid

of adding many new words—chiefly Latinisms and Graecisms—to the English language.

Mr. Symons, instead of writing a conventional biography of this very unconventional man, abandoned the chronological method and tells us instead, in the vein of a literary detective, the steps by which he pieced together the details of "Baron Corvo's" strange existence, up to his death in poverty and unhappiness at Venice, in 1913.

The London (Catholic) *Universe* (No. 3813) in a review of Symons' book refers to Rolfe as "a man of singular genius, who made himself master of much recondite learning, and hammered out for himself a literary style of curious fascination. Possessed of an intense intellectual conviction of the faith, he yet suffered from mental, nervous, and physical pre-dispositions which at the best would have made the Catholic life a prolonged struggle. In early manhood he sought the priestly vocation, and was received into Oscott and the Scots College, Rome, which he had to leave before proceeding to Holy Orders. Then, as a literary vagabond in England, he was the despair of a long line of generous friends, not least Msgr. Hugh Benson, who sought in vain to save him from himself. Finally came the terrible years in Venice, where he sank to the vilest depths and wrote unashamedly of them. In God's mercy he had space at the end to save his soul, and he died with the last Sacraments."

The *Universe* concludes its notice with this charitable paragraph: "No Catholic will want to 'attack'—a word Mr. Symons uses rather often—Rolfe's memory; nothing but a great pity for him can come of reading this book. And many will feel a great compunction also—'Might not I, too, have so fallen?' Reminiscences which Mr. Symons has gleaned from friends of his earlier days—Bishop Moriarty, Msgr. Dey, Msgr. Provost Rooney, Canon Carmont, and others—show that he [Rolfe] was surrounded with kindness which in the happier moments he

appreciated. Yet the few and far-between gleams of happiness in this terrible and tragic life only, by contrast, make it the more lamentable that the story should be dragged out into the daylight. Rolfe's memory should have been allowed to lie where at long last he himself came to rest, in 'the bosom of his Father and his God.' "

### Commercialized Athletics in Institutions of Higher Learning

The Carnegie Foundation, through its director, Dr. Pritchett, recently released a broadside against commercialization of athletics, especially football, in two universities, namely, the University of Southern California and Notre Dame University. It is fortunate that an agency such as the Carnegie Foundation has assumed the unwelcome task of throwing the light of investigation and publicity on these phantastic activities in certain universities. No other agency or individual could possibly come away from such an attack unscathed; the combatants are too powerful and their commercialization of athletics has taken such a firm hold on the American public that only the most glaring over-emphasis could possibly receive even slight attention.

The high-pressure athletic system at Notre Dame, one of our most widely publicized Catholic institutions, is, of course, well known to all. It has been accepted in the past because of the success of the venture as well as the colorful personalities directing this extra-curricular activity. Perhaps this singling out of Notre Dame University by the Carnegie Foundation will bring about a saner system of athletics at this and other Catholic institutions whose *raison d'être* seems to be the development of physical rather than spiritual prowess. Immediately after the publication of the charges by the Carnegie Foundation the Reverend President of Notre Dame issued a statement that would better have been left unsaid. He points to some questionable achievements of the institution while athletics ruled supreme. He

would have us believe that enrollments, physical property, and an imposing list of alumni constitute the criteria of an institution's effectiveness. He has, of course, no way of showing how much better the situation would have been had Notre Dame teams been confined to intramural contests.

It is a pity that a Catholic institution of higher learning must lead the parade in this manifestation of the educational activities of a decadent civilization.

### Rag-Paper Editions of Newspapers and Periodicals

For many years the F. R. has emphasized the advisability of printing copies of newspapers and magazines for libraries on paper of better quality than that ordinarily used.

Although this is not as yet commonly done, the Report of the Librarian of Congress for the fiscal year ending June 30, 1933, enumerates thirteen titles of newspapers and periodicals of which rag-paper editions are now received by that institution: the *N. Y. Times*; the *Chicago Tribune*; the *U. S. News* (formerly *U. S. Daily*), Washington, D. C.; *Forward*, of N. Y.; the *Hanover* (N. H.) *Gazette*; *Labor*, Washington, D. C.; the *Detroit News*; the *American Mercury*; the *Journal of Economic and Business History*; the *New Republic*; the *New Age*; the *Royal Anthropological Institute Journal*, and the *Royal Geographical Society Journal*.

While several outspokenly liberal journals, such as the *New Republic*, and two radical newspapers figure in this list, it does not contain the title of a single Catholic paper or journal! The *Wanderer*, of St. Paul, now in its fourth year, is the only Catholic newspaper of our country we know of that prints an edition on better, though not on rag paper for conservation purposes.

F. P. K.

Who thinks himself wise is often otherwise.—A.F.K.

### German Catholics and Naziism—A New "Kulturkampf"?

One-third of the population of Germany is Catholic, and *The Month* (No. 863) justly opines that if any of these Catholics are convinced Nazis, their adhesion must be qualified by many radical reservations. "No member of the universal Church," says our excellent confrère, "can uphold an abominable racial arrogance which is the antithesis of Christianity, and a narrow nationalism which puts an earthly ideal in the place of that envisaged by his faith. And there must be millions of others, now silenced, but too well educated to be carried away by baseless historical deductions, and too independent of spirit not to repudiate the unwarrantable tyranny of the totalitarian State. Happily, Catholics have found a champion in Cardinal von Faulhaber, who, in a series of sermons, has upheld 'the supremacy of the spiritual' with apostolic boldness and, much more unexpectedly, in the United Lutheran Church—the twenty-eight separated congregations which the government 'persuaded' to fuse into one—which has, although accustomed to much State interference, very widely resented the attempt to make it a department of the Nazi State, and to confine its pastorate to 'Aryans.' Moreover, a considerable number of ministers have been thrown into opposition by the attempt of a neo-pagan sect called 'German Christians' to scrap the Old Testament and the Atonement, and revert to tribal worship. It would seem that Germany is on the eve of a new *Kulturkampf* in which Catholics and Protestants alike will be united, in defence of fundamental doctrines and ecclesiastical freedom."

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Profit in place of principle has plunged society into premature penury.—A.F.K.

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When people go to the devil, they discover he has already met them more than half-way.—A.F.K.

### The Ratio Studiorum of the Society of Jesus

To the Editor:—

The note in the March F. R. (p. 69) on the Jesuit *Ratio Studiorum* tempts me to say that it has become clear to me from a study of the theses which the candidates for the degree of A. B. at the Colonial colleges had to defend that—believe it or not!—those Colonial ancestors of ours were being taught according to the *Ratio Studiorum* of the Jesuits! The curriculum of the Colonial colleges was almost exactly the same as that which I had at Fordham fifty years ago. The first two years of the college course were given to the classics and mathematics, and the last two years were devoted to the three philosophies, mental, moral, and natural, (Metaphysics, ethics, and physics) as well as to higher mathematics and astronomy.

Reverend Father Chenu, of the Institute for Medieval Studies at Ottawa, who has been very much occupied with Scholastic philosophy, declared these theses of the Colonial colleges to be pure Scholastic formulas.

One is tempted to repeat the line from Hamlet: "There are more things in heaven and earth than are dreamt of in your philosophy."

James J. Walsh, M.D.  
110 West 74th St., New York, N. Y.

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Two interesting emendations are noticed in the new Methodist Hymn Book, just published. In the line, "Jesus, Son of Mary, hear," a former generation had substituted "David" for "Mary"; and the line of another hymn, "Hold Thou Thy Cross before my closing eyes," had been changed to, "Reveal Thyself before my closing eyes." In the new book the original versions have been restored. We are glad to see that the Methodist of today is no longer afraid to speak of Mary; let us hope he will one day learn to speak to the Blessed Virgin Mary.

## Notes and Gleanings

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Father Michael Kenny, S. J., writes to us from Spring Hill College, Ala.: "I notice that a writer whom you quote in your March F. R. could see no poetry in 'Suwannee River.' The derivation of the name which Dr. Hrdlicka gives in *Anthropology of Florida* might furnish the key. He says Suwannee River is derived from San Juan (Wan), which was the name of the mission settlement the Franciscans established for the Christian Indians on that river. San Juan was one of forty-four such settlements of settled Christian Indians (some 30,000 in all) which the Friars held and controlled during the seventeenth century, until the British Carolinians and their wild Indians wiped them out in blood and fire and carried the remnants into slavery. I discovered this in digging up material's for *The Romance of the Floridas, 1512-1574*, consisting of *The Finding, 1512-1565*, and *The Founding, 1565-1574*, which includes the Jesuit period. Much of it will be new, all of it, I hope true. The Science and Culture Series (Bruce) is to bring it out."

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A noted Latin scholar, who recently visited our occasional contributor, Fr. Anthony F. Geyser, S. J., at Campion College, gives an interesting description of him and his work in the *Campionette* magazine. He quotes him as saying, among other interesting things: "I want to work for the advancement of our interests in the classics. I taught here from 1919 to 1925, specializing in college Latin and Greek. Now I teach only a Latin seminar, made up of a select group of high school students. What I cannot do in the class room, I seek to do by writing Latin prose and poetry. Among my works are such books as *Musa Americana*, which fills five volumes. In this work are complete translations of Shakespeare's Julius Caesar and Oliver Goldsmith's Deserted Village. Besides this, I have translated the Hound of Heaven and The Ode to the Setting Sun by

Francis Thompson. Occasionally I contribute to the *Classical Bulletin* and the *Auxilium Latinum*, two fine publications for those devoted to the classics. President Roosevelt's Inaugural Address will be published soon in [a Latin version] in the *Classical Bulletin* of St. Louis University. This translation was an extremely difficult one."

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In the same interview Fr. Geyser calls attention to the "Societas Latina:" "The purpose of this widespread Society," he says, "is to restore Latin to its position as the language of the learned all over the civilized world. This is a vast undertaking, and much must be done before it can succeed. Its members at present are at work on a dictionary that will contain a translation of all technical terms necessary to the world to-day. For instance, words referring to aviation, such as propeller or aileron, must be created that this profession might not be hampered by such a difficulty. In the sciences and in medicine terms must be originated that will be concise and easily understood."

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A spiritual denial of the claim made by William Pelley, leader of the Silver Shirts, that Lutherans are backing this anti-Semitic and anti-Catholic organization, is made by the *Lutheran Witness*, which declares: "In the first place the American Lutheran Church is by no means friendly toward Hitler and his suppression of civil liberty. The *Lutheraner*, while speaking officially only for the Missouri Synod, voices the sentiments of all American Lutherans when it quotes approvingly from a private letter which condemns the Nazi alignment of the Church with the State and characterizes this move as marking the end of sound Lutheran testimony in the State Church of Germany. American Lutheran papers have also printed with approval the complaints of the conservative elements in Germany who regard the Hitler domination of the Church as the finish of Lutheranism. It will not do, therefore, to characterize American Luther-

anism as pro-Hitler. In the second place the type of propaganda which Pelley wages against the Jews is so unreasoning in its charges, so diabolical in its hatred, so ferocious in its demands for social, political and financial ostracism of the Jews, that no Lutheran, no Christian should have a share in this movement. In the third place, Pelley's campaign is tied up inextricably with a strange new religion made up of ancient pagan elements, modern Spiritism, and original revelations claimed by Mr. Pelley. This is written to let Mr. Pelley and the public know that Lutheranism thoroughly disowns him and all that he represents. Our Church is fundamentally opposed to the destructive forces of hate." (Quoted from "Inter-Faith News Service").

As the *Denver Register* points out in a review of Fr. Herbert Thurston's new book, *The Church and Spiritualism* (Bruce Publ. Co.) the learned English Jesuit makes public a letter telling of the deathbed conversion of Oscar Wilde. The letter is from the late Mrs. Bellamy Storer, who tells how Msgr. Robert Hugh Benson visited the Storers at Versailles with Père Clerissac, a famous Dominican. "I happened to speak of Oscar Wilde," says Mrs. Storer. "There had been a newspaper hint that he was not really dead, but had retired to a monastery to hide himself from the world. Père Clerissac, to our great surprise, said: 'Madame, I can assure you that Oscar Wilde is dead—for it was I who heard his last confession on his deathbed. He died a Catholic, a repentant sinner.' Père Clerissac himself died in 1914, only about two or three weeks after his friend, Msgr. Benson."

A recent letter from Senator Reed to the *N. Y. Times* about postal rates on manuscripts touched a responsive chord in every writer's heart. Nobody knows why it costs letter postage to mail a manuscript. Authors and publishers have asked that question for years. The post office performs no service to justify such a charge. It

costs \$1.50 or more to send the manuscript of a book by mail, and about one-tenth of that amount to send the same weight in merchandise. On the face of it, this rate stands as one of the imbecilities of our postal service. But why has it not been changed long ago? Simply because writers have not had the solidarity of purpose and the group-power to demand a reasonable rate for their wares. Manufacturers get a low postal rate for their's, because they can and do exert pressure. A few influential authors could probably get a common-sense ruling merely by bringing the subject up and making a fuss about it. Meanwhile writers should remember that the Railway Express will handle manuscripts, sealed and fully insured, for about one-half of the postal charge. General use should be made of this service until the Post Office Department sees the light.

Dr. Ernest Lawrence, of the University of California, with a kind of electric sling whirls charged deuterons—the cores of the newly discovered hydrogen atoms—until they acquire speed enough to penetrate the walls of energy by which the atoms of lithium, beryllium, and other elements are defended. A shower of neutrons from the target is the result, which passes through most matter as light passes through glass. With this new and powerful weapon in his assault on matter, opines the *N. Y. Times*, the physicist seems to stand on the brink of great discoveries. "Transmutation, the release of energy—these have ceased to be merely romantic possibilities," says that paper; "it is the secret of matter that is of vital import—the secret held by every stone and star. Fathom that and the kosmos becomes an open book and assumes a deeper meaning. The only doubt is the ability of the physicist to understand his own discoveries." If modern physicists would harken to Neo-Scholasticism, perhaps the problem would seem less insoluble. The truth about the atom may be unknowable, as the *Times* believes; but pos-

sibly a working formula could be found with the aid of the common-sense philosophy of the Schoolmen.

*Chronologia Vitae Christi, quam e Fontibus Digessit et ex Ordine Proposuit* Urbanus Holzmeister, S. J. (Rome: Pont. Institut. Biblicum), is a thorough and scholarly collection of sources. Every scrap of relevant evidence which might serve to determine the pivotal dates in the history of the God-Man, is here put together, and those who study the bewilderingly complex data, will scarcely be surprised that Father Holzmeister does not come to any positive conclusion on any single point, though he narrows the field considerably. A reviewer in *The Month* gives the following summary of the author's tentative conclusions: (1) Year of the Nativity: 7, 8, or 9 B.C.; (2) Date of the Nativity: sometime in the winter months; (3) "*Anno quinto-decimo Tiberii*": 26-7 or 28-9 A.D., with perhaps a slight emphasis on the latter date, though this would seem to be at variance with (4) Date of the Crucifixion: 30 or 33 A.D., with a slight probability in favor of the former.

The German National Mother Lodge of Freemasonry has been in existence for 200 years, and recently made a desperate effort to avert the fate of all secret societies under Fascism by changing its name to "National Christian Order of Frederick the Great," at the same time drawing public attention to the fact that it had broken off all relations with foreign lodges, and even with German lodges which admitted Jews. It went so far as to drop the name "Freemasonry," but all to no purpose. General Goering, the Prussian Premier, has invited all Freemasons to commit hara-kiri as speedily and as gracefully as possible. The national union, he said, is accomplished solely under the aegis of the State which, being totalitarian, will not tolerate any organization not under its own control. Fascism, moreover, has always suspected Freemasonry of being a State within the State, and cannot tolerate it on that account. Pope

Leo XIII many years ago warned the world against the perils of secret societies, but nobody heeded him at the time; now, by a devious route, the nations are arriving at the same conclusion.

The Abbé Lemaitre, distinguished scientist and professor of astral physics at the University of Louvain, and a visiting professor at the Catholic University of America, has been awarded the Mendel Medal, presented annually by Villanova College, for his outstanding services to science. This learned priest-scientist is best known as the author of the theory of the "expanding universe," which, by the way, Albert Einstein has characterized as "the most satisfactory theory yet presented." Since September last the recipient of the Mendel Medal has offered several courses at the Catholic University, with special reference to his own theory. He also presented three public lectures on the campus discussing "Time Scale," "Structure of Space," and "The Cosmic Rays," all phases of his theory of the splitting atom. The theory of the expanding universe is as original as it is interesting. It contemplates the universe as a single mass billions of years ago, when an explosion scattered particles in all directions, leaving the universe as it is known to-day. The Abbé believes that it will continue to expand by virtue of the cosmic force, until it dissolves into nothingness.

The *Osservatore Romano* of Jan. 10th devoted an entire page under the heading, "The Etruscan Language Finally Deciphered," to a recent publication of Signor Francesco Pironti. The article, which is couched in highly technical language, describes how Signor Peronti, by using the phonetic and morphological laws discovered by the late Professor Trombetti, and making full use also of Greek lexicons, has succeeded in deciphering individual words which no previous student was able to interpret. Having achieved so much, he was able to arrive at an in-

terpretation of the words forming such texts, for example, as the dedication of the statue of the Orator in the Archeological Museum of Florence, and the epitaph on the Cippo Perugino (an ancient pillar now in Perugia University). The *Osservatore* writer is convinced that the deciphering of Etruscan has now passed out of the realm of conjecture into that of science. However, this opinion is not shared by all experts.

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O. O. McIntyre recently had the following in his well-known syndicated column, "New York Day by Day": "The late Dr. Frank Crane who mastered languages as a hobby, had occasion to write a very erudite letter to William Hayes Ward, editor of the old *Independent*, and put it in purest Greek. Hayes replied in Latin, whereupon Crane came back in perfect German. Hayes then wrote in French, was answered in Spanish and thought he could choke off the battledore and shuttlecock with a letter in Italian. But Crane was thorough. He came back in Hebrew and the curtain fell."

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Commenting editorially on the passing of the Chautauqua movement, the *Christian Science Monitor* truly says: "The Chautauqua flourished because it filled a great need in a circumscribed age. Before the day of the motor car and motion picture, its programmes, two a day for a week or ten days, enlarged the mental horizons and afforded food for thought and discussion for the rest of the year. Present-day America might profit vastly if newsreel and radio, largely instrumental in silencing the Chautauqua, would be as diligent in purveying programmes that would enrich the mentality of their audiences." For many years we even had a Catholic Chautauqua, which, while subject to considerable criticism in a portion of the Catholic press, attracted not a few school teachers, professional men, and others, and found considerable support among the clergy and hierarchy. Like the mother movement

from which it sprang, though less adaptable because fixed rather than perambulating, it is now also practically extinct.

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A reviewer in the London *Times Literary Supplement* speaks of "the abiding influence of the Angelic Doctor" and says that at the present time "the flow of books on St. Thomas Aquinas makes a never-ending stream." He adds there is a world of wisdom in the explanation given by G. K. Chesterton of this modern return to the greatest of Catholic metaphysicians: "As the nineteenth century clutched at the Franciscan romance, precisely because it had neglected romance, so the twentieth century is already clutching at the Thomist rational theology, because it has neglected reason. In a world that was too stolid Christianity returned in the form of a vagabond; in a world that has grown too wild Christianity has returned in the form of a teacher of logic." And he concludes, referring to a recent work on St. Thomas by a non-Catholic Scots philosopher: "Dr. Patterson has convinced us that St. Thomas' work is far more than a 'scheme of logic'; it is one of the world's greatest works of genius, an abiding possession."

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The three-volume Life of Pope Leo XIII by Count Soderini has at last been completed. A *New York Times* book reviewer is rather dissatisfied with this biography, largely because of an inartistic handling of the material, which departs from the chronological order usually followed in this class of writings. The reviewer does credit the author with bringing to the reader many hitherto unpublished documents and memoirs that play a large part in reconstructing the picture of this great Pontiff, but he is firmly of the opinion that a really first-class biography of the great Leo XIII remains to be written.

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Before you set out to pose as a shining light, be sure you have sufficient voltage.

## Current Literature

—Sociology (the term was coined a century ago by Auguste Comte) is the science of man's social relations with his neighbors. Hence, *A Survey of Sociology* concerns itself about the fundamental social institutions and social problems and divers agencies for their solution. These fundamental institutions are society, the family, the Church, the State, the world-family, labor, property, and Socialism. Among the problems dealt with are wages, unions, industry, risks and unemployment, poverty and relief, eugenics, matrimony and divorce, defectives, criminals, and delinquents. As special fields of sociology are treated: rural society, the Negroes, education, social service, and Catholic Action. Three useful appendices, including a bibliography of Catholic publications and books treating on one or the other feature of sociology, have been added. To have all this matter treated in one volume of 600 pages, by a Catholic author with an international background and from a strictly Catholic point of view, is in itself of great importance. Until this volume appeared, some of the matter could be found dispersed in many books and periodicals, but it was practically beyond the reach of the busy man and student looking for ready and condensed information. Both will be satisfied with the work of Miss E. J. Ross, since it will do excellent service as a text-book as well as a reference volume, and will interest many. That such a book is highly actual just now cannot be doubted; the fact that a second printing was required within a year is sufficient proof, and that this printing was not a revised edition, shows that the book, as issued, is really up-to-date. All the important recent papal encyclicals dealing with social and related questions have been utilized. Some readers might expect to find something about the recent economic developments and financial problems, but important and fundamental as they are, they do not seem to belong in a book of this type, since the present arrangements are

still in an experimental stage. The exposition of the subjects is clear and comprehensive—a welcome feature to the general reader—and, considering the scope of the book, also quite complete. The summaries and questions at the end of each chapter are helpful. There is little of importance that should have been added, and there is even less to criticise. It seems to the writer that the book is one of the best volumes of the Science and Culture Series published by the Bruce Publishing Company of Milwaukee.—Kilian J. Hennrich, O.M.Cap.

—*Figures in the Drama of Salvation* is a series of twelve sermons by that well-known preacher, Fr. J. A. McClorey, S. J. While there is nothing exceptional either in matter or style, still the preacher's clear and popular presentation of his subjects makes the book readable and helpful to priests engaged in the ministry. Fr. McClorey makes each figure of the New Testament stand for some virtue or vice which he wishes to stress for his hearers. Thus, Our Lady represents confidence, while Judas is the personification of evil. Other Biblical characters treated by Fr. McClorey are Joseph: Temporalities; John the Baptist: Penance, Prayer, Preaching; Magdalen: Contrition; Peter: Faith; Paul: Christianity among the Gentiles; John the Evangelist: Brotherly Love; Thomas: Scepticism; Caiphas: Jealousy; Pilate: Worldliness; Herod: Pleasure. The book has a very good index. (B. Herder Book Co.)—C.J.Q.

—Under the title, *The Poems of Annette von Droste-Hülshoff* (London: Sedgwick & Jackson), Professor Henry Gibson Atkins, a well-known British scholar, has published a selection from the works of that famous German Catholic poetess, for which many students will be grateful. Her poems, as he says in the introduction, are practically unknown in England, and the same is true in English-speaking America. Yet Annette von Droste-Hülshoff, as a reviewer in the *London Times Literary Supplement* remarks,



“is the most considerable woman poet in German literature, and apart from their purely literary value, her poems have great interest for the description they give of German landscape and German local customs, particularly in her native Westphalia. There is also,” adds this English critic, “in her best poems an accuracy of observation and a vigor of movement which grip the attention and hold it to the end.” Professor Atkins’s collection contains forty-two poems in all and, with its brief but adequate introduction, constitutes an excellent means of making a first acquaintance with this great German Catholic poetess, while the notes will give students all the assistance necessary with the not infrequent difficulties of her vocabulary.

—*Geheimnisvoller Segen*, by the Mt. Rev. Paul Huyn, Patriarch of Alexandria, is a series of spiritual considerations on the Passion of Christ, written for the purpose of “consoling His Sacred Heart.” The author is evidently a man with a deeply mystical mind, and his book will not be fully appreciated except by pious readers similarly inclined. It is particularly recommended to priests who give retreats. (Herder).

—Dr. Karl Adam’s current popularity, which is likely to achieve some degree of permanence, is justified by his *Saint Augustine: The Odyssey of His Soul* (Translation by Dom Justin McCann; Macmillan, New York, 1932). In hardly more than half a hundred pages the author makes Augustine live again after sixteen hundred years. In a sense a psychological study of the great Bishop of Hippo, it is a rich and glowing miniature of his inward life and development. Moreover, it is a modernization, in the best sense of the word, a view of Augustine through the eyes of the modern psychologist. Perhaps the weakest section is the author’s attempt to moralize in the closing pages. It is a pertinent question: “Have we guarded the heart and center of his [Augustine’s] teaching with the care with which he bequeathed

it to us?” And we may well ask ourselves: “Do we really know what it is to be redeemed?” But a spiritual portrait, so vivid and so beautiful, can be marred by a legend asking us to compare ourselves with it. Or must all art have a practical objective? At any rate we are indebted to Dr. Adam and his translator for this loving and inspiring portrait of the great St. Augustine.—H.A.F.

—*A Monument to Saint Augustine: Essays on Some Aspects of his Thought, Written in Commemoration of his 15th Centenary* by M. C. D’Arcy, S. J., Maurice Blondel, Christopher Dawson, Jacques Maritain, and six or seven other leading English and Continental scholars, and published by Lincoln MacVeagh (The Dial Press) in 1930, has been taken over by Sheed and Ward, who have reduced the price to \$2.50, a small sum indeed for such an elegant volume so full of excellent food for thought. The essays constituting it, ten in number, are all worth reading. We have perused with special interest the sketch of the life and character of St. Augustine by Fr. Cyril C. Martindale, S. J., that on the relation between the thought of St. Augustine and the system of St. Thomas Aquinas by Jacques Maritain, and that by the German Jesuit, Fr. E. Przywara, on St. Augustine and the modern world. Maurice Blondel’s essay on the latent resources in St. Augustine’s thought is also well worth studying. Altogether the volume is a splendid monument to a great saint, philosopher, theologian, sociologist, and man of letters.

—The “Illustrated Thoughts and Illuminative Comment on the Most Holy Name of Jesus” which the Rev. Max Müller, zealous pastor of St. Matthew’s Church, Buffalo, N. Y., some time ago gathered together into a 30-page pamphlet under the title, *Blessed Be His Holy Name*, have, though the first edition was quite large, been issued in a second edition. The object of the little volume is “to inspire Christian hearts with that reverential awe and

high respect, tender love and deep gratitude, which are due to the Sacred Name of Jesus," and to "impress the minds of readers with a salutary abhorrence and aversion to the impious practice of profaning and abusing this Blessed Name by . . . oaths, imprecations, and blasphemies." Part III contains the Litany of the Holy Name and some other appropriate prayers. The booklet, which bears the imprimatur of Bishop Turner, serves its purpose admirably, and we hope it will go through many more editions. Copies can be had from the author at 26 Wyoming Ave., Buffalo, N. Y.

—The Central Bureau of the Central Verein has published *A Victim of the Seal of Confession*, the tragic story of Father Andrew Faulhaber, who lived near Breslau, Germany, during the middle of the 18th century; his story should prove edifying reading to every Catholic who reveres the Sacrament of Penance.

—Fr. Bede Jarrett, O.P., has written the life-story of *Contardo Ferrini*, who was born on April 4th, 1859, at Milan and died at Suna on October 5th, 1902. "Contardo Ferrini," in the words of the saintly Pius X, "belonged to our own times; he was an example given to our times." In these words is introduced to us the life of an Italian layman which holds the reader's attention for its excellent biographical features as well as its value to the lay Catholic, who can draw strength from such a life in the battle for perfection. (B. Herder Book Co.)

—*Romewards*, by C. J. Eustace, is not, as the title implies, the history of a convert's journey towards the Catholic Church. Though the author is one who has recently come over from Anglicanism (he was received in 1928) his book is rather a presentation of his reactions to the religion he embraced. The volume, containing more than 300 closely-printed pages, is a practical and effective survey of the Church's teachings in contrast to the thought and thinkers of our day. Some of the

subjects discussed, such as Effects and Causes, Actual Knowledge and Faith, the Reality of God, the Physics of God, Biology and the Source of Life, Anthropology and Archeology, will give the reader some inkling of the vast field here covered and the wide study and reading of the author. (Benziger Bros.)—C.J.Q.

—Vol. XI, Part 2 of that scholarly series of commentaries known as *Die Heilige Schrift des Alten Testaments übersetzt und erklärt, in Verbindung mit Fachgelehrten herausgegeben von Dr. Franz Feldmann und Dr. Heinrich Herkenne* is devoted to the Book of Deuteronomy. The editor, Dr. Hubert Junker, of the Passau Seminary faculty, presents a careful new translation of the original Hebrew text, together with a learned introduction and a running commentary which sheds light on many an obscure and difficult passage. He regards Deuteronomy as substantially the work of Moses, but admits that portions of the text—not so much the ordinances as the speeches—have in course of time undergone stylistic and material changes. This excellent series of Old Testament commentaries is published by the Peter Hanstein Verlagsbuchhandlung of Bonn, Germany, and can be cordially recommended to Bible students.

—Cardinal Bertram, archbishop of Breslau, in his recent book, *Jugendseele*, a Herder publication, asks whether poverty in youth is always a misfortune; his answer to that question is but one of many illuminating bits of advice that Catholic parents should ponder and take to heart. *Jugendseele* is a beautiful little book, which Catholic parents should read and ponder. In it they will find such pertinent topics as work, vocations, education, training, etc., dealt with in an eminently practical manner.

—Christopher Hollis writes an entertaining criticism of *Mr. Shaw's St. Joan*, which is published in one of those amazing C. T. S. pamphlets from London. It should be in the hands of English classes in our Cath-

olic colleges and academies who are struggling with a reasonable evaluation of that erratic Englishman, G. B. Shaw. *Religion*, by Rev. R. Traill, is a careful piece of workmanship by an English Catholic writer. Other C. T. S. publications that our readers should become acquainted with are: *A Child's Life of Philippine Duchesne*, by Teresa Lloyd; *A Handbook of Catholic Societies, Organizations, Charities and Activities* in the Archdiocese of Westminster; *Wonder Night*, a nativity play that should be a boon to directors of Catholic dramatic clubs.

—Fr. August Brunner, S. J., of the faculty of St. Ignatius College, Valkenburg, Holland, has written a book, *Die Grundfragen der Philosophie: Ein systematischer Aufbau*, which shows how simply and lucidly the fundamental principles of Scholastic philosophy can be set forth—in German. English, unfortunately, does not lend itself so well to that purpose because the language of “the man in the street” lacks the necessary vocables. Fr. Brunner's treatise, which comprises nearly 300 duodecimo pages, is distinguished by great clarity and simplicity and a remarkable facility for combining the Scholastic tradition with what is true and valuable in various modern systems of thought. The price of the volume is unusually cheap, being only \$1.50 in American money, even with the exchange against us. (Herder & Co.)

—*The Psychology of Character*, by Rudolf Allers, M.D., of the University of Vienna, is a translation, by E. B. Strauss, of that author's notable book, *Daas Werden der Sittlichen Person*, published several years ago by Herder of Freiburg and noticed at the time in this REVIEW. Dr. Allers is a sort of Catholic Adlerian, who has managed to effect a synthesis between Catholic philosophy and all that is most valuable in individual psychology. The translator hopes that this book in its English dress will help to overcome the Catholic indifference and hostility to modern applied psychology, and to

awaken an interest in the new science of “characterology,” to which it is a fascinating introduction. It will prove of particular interest to Catholic physicians, of whom, let us hope, more will specialize in psychiatry. This was originally a Macmillan book, but has been taken over by Sheed & Ward.

—*The Moon Mender*, by John Richard Moreland, is the fifth book from this lyric singer of Virginia. Like in all his previous work, the poet gives his readers delightful vignettes of current problems, both grave and gay. In such poems as “A White Tree in Bloom,” “The Priest Is Come and the Candles Burn,” “Bronze Blue Water,” “The Bitterness of Love,” “Hill-top,” “Heaven's Boundary,” “Whippoorwill,” “To Emily Dickinson,” and “The Final Quest,” one can see the wide-flung range of his subjects. Throughout the volume there is a clear, clean, masculine outlook, which is not always discoverable in some other modern poets. Mr. Moreland deserves a wide hearing. (Published by the Kaleidograph Press, Dallas, Texas.)—C.J.Q.

—The Rev. James M. Gillis, C.S.P., conductor of the *Catholic World*, usually adorns as well as illumines every topic he discusses in his editorial section, which has now become one of the best appearing in any of our monthly magazines. Recently he wrote of a subject to which our attention is frequently drawn these days, and which Father Gillis calls, “The Marks of an Educated Man.” Fortunately, these animadversions were gathered together and reprinted in pamphlet form. An educated man must, he says, first of all be able to think; secondly, he must be able “to distinguish the charlatan-ism of words from the reality of things,” and third, he must have tolerance. We will not quote characteristic passages from the pen of this eminent journalist, who possesses a real philosophy and a fetching style. Instead, we recommend the careful reading of this pamphlet, which can be purchased from the Paulist Press, 401 West 59th St., New York City.

### A SPRINKLE OF SPICE

Dr. James J. Walsh, the well-known lecturer and author, with whom we had some correspondence last February, while sojourning in Jacksonville, Fla., told the following amusing incident in one of his letters:

"I remember Jacksonville very well because I once delivered a lecture there under the auspices of the Forum, and there were some interesting questions afterwards. Towards the end of the question period a lady got up to ask a question, and the rule is that when a lady asks a question, it will always be interesting, but you cannot be sure that it will be relevant. What she asked was: 'Doctor, why is it that some people can take two or three cups of coffee before going to bed, and sleep well, while others if they take a single cup will be awake most of the night?' I said to her: 'That's easy. Coffee acts on the grey matter of the brain, and if you have any considerable quantity of grey matter, coffee will probably keep you awake, but if you haven't any grey matter to speak of, you will be able to take it even in quantities and sleep quite well.'

"You should have heard that audience of some 700 laugh, and the reason why they laughed was that they all had somebody at home who boasted of the fact that he or she could take coffee and sleep well, and now they had something to say to them.

"The questioner came to me afterwards and told me that she was a trained nurse and that she could take two or three cups of coffee and sleep peacefully. I assured her that she was just in the right place, that she did not have to do any thinking, but only what she was told, and that she had her coffee to boot."

The editor of *Punch* was once criticized by a man who grumbled: "Your paper isn't as good as it used to be." He replied: "It never was."

"To become an editor a course of study lasting 97 years is essential," said the humorist, Bill Nye. "The other three years should be spent in foreign travel."

A Frenchman came to London to learn the language, and soon got into difficulties with his pronunciation, especially with the group comprising "though," "plough," and "rough." When the film of "Cavalcade" began its run and one newspaper review was headed, "'Cavalcade' Pronounced Success," the Frenchman went back home.

An Irishman seeking his citizenship papers was put through the usual questions. He knew that the mayor of Chicago was named Kelly, that the President of the United States was Franklin Roosevelt, and so on. Then, asked what "RFC" stood for, he replied, "Sure, and it stands for the Reverend Father Coughlin."

A distinguished shareholder rose from his seat at the company meeting and shook an angry finger at the chairman.

"Sir," he said fiercely, "I regard you as a liar and a scoundrel and the biggest rascal unhung."

The chairman looked at him scornfully.

"Sir," he said with dignity, "you forget yourself!"

A Pike County (Mo.) teacher, who had asked a girl pupil to purchase a grammar, received the following note from the girl's mother: "I not desire that my Mattie engage in grammar, and I prefer her to engage in more useful studies. I can learn her to write and speak proper myself. I went through two grammars and can't say as they did me no good. I prefer Mattie to engage in German and drawing and vocal music on the piano."

Tramp—Lady, can you give me anything; I am almost starved?

Lady—Yes; poor man, here's a book entitled, "Fasting as a Cure for Rheumatism."

Dr. Johnson once attended a concert much against his will. During the violin solo his companion leaned over and remarked to the restless giant: "That is a very difficult passage."

"Difficult do you call it, sir?" snorted Johnson. "I wish it were impossible!"

The *Southern Cross*, of Capetown, S. Africa, says:

One of our readers who has fallen on bad times recently made a novena to St. Jude, the patron of desperate cases. To his disappointment, things did not improve for him, and he complained of the fact to a Jesuit friend whom he met later. "Why," said the good Father, "you should consider yourself very lucky. You ought to make another novena in thanksgiving." Somewhat puzzled, the disgruntled one demanded to know why this should be. "Because," replied the Jesuit, "if St. Jude did not help you, your case cannot be desperate."

A haughty lady had purchased a postage stamp at a sub-station.

"Must I stick it on myself?" she asked.

"Positively not, madam," replied the clerk. "It will accomplish more if you stick it on the letter."

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# The Fortnightly Review

Vol. XLI, No. 5

ST. LOUIS, MISSOURI

May, 1934

## The Question of a Catholic Daily Press

*America* (Vol. L, No. 25) is authoritative for the surprising statement that New York City now has a Catholic daily newspaper designed to teach the principles of Catholic Action and to convince the laboring man that his economic salvation does not lie in Communism, but in social justice, as inculcated in the encyclicals of Leo XIII and Pius XI. The name of the paper is *Daily Catholic Worker*, though *America* is mistaken in saying that "it is the first Catholic daily in New York." There was a German Catholic daily published in the metropolis more than a generation ago, though it did not last long. Besides, this new daily is not a newspaper in the ordinary sense of the word, since it is not printed, but mimeographed on a single sheet of paper.

The *Daily Catholic Worker* is the latest venture of Miss Dorothy Day, who runs off a thousand copies daily on her mimeograph and, with the help of neighborhood children, distributes them free of charge to the people who live in the tenements of the East Side, where Communist agitators are very busy these days. We share *America's* hope that the little mimeographed sheet will grow into a real newspaper and be of service to the cause of Catholic truth and social justice.

\* \* \*

This modest beginning of what promises to become in course of time a new and possibly powerful Catholic daily newspaper in the largest and most important city of the country, reminds us of the fact that, after a long silence, the Catholic press of the country has of late again begun to discuss the possibility of a Catholic daily press, on which we ourselves, having been connected with a Catholic daily even before we established the

FORTNIGHTLY REVIEW, wrote innumerable articles and notes more than a generation ago, but to which we paid but slight attention of late years because of the utter lack of interest shown in the subject by our coreligionists throughout the country.

A Third Order speaker in San Francisco having discussed the problem rather negatively in a public address recently, the *Leader* of that city (Vol. XXXIII, No. 9) called attention to the fact that Japan has a Catholic daily, though there is no Catholic political party there, while the *Daily American Tribune* of Dubuque, Ia., "has been doing business as a professed and practical Catholic daily for a good deal more than a decade," and had it not been for an unfortunate accident which took the life of its founder and first editor, would probably have changed its location long ago to one of the larger metropolitan centers, and become a large-sized and important organ of Catholic public opinion. "That it [*C. D. T.*] has done so well despite the difficulties and discouragements that have dogged its path from the beginning," says the *Leader*, "is a plain indication of the practicability of a Catholic daily."

The editor of our California contemporary then calls attention to a notable article recently contributed to the *Sign* magazine by that distinguished Catholic novelist, Mr. Frank Spearman, whose plea for a string of Catholic dailies was reëchoed by Bishop Shaughnessy of Seattle in a pastoral letter, and by several other prelates and Catholic publications. The *Leader* continues:

"Perhaps one of the most substantial arguments against the establishment of Catholic dailies is that voiced by the distinguished editor of one of the most

important diocesan organs in America, who expresses the conviction that for every Catholic daily erected there would rise up two new newspaper enemies of the Church. Only practical experience can tell whether this conviction would be realized. And if it were, as the editor of another Catholic paper put his argument, it might be a very good thing indeed. The faithful in all ages have thrived on militant opposition.

"As to the practical business aspect of a Catholic daily, so well-informed and experienced a journalist as the late Justin McGrath was convinced that, given the proper location and competent management, it could be made to pay handsomely. Away back in 1921, when Mr. McGrath was Director of the N.C.W.C. Department of Press, Publicity, and Literature, he had offered him an opportunity to acquire a daily newspaper plant at a most moderate cost in Yonkers, N.Y. It looked like the opportunity of a lifetime, and Michael Williams, then assistant director of the Press Department, was dispatched to New York in an effort to secure the requisite financial backing. But wealthy Catholics who were approached did not approve of some of the policies of the Department of Social Action of the N.C.W.C. and refused their support. The moral is obvious. While the Church in America is making a fight for social justice and for a more equal distribution of the goods of this life, its organs of publicity are not likely to have the aid and support of very wealthy Catholics. And a Catholic paper that would fail to throw itself vigorously into the fight for social justice against entrenched wealth, when that wealth is ill-gotten or fails in its social responsibilities, would not be worthy of the name. If Catholic dailies come, they are likely to be on the plane of smaller and better dailies, rather than competitors of the great metropolitan behemoths of the press. And they are almost certain to be supported by the poor, not by the wealthy Catholics."

### Misconceptions with Regard to the Renaissance

That there have been at least three basic misconceptions with regard to the Renaissance of the fourteenth century is the contention of Dr. William C. Korfmacher, of St. Louis University. Speaking on "Universities and the Renaissance" recently, he listed as prevalent misinterpretations, first, the contention that the thousand years preceding the Renaissance were years of ignorance and intellectual sloth; second, that the Renaissance as a whole was necessarily antagonistic to the Church; and third, that it came into being suddenly upon the dispersion of Greek scholars after the fall of Constantinople in 1453. Sketching the intellectual achievements of the three centuries immediately following the fall of Rome (476), Dr. K. then alluded to the growth of Scholasticism and to the rise of universities in the eleventh and twelfth centuries, and insisted that many of the ideals and activities of the Renaissance were operative long before the middle of the fourteenth century.

"The Renaissance," he continued, "was fostered, and its ideals were spread, primarily by the living voice of Greek teachers and their Italian disciples. It was not so much universities as private academies and individual scholars who disseminated the notions of humanism. Intense activity in the copying of recovered manuscripts of various Greek and Latin authors, and later the spread of printing with movable type, were also instrumental in making the new interpretations of the old classics wide-spread."

Many of the Renaissance enthusiasts, it was further pointed out, degenerated into propagandists of Neopaganism.

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Our song writers seem to be in a bad way for titles. "Stick Another Stick of Wood in the Stove" is the latest. And not a few of the current popular songs are even worse than their titles.

## The Plight of the Philippines

By J. H. W.

Under the above heading the Rev. Edward J. McCarthy of the Columban Fathers in the March number of *The Far East* draws a sad picture of the status of the Philippine Church. According to him there are at present thirty-eight parishes with from 6,000 to 10,000 souls each, vacant in the Archdiocese of Manila; while a number of other parishes of twenty, thirty, and forty thousand souls are in charge of only one priest.

Father Gerald Cogan at Binangonan can visit all his missions only two or three times a year. Seven Catholic villages on one of his island missions see the priest only once every few months. He wrote recently: "It will mean a great deal for the Church in years to come, if Catholics know how to say their prayers and go to the Sacraments. To you that may not seem so awfully profound, but one must know the Philippines to understand how humbly grateful we are for this minimum."

The diocese of Lingayen has a million Catholics with only eighty priests. (Boston with the same number of Catholics has 1,167 priests).

Comparing the Philippine missions with our American dioceses, Father McCarthy shows the appalling need by contrast. The Archdiocese of Manila has 1,480,000 souls; New York 1,300,000; Chicago 1,200,000. But New York has 1,515 priests, *i. e.*, one to every 858 Catholics; Chicago with 1,267 priests has a priest for every 947 Catholics; Manila with 268 diocesan and religious priests has only one for every 5,522 Catholics.

Thus is a Catholic country being slowly lost to the faith. This endangered country is at present part of our American possessions, and hence the Church in the United States cannot escape a certain responsibility for it. If the Philippine Islands become independent, will American control leave them better religiously and morally

than it found them? Most emphatically no! The American occupation of thirty-six years has literally caused millions of Filipinos to lose their faith, and a new generation is growing up with little or no religion and less genuine culture.

This sad condition is attributable to three factors: (1) the revolution against Spain coinciding with the American occupation; (2) the newly introduced American public school system; (3) the failure of the Church in the United States to take over the missions when the Spanish missionaries were expelled through revolution and political intrigue.

After the cession of the Philippines to the United States, the Filipinos revolted against American rule as they had revolted against Spanish control. In times of upheaval the Church usually suffers first. Loyal Catholics make no revolution, as King Leopold of Belgium once said. The revolutionaries in the Philippines were mostly Freemasons and Anticlericals. A fierce persecution of the Church followed. Its worst feature was the expulsion of the Spanish clergy. Within two years after the American occupation between 700 and 800 priests had to leave the islands, and, as a result, many parishes were without pastors.

Upon the poor orphaned people was foisted a godless school system, strongly backed by American money and American teachers. Born of the revolution, this system was diametrically opposed to what had been before it. The Church was broken, bleeding, poverty-stricken. It could not compete with the wealth of the State schools, and the young Filipinos succumbed to the glamor of the pagan system.

In this critical period it was not merely an opportunity, it was a plain duty for the Church in America to come to the assistance of the suffering Church in the Philippines. But the

efforts made were feeble and entirely inadequate. The bishops and priests who went to the islands during the first years of the American occupation were unaided by any organized effort from the Church at home. They died or returned home, and thus, in 1921, only two American priests were left in the islands. European priests attempted to carry on the interrupted task of the Spanish missionaries, but, sad to say, even they got little or no support from America.

In the meantime a godless education has been doing its deadly work, aided by poisoned American literature and indecent motion pictures. Against this pagan system there is no long established Catholic education, such as we have for our Catholic youth here at home. The vast majority of Catholic Filipino boys and girls receive no Catholic education, and the home conditions cannot make up for the fearful loss. Thus the moral and mental outlook of the new generation is pitiable.

The former superb Catholic civilization of the Islands has given place to a mongrel civilization that values material things and tinsel more than the treasures of art and religion. The old culture made the Filipino recognize God, the rights of his fellowmen, the moral law, whilst the new has taught him to set undue value upon a superficial education, glib talk, American slang, and Hollywood morality. These are the things that pass to-day for culture among the unintelligent.

Father McCarthy concludes his enlightening article with the words: "And thus has passed, unless we revive it, even now, the faith and culture that was once the glory of the Philippines."

Is it too much to hope that this article, and the resumé of it here presented, will stir up American Catholics to do something for their poor Filipino brethren? This time of industrial depression may not be opportune for an organized movement. But perhaps the one or other young priest in some of our over-stocked dioceses might

volunteer to go to the assistance of the Church in the Philippines; and all zealous Catholics, clerical and lay, can at least pray for the needs of the sorely tried people of those Islands. What a fearful responsibility rests upon the authors—God knows them infallibly—of the devastation wrought in the once so flourishing Island Church! One could weep bloody tears over this moral calamity, which cannot be compared with any material catastrophe whatsoever.

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### A Bible Marathon

A radio news report from Chicago recently informed listeners that "a Bible Marathon" was going on at Zion City, Ill., to drive out the devil. Teams, hoarse of voice, were droning the Psalms of David tirelessly through their noses and were not to stop until they had arrived at the end of the New Testament. The Little Rock, Ark., *Guardian* (Vol. 33, No. 18) justly protests against "this indecent absurdity." It says: "We have found dance marathons and walkathons a bit ridiculous and cheap, a bit pitiful, too. But a Bible Marathon is an indecency that all Christians should condemn. It would be an indication of weakness for Christian churches to fly to the civil law and ask the use of the policeman's club to stop such debasing and injurious nonsense as a Bible Marathon. Let us denounce it as thoroughly un-Christian, as a witch doctor stunt that might well have been born in the miasmatic jungles of the Dark Continent. If our religious editorial brothers of the *Baptist Advance* and the *Arkansas Methodist* have not yet seen the news item, we call their attention to it and ask their Christian co-operation to rouse the conscience of our separated brethren in Christ to keep such infamy out of Arkansas."

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Reputation does not go by arithmetic. The pluses and the minuses do not count equally. All the reputation gained by a year of good work can be cancelled by one week of slackness.



## Use of the Sterile Period in Marriage

The *Indian Social Reformer* recently asked the question: "If it is irreligious to use contraceptives, can it be religious to choose deliberately a time when conception cannot occur?"

The *Examiner*, edited by the Jesuit Fathers of Bombay, in reply (Vol. 85, No. 6) quoted from an International Catholic Truth Society pamphlet, "Is Birth Prevention Wrong?" the following passage:

"Regarding the sexual function, natural law does not demand that it should be exercised only when it would be fruitful. It only demands that it be exercised in such a manner as to give a chance to nature, unless circumstances beyond our control render it impossible. Birth-controllers prevent by positive action the natural consequences of the act contemplated—a thing which the sterile do not do."

"This answer," said the *Examiner*, "applies, whether the sterility is permanent or only temporary. Married people are not *obliged* to use marriage at one time rather than another, or even to use it at all. But they are not permitted to satisfy their passion outside of the marriage act, and when they do use marriage, they must use it in the natural way."

The *Examiner* goes on to quote Fr. H. Day, S. J., as saying in the course of a recent lecture on "The Curse of Birth Control":

"Are married people obliged to bring into the world all the children they can, regardless of circumstances? No such obligation exists, and the production of an unlimited number of children may be wholly indefensible. There is such a thing as moral birth control. It is artificial birth control which the Church condemns. Married people have no right to introduce into the world children whom they are not able to support.

"How then is the limitation of offspring to be lawfully effected? In any way in which no violence is done to nature and no law of God is violated;

such ways are provided by marriage continence, the exercise of moral restraint, the virtue of sexual temperance.

"There are causes which allow of even drastic restraint, and it may be prudently suggested to some to make use of marriage at times when conception is less likely to occur, or at such times only as sterility is calculated by doctors to be practically certain.

"In the past, Divine Providence has come to the assistance of mankind at critical periods by unfolding nature's secrets. And at this time, when the heresy of contraception is tending to disrupt the moral teaching of Christianity, it seems to be doing so again by awakening scientists to the discovery of the rhythm of absolute sterility and fecundity in women. By the use of this discovery mankind will be able to control in a natural and scientific way any excessive production of children."

In this connection it may interest our readers to know that the *Stimmen der Zeit* (formerly *Stimmen aus Maria-Laach*), probably the most erudite and scholarly organ of the Society of Jesus in the world, in its current issue (Vol. 64, No. 6, pp. 406 to 413) prints an article by the Dutch Jesuit William Heymeijer, who is both a priest and a doctor of medicine, having, we understand, practiced the medical art before his entry into the Society. The article is entitled, "Periodische Enthaltung in der Ehe" (Periodical Abstinence in the Married State). The author reviews the well-known theory of Dr. Ogino, especially in the form it has assumed in Holland under the hands of that eminent Catholic physician, Dr. J. N. J. Smulders, the sixth edition of whose classical work, *Periodieke Onthouding in het Huwelijk* (Nymwegen, Dekker, Van de Vegt en Van Leeuwen, 1933), by the way, contains a chapter on the subject from the point of view of moral theology from the pen of Fr. Heymeijer himself. The

learned Jesuit-doctor goes on to show that the intention on the part of a married couple to limit the number of children is not sinful, and neither is the use of the Ogino-Smulders-Knaus method, because nothing obliges the married to make use of their matrimonial rights precisely during the fertile period of the wife. "Such a course of action," writes Fr. Heymeijer, "is essentially distinct from Neomalthusianism, which, as all the world knows, is a grievously sinful violation of the natural law, since it consists in a use of matrimonial intercourse in which conception is made impossible by the act itself, and not by any external circumstances. Under the Ogino-Smulders method, on the contrary, the matrimonial act is performed normally, and the participants do not in any way interfere with the course of nature. Conception is prevented, not by the free action of man, but by a divinely ordained institution of nature, which renders the fertilization of the ovum impossible during the sterile period."

Fr. Heymeijer admits that periodical abstention in marriage may in some cases endanger the chastity proper to this state of life, or certain other virtues, such as unselfishness; but he insists that the use of the Ogino-Smulders-Knaus method is entirely justified wherever and whenever medical or social reasons make it advisable or necessary to avoid conception or at least to limit the number of children. He says he knows of no Catholic moralist who does not accept this view in its practical applications.

To the objection that the moralists appeared on the scene too early and that they should not have pronounced an opinion on this method of natural birth control until the medical experts had arrived at some sort of agreement on the subject, Fr. Heymeijer replies: "This is an unfair demand. As soon as married couples desire to apply the method of periodical abstention, they are confronted by the question whether or not it is morally permissible, and it is quite natural that they should seek information from the moral theo-

logians, whose vocation it is to examine all free-will acts of man in the light of his eternal destiny. This also applies to the case where married people are not convinced of the correctness of the biologic basis of the Ogino-Smulders method, yet wish to give it a trial."

"Of course," he says towards the end of his article, "it must be emphatically demanded that physician and priest stay each in his proper sphere. It is for the physician to decide whether and in what way the method in any given case guarantees the attainment of the end aimed at. The priest must abstain from giving medical advice and limit himself to deciding whether the use of the method from the standpoint of morality is desirable or at least permitted. To advertise the method in sensational fashion ill becomes either the physician or the priest. Where the foundations of human society and the Church are at stake, where there is question of the family, which is the cell of the human race, we must arise above all shortsighted considerations of utility and aim at the immaculate preservation of the sanctity of the Sacrament of Matrimony as the dominant end. The biological discoveries discussed in this article increase the responsibility of the individual, inasmuch as every man can now regulate the course of nature to a greater extent than before. It is in his power to limit the number of his children without being compelled to abstain altogether from the use of the marital privilege. But his decision must be dictated by motives which can be justified in view of the natural and supernatural order of things set up by God. More than formerly we must appreciate the blessing of children and, filled with the deep conviction that the Sacrament, by which the union for life is concluded, communicates strength to perform the sublime task, cooperate in the upbuilding of the Church on earth and the eternal kingdom of God in Heaven. Such thoughts and sentiments will limit the abuses of the Ogino-Smulders method, feared by

some. For the rest, we must not forget that abstention of every kind, even though but temporary, demands a salutary self-control, which tends to strengthen the human will, and, finally, if abuses arise, it is not the method that is to be blamed, but the ability of man to set aside all hindrances, especially if sinful (though not exactly mortally sinful) motives come into play in the application of the method.

"In the last analysis, as Pope Pius XI says in his Encyclical on Christian Marriage, it is of supreme importance that married people willingly adopt the principles laid down in that document and with the grace of God carry them into practice. As much as possible the causes must be removed which render the words of the Holy Father that children are 'a great gift of divine goodness and a magnificent fruit of marriage' almost unintelligible to many. The Pontiff clearly shows how the honor of matrimony can be restored and married life regulated according to the laws of God, namely, by obedience to the authority of the Church, which interprets the divine commands; by sincere coöperation with the grace of the Sacrament of Matrimony; by careful preparation for marriage and prudence in the choice of a life partner; by effective measures, private as well as social, for bringing about economic and social conditions in which every family will be able to have an adequate living, and, finally, by united efforts of Church and State to check the already far advanced decay of the Christian character of marriage."

### A Catholic Naturalist on the Loch Ness Monster

Father P. De Ternant, who has established for himself an outstanding reputation as a naturalist, in a recent issue of the *Universe* (London) offers three reasons for not believing the fanciful stories lately circulated concerning sea monsters, particularly that of Loch Ness, even though the reality of the latter has been attested by several Benedictine monks.

These dragons of the prime, as far as we can trace their history, seem to have died out through sheer extravagance of development. Fr. de Ternant assigns various causes for their evolution, but thinks "Natural Selection took a heavy, perhaps a complete, toll of them."

One of the chief hopes of the "Challenger" deep-sea explorers was to find living species previously known only as fossils. But among the shipload of specific novelties brought home there was hardly anything archaic. A few such gaps were filled, among Aleyonarians and stalked Crinoids; but no living Cystoids were found, no living Trilobites, no new Ganoid fishes—to mention some of the more modest hopes.

Living representatives of formerly luxuriant races are often found to exist in diminished style. Thus the descendants of the gigantic Lycopods, which went in part to form the coal-measures, are the diminutive club mosses. Now the Plesiosaurus and such-like were real ebullitions of creative power of nature, and probably not inherently stable like some other types.

The Reverend naturalist defines his own position by the following question and answer method:

*Question:* Do you believe that there is a monster of the Devonian type (or anything like it) in the Loch?

*Answer:* No, because the conviction is not present in my mind.

*Question:* Do you believe that there is no monster in the Loch?

*Answer:* No, because it is dangerous to say that a thing is impossible in natural history.

New roads are being built around the Loch; it is to be hoped that the crowds can be accommodated who may be expected there this summer and for many summers to come. Dr. De Ternant closes with this rather sly remark: "Scottish humour in business matters, which I greatly appreciate, is not well understood down here."

## PRAYER TO THE CRUCIFIED SAVIOUR

By P. Lucas Panfoerder, O.F.M.  
Franciscan Monastery, Paterson, N. J.

Domine de cruce pendens  
Oras fundens lacrymas  
"Tu ignosce, Pater, illis,  
"Nesciunt, quod faciunt."

Pendet Tuum lassum caput  
Vulneratum aculeis  
Ante pectus nunc depressum  
Ex dolore et sanguine.

Oculi sunt oboeacati  
Clausi manent sanguine  
Est foedatus vultus sacer  
Coelitum deliciae.

Inimici Te crudeles  
Morientem circumstant  
Blasphemantes insultantes  
Ac in morte cruciant.

Obsequens praecepto tuo:  
"Inimicis parcite,"  
Inquis et orare jubes  
Nos pro persequentibus.

Sic e vita Tu discedis  
Antevertens dexteram  
Patris militantis iram  
Te crucifigentibus.

Te ducentem sunt secuti  
Profundentes sanguinem  
Confitentis Nomen Tuum  
Sancti fortes asseclae.

Eece ego dignus esse  
Velim Tuis asseclis  
Precor et pro inimicis:  
"Parce me laudentibus."

### A Christian Science Critic on Seldes's Book on "The Vatican"

"Zoilus," the "Book of the Day" reviewer of the *Christian Science Monitor*, in Vol. XXVI, No. 83 of that newspaper devotes half a column to *The Vatican: Yesterday—Today—Tomorrow*, a recent volume by George Seldes, published by Harper. Among other things he says that "the most fundamental political problem which the Vatican has to solve . . . is the problem of Americanism," *i. e.*, the "genuine conflict between American ideals of government and the Vatican's conception of what civil authority should be." If the writer had studied Pope Leo XIII's

famous Brief "*Testem Benevolentiae*" to Cardinal Gibbons (condemnation of "Americanism") he would realize that much more is involved in the "conflict" to which he refers than ideas of civil government, and would understand more correctly the utterance which he quotes from Hilaire Belloc that "No one can know the United States without admitting that when the conflict shall there arise, an equilibrium will not be established or preserved, for the conflict will be novel and monstrous." It will not exactly be novel, but it may well turn out to be monstrous, because it will involve two world views which are diametrically opposed to each other, namely, the Catholic and the Modernistic.

To quote "Al" Smith in this connection, as "Zoilus" does, is foolish, except perhaps to show that some prominent American Catholics are more or less infected with "Americanistic" errors.

That American Catholics generally are deeply "concerned with the question whether an American can be elected pope," as though they hoped that an American pope would revoke the Brief of Leo XIII and modify the Church's position against "Americanism," is an equally silly notion. "Zoilus" seems surprised that Catholics are warned against "Christian Science" literature by a rule of the Roman Index, but as an intelligent man and a student of Church history he ought to find this quite natural in view of the fact that the religious system founded by Mrs. Mary Baker Eddy is from the Catholic standpoint a heresy, and a peculiarly dangerous heresy at the present time.

We have not received a copy of Seldes' book on the Vatican and do not, therefore, mean to condemn or criticize it because of the conclusions drawn from it by the reviewer of the *Christian Science Monitor*, though we learn that Seldes is a Jew, and as such can not judge the Catholic Church correctly, even though he tries to be sympathetic towards her, her institutions and her aims.

## Some Difficulties in the Psalms

By the Rev. Tarcisius A. Rattler, O.S.A., Mt. St. Joseph College, Chestnut Hill, Penna.

There was a time when the Psalms were sung with rapturous delight, not only in the official church services, but by the laity in their daily occupations. St. Jerome tells us of the ploughmen and the reapers singing a song of David. St. Ambrose speaks of the enthusiasm with which his people joined in the chanting of the Psalter and of the fact that the apathy or restlessness of his congregation could be checked at once by the intonation of a Psalm.

Can the inspired hymns of the Psalmist again be made the common possession of our Catholic people? We are told that the Psalms are of universal appeal, striking every chord of the human soul. Thus their restoration should not be impossible, even though the task will not be an easy one. Recent studies of this our sacred heritage make the Psalms appear more lucid and appealing. Let us hope that the day is not far distant when these studies will have furnished all the preliminaries for a correct, spiritual, popular, and beautifully worded translation of these sacred anthems.

As the present writer is not an *ex professo* scripturist, it may seem rash for him to offer any solution of the difficulties in the way of such a translation which have not yet been solved by expert scholars. But the reflections submitted in the following pages have greatly helped him to recite the Psalms with joy and spiritual profit, and if his exegesis is as correct as it seems beautiful to him, it may make a modest contribution towards the goal just mentioned. In this spirit the present paper has been written and is submitted to the readers of the F. R.

### I

1) There are many Psalms which deal poetically either with outstanding truths or with the great historical events that mark the very foundations of revealed religion. These possess a universal and immediate appeal be-

cause of their vividness of description, majesty of portraiture, and suggestiveness of philosophical thoughts. But there are other Psalms in which broad religious ideas appear through the experiences of individual singers in concrete situations. The vastness of the truths is here narrowed down to the reflections and outpourings of the heart appropriate to some particular situation. The external circumstances amid which the religious experience develops, clothe the broad spiritual element of such Psalms with features of an incidental and historical nature. Here is a pitfall for the translator. If his viewpoint is too much that of the philologist or the historian, the translation will render the externals of the Psalms—interesting no doubt as history and archeology—but the heart and spirit of these exalted hymns will be absent. Something like this seems to have happened in many current translations. One may object that strong emphasis on philological and historical correctness saves the translation from the vagaries of sentiment and imagination. This is true. But it is also true that the meaning of terms and phrases can be fully appreciated only if the mind is aroused to the tone of the text. At any rate, all will agree that great spiritual truths vitally experienced by the Psalmists constitute the real substance of those sacred canticles. To bring these truths out into high relief must be the main objective of a translation. No violence need be done to the text. But once the spirit of a Psalm has been grasped, texts which before seemed unmanageable, begin to become lucid and amenable to a fairly literal translation. Some concrete terms will, perhaps, have to be rendered by abstract terms, and vice versa. But then we know how vague and shifting the border line between the abstract and the concrete is in Hebrew, the original language of the Psalms. Such and like changes,

however, will be best appreciated in the concrete examples we shall present later.

2) Whether or not we consider the Psalms as lyric poetry, it is certain that all of them must be treated as expressions of life-throbbing experiences, for the personal element manifestly gives them form and character. It is this personal and experiential element which endows the Psalms with a sort of organic structure and binds otherwise apparently incoherent thoughts together into a vital whole. We may say that the core of a Psalm consists of an occurrence, an idea, a feeling which put the Psalmist under a certain pressure, as it were, or impresses him so profoundly that he is able to analyze, classify, and set forth the meaning of his experience only gradually, react emotionally to it, and take a reasoned and willful attitude. It may not always be easy to divide off very clearly the different stages through which the Psalmist's mind passes; or there may be no such gradual development because the experienced situation yields immediate emotions, insights, and resolves of the will. This is the case especially in the joyful Psalms. But the essential structure of the Psalms—vital experiences mastered by the intellect, will, and emotions of the sacred writer—is always present. There may be cases where practically every verse embodies such an experience and its solution, although centering around a common theme, as in Psalm 118. But translations that read like strings of loosely arranged doctrinal sayings, or emotional outcries without a climax and solution (*katharsis*) in all probability miss the point. The Psalms are not primarily doctrinal expositions or records of phrases used by men in a desperate effort to obtain divine favor, although they are revelations of the religious conceptions and ways of their writers. Of course, this is a fact recognized by all, but not yet sufficiently heeded in the actual translations. And this failure seems to the present writer to be a source of many difficulties in the way of a satisfactory rendition.

3) Closely connected with these considerations is the recognition that the unity and consistency of the Psalms must not be sought in the logically consistent development of an idea, metaphor, and the like, but in the character and psychology of the Psalmist's experience. This explains the many so-called "*Gedankensprünge*," i. e., leaps of thought, whose erratic nature is mentioned quite frequently as one of the chief difficulties encountered in the study of the sacred songs. But it would seem that our point of view is here at fault. What about the litanies if judged from the same point of view? It is true, one who fails in a given instance to re-live the Psalmist's experience, will find such passages baffling and hence include them among the corrupted or supposedly corrupted verses. As a concrete example of this difficulty, which is quite generally felt, the following passage taken from a discussion of verse 5 of Psalm 22 may be quoted. The writer says: "The verse . . . gains much by a slight correction or alteration of the text: 'Thou hast prepared a table before me against them that afflict me.' It would seem that 'table' is a copyist's error, and we ought to read 'weapons' instead of 'table.' In this way there is no departure from the metaphor of the shepherd which runs through the whole canticle. It does not seem immediately clear how a table, however lavishly laid, can be a defense against the pressure of present enemies. Here the shepherd's rod or club will be in place, for attack can only be resisted and overcome by the use of such weapons as the Psalmist has described." (Ernest Graf, O.S.B., "Gleanings from the Bible Field," in the *Homiletic and Pastoral Review*, February, 1930). Now what the Psalmist here really describes is his sense of security in all dangers. What could more forcefully express this sense of security than the celebration of a banquet with the God-given gifts, despite the realization that dangers are lurking? The banquet has indeed nothing to do with the description of means of defense, but it

shows the security of mind of which the Psalmist is conscious, and his trust in the powerful and kind protection by the Divine Shepherd. It is by way of "*Einführung*," *i. e.*, a sympathetic entering into the mind of the Psalmist rather than by the logical analysis of words and phrases that such and similar difficulties can be solved. Some abrupt transitions from one thought to another can be explained also by the rapid forward movement of the Psalmist's mind, in which short phrases indicating the change are omitted. This occurs in passages which bring to a climax experiences or visions of an overpowering nature. Later in this paper we shall see several examples of this, which the reader will readily recognize. Special attention is called to our discussion of Psalm 138, where the abrupt sequence of thoughts is quite evident.

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### The Etruscan Mystery

It appears that, in spite of the favorable reception of his book by the *Osservatore Romano* (see F. R., XLI, 4, p. 90 f.), Professor Pironti's claim to have interpreted the longer Etruscan inscriptions has been disallowed by the commission appointed by the Italian Ministry of Education. This will surprise no one who has studied the remains of that strange ancient tongue, of which only three long texts have come down to us—1,500 words of what may be a liturgy, found in the wrappings of a mummy in the Zagreb Museum, and the inscriptions discovered at Santa Maria di Capua and Perugia. There is a multitude of short inscriptions, it is true, including some bilinguals in Etruscan and Latin, but these are mostly epitaphs or dedications couched in a conventional style—"X son of Y and Z," or "A gave this gift to B," and over four-fifths of their contents are proper names. The bilinguals give the student an Etruscan vocabulary of perhaps fifty known words—an altogether insufficient foundation for any considerable superstructure of theory as to the meaning or the affinities of a language

of which an ancient Roman author wrote that in speech, as well as in other respects, the Etruscans differed wholly from all other nations.

So far, the comparative method of interpretation has failed to establish any connection between Etruscan and any other Indo-European speech, and attempts to link its speakers with the Finns or the Basques, with the early Turks and the Ten Lost Tribes of Israel, have failed completely. There is, however, as an editorial writer in the London *Times* points out, a bare possibility that further exploration in the Aegean and Asia Minor may furnish a key to the Etruscan riddle. Ancient tradition derived the Etruscans from Lydia. A tombstone found on the island of Lemnos bears an inscription in a tongue which may be a form of Etruscan, and certainly resembles it, and though the recently discovered Lydian inscriptions are still very imperfectly understood, their language contains features resembling those of the Etruscan inscriptions.

We should perhaps know a little more about the Etruscans if their writers had not indulged in the irritating habit of omitting short vowels. Otherwise such mysterious words as "flastntru" and such spellings as "Clutmsta" for Clytemnestra would suggest either that they were pioneers in speed-writing or that they spoke after the fashion of Swift's Houyhnhnms.

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In the March issue of the British *Clergy Review* the important subject of the sterilization of the "unfit" is discussed by Fr. Henry Davis, S. J., Fr. Davis takes one by one the allegations usually put forward in advocacy of this measure and answers them practically and thoroughly, and he has the advantage of being able in a review of a professional character to deal with the subject more fully than can be done in a periodical for family and general circulation.

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To think as you please is very apt to lead you to do as you please.—A.F.K.

### Origin of the Veneration of the Saints

In No. 494 of *La Vie Catholique* of Paris, M. Van Cutsem reviews the second edition of Fr. Hippolyte Delehaye's (S. J.) famous work, *Les Origines du Culte des Martyrs* (Brussels: Société des Bollandistes), published towards the end of 1933. The first edition, our readers may recall, appeared in 1912. Though it was sold out in a short time, the author was in no hurry to provide a second edition, for the reason that, as M. Van Cutsem tells us, he wished first to finish his *Commentaire sur le Martyrologue Hiéronymien*, which finally appeared in 1931. When he set about to overhaul the *Origines*, he found that none of the conclusions he had arrived at in the first edition needed to be altered or modified, though in the interval between 1912 and 1933 our knowledge of the facts regarding the origin of the veneration shown to martyrs had been very noticeably extended. New documents had been brought to light, new monuments had been uncovered, and a number of ancient sources, like the *Martyrologium Hieronymianum*, had been more carefully studied.

The general outline of *Les Origines*, therefore, and the principal conclusions arrived at in the first edition of that scholarly work, remain the same, though the book has been enriched with numerous additional details, especially regarding the geographical spread of the cult of martyrs in the Orient, and later to Greece, Italy, Gaul, Spain, and Africa, and its extension so as to embrace not only martyrs, but also confessors of the faith. This phase of development was set forth at length by the author in his book *Sanctus*, published in 1927. In the new edition of *Les Origines du Culte des Martyrs* we have the subject treated in all its ramifications, and the definitive answer given to the question so often asked by our opponents: Was not the veneration of the Saints the natural evolution, under the changed conditions brought about by Christianity, of the worship paid to pagan gods and goddesses? "It seems to me we are

justified in concluding," says Fr. Delehaye, "that paganism exercised no noticeable influence upon the creation of the object underlying the cult of the Saints. The Olympus was not Christianized *en masse*: no effort was made to transform it in detail or systematically, and when the Church undertook to combat idolatry by opposing to it the cult of the Saints, she did it in open daylight and with loyal weapons." (P. 411).

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Einsiedeln, famous as one of the most prominent shrines of Our Lady in the whole world, is celebrating the one-thousandth anniversary of its foundation this year. The noted Swiss pilgrim resort, with its great Benedictine Abbey and famous statue of the Madonna, is situated in a beautiful section of the canton of Schwyz, with verdant pastures, dark woodlands, and towering mountains providing a setting of rare loveliness. The little town has an elevation of 2900 feet above sea-level and numbers about 8,200 inhabitants, and its nearest big neighbors are Zurich and Lucerne. However, distances in Switzerland are short and the electric railway service from all parts of the country is so swift that Einsiedeln can be reached conveniently from any part of the country. While the thousandth anniversary of Einsiedeln's foundation was observed with a solemn church service on January 21st, commemorative observances on a larger scale will be held from May to October. The celebrations start officially on Sunday, May 6, when there will be a Pontifical High Mass and a so-called "Kirchweihfest." From May 6 to October 14 there will be an exhibition pertaining to the history of the Benedictine Abbey of Einsiedeln. The displays will be on view in the so-called Fürstensaal of the abbey buildings. Certain days will also be set aside for the Blessing of the Sick, and special arrangements will be made for large pilgrimage parties who may reach Einsiedeln on other days than those especially mentioned in the official programme.



### Man and the Ape

Professor G. Elliot-Smith, the eminent British anthropologist, said in a recent lecture in the Royal Institution, London:

"The modern type of man was as ancient as the human family itself, which must have split up into two stocks as soon as it came into existence—a time which had been estimated by geologists at least one million years ago."

This utterance, as the *Catholic Times* points out (No. 3365), would seem to indicate a change of attitude on the part of the scientist quoted, who previously was looking for the common ancestor of ape and man, but now believes the two stocks to be coeval, and it only remains to settle which sired the other. Professor Elliot-Smith has merely shifted the problem by postulating that this mysterious "family" split instantaneously into two such different beings as apes and men. Is it not easier to believe that they are two separate stocks, or (if we must believe in a simian ancestry for men) to say that men are monkeys, plus rational principles, or souls? We could believe either with much less difficulty than we can credit such a highly improbable event as apes begetting men or men begetting apes. The Professor seems to have given up the hope that, by going back far enough, he would find a time when apes were and men were not. Men are much more ancient than was thought by the early research workers, and now many fossils "which were confidently put in categories quite distinct from *Homo Sapiens*," are being classified anew. Man is at last coming into his own.

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One sun is splendid, six suns would only be vulgar. One Tower of Giotto is sublime: a row of Towers of Giotto would be only like a row of white posts. The poetry of art is in holding the single tower; the poetry of Nature, in seeing the single tree; the poetry of love, in following the single woman; the poetry of religion, in worshipping the single star.—G. K. Chesterton.

### A Suggestion Regarding the Skeletons Found at Peiping

To the Editor:—

Permit me, though not a geologist, to express an opinion on the ten petrefacts found several years ago in a cave near Peiping, China. [Cfr. *F. R.*, Jan. number, 1934, p. 5.] The strangest feature of this find was that but one skeleton had a head, while the other nine were headless. Meditating upon this discovery and the peculiar circumstances under which it was made, I was struck by the idea that of the ten individuals perhaps nine had been decapitated, while the tenth had been hanged. The heads of the decapitated individuals were publicly exhibited, or fastened to the city gate, to deter others, so that they remained separated from their bodies and later on were buried separately.

Both of these methods of executing criminals or enemy prisoners were simultaneously practiced in antiquity, *e. g.*, among the Romans, who decapitated St. Paul, a Roman citizen, but crucified St. Peter, who was an alien. In Asia, a number of martyrs were executed by decapitation, while others were put to death by being nailed to the cross. I imagine that when the individuals whose skeletons were found at Peiping, were put to death, China already enjoyed a certain degree of culture, so that it is not necessary to go back tens of thousands or more years to establish the time of their execution.

Perhaps the one or other expert will think of my idea: *Si non è vero, è ben' trovato*. I simply give it for what it may be worth.

(Rev.) Willibald Hackner.

La Crosse, Wis.

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The feminist movement is really a movement towards masculinism. And no one has put the case more strikingly than Chesterton, by saying that, should women succeed in forcing themselves forward to complete equality with men, their success will be a surrender, not a victory.

## Notes and Gleanings

*America*, the New York Jesuit weekly, has the best wishes of the entire Catholic press on the occasion of its "silver jubilee." This excellent weekly review has had five editors in the short span of twenty-five years (Fr. John J. Wynne, S. J., Fr. M. J. O'Connor, S. J., Fr. Thos. J. Campbell, S. J., Fr. Richard H. Tierney, S. J., and the present incumbent, Fr. Wilfrid Parsons, S. J.). None of these was a professionally trained journalist, but all of them did remarkably well in serving the Catholic cause through the medium of a weekly magazine of high standing, yet sufficiently popular to attract a large number of subscribers. One thing to their credit has been and is that, in the words of the *Brooklyn Tablet*, *America* has been and is "pre-eminently Catholic and only incidentally Jesuit." That it has not brought the Society of Jesus any worth-while financial return, as the *Tablet* intimates, is not surprising, for no Catholic periodical publication in this country has ever really paid, if we except a few diocesan organs which are imposed upon the people by the respective bishops, and concerning which it is notorious among Catholic editors, that they are not edited with any particular ability and not widely read by most of the people who grudgingly support them. *America* fills its place in Catholic journalism very ably, and we wish it many years of blessed activity in the service of God and the Church.

An interesting radio talk on territorial growth was lately given by Mr. Leo B. Kunkel from St. Louis University station (WEW). The study of the territorial growth of this country is an exceedingly interesting subject. When the first colonies were established in the United States, the immigrants had very vague notions about the geography of the country. About 1763, a proclamation of George III established a line somewhere along the Appalachian Mountains, beyond which

the colonists were not allowed to establish claims. By making royal provinces out of a number of the colonies, the British Crown rapidly gained control of about five-sixths of the Colonial territory. Thus it became evident that it would be impossible for the colonists to develop the country and establish a free government unless they became independent. This was one of the leading causes which brought on the Revolutionary War. With the close of the Revolution, the new government laid claim to the land as far west as the Mississippi River, and later, the Mississippi Valley west of the river was acquired through the Louisiana Purchase. Each acquisition of new territory brought with it new governmental problems. Hence the territorial growth of the country is very largely reflected in national legislation.

A reader writes: "I thank you very much for printing the article on the fewness of medieval Bible translations (F. R., Nos. 2 and 3). This article corrects current erroneous notions of Catholic historians. Even the great Catholic historian Janssen overrated the importance of the vernacular Bible. The Latin Vulgate was the teacher of the medieval people, and not the vernacular Bible. Even in Protestant England the King James Version did not exert the influence which the festive orators of the tercentenary in 1911 attributed to it."

The Young Men's Christian Association not many years ago was so staunchly Protestant that it refused to admit Catholics and Unitarians. Now we see from the *Chicago New World* (Vol. 42, No. 11) that it has formally severed its connection with the Protestant churches. Hereafter membership will be determined by each local branch, and delegates to the national convention as well as members of the National Council, who formerly had to be Protestants, may now be members of any Christian church. The original purpose of the Y. M. C. A. was "to win young men to the Church and

Christ." Now it solicits community support mainly on the plea of furnishing opportunities of education and physical recreation. The *New World* describes the organization as "a sort of social agency service that does some educational work and, in some localities, still conducts a few Bible classes." Our contemporary adds: "In any case the religious emphasis has departed from the 'Y.' Nor is it certain that it can maintain its educational programme in the face of modern conveniences afforded, both day and night, in the public schools. With its huge equipment and its many wealthy backers it is difficult to say just where the Y. M. C. A. will land."

The Parish Activities Service conducted by Father George Nell at Effingham, Ill., is getting out a series of 1000 illustrated slides on the papal encyclical "Quadragesimo Anno," designed for lectures, study clubs, society meetings, schools, etc. These slides can be had both in glass and film strips, and the three already available deal (1) with the "Rerum Novarum," (2) with the topic Church and State, and (3) with Vocational Group Organization, mainly as applied to agriculture. All of them bear the approbation of Bishop Griffin of Springfield and are well adapted, with the explanatory pamphlets furnished therewith, to illustrate the teaching of the Holy See on social reform in a way which the common people can understand. We advise pastors and others interested in this phase of Catholic Action to communicate with Father Nell.

A Chicago subscriber writes to the F. R.: "I have been making a little study in the traffic in contraceptives. I find that you can go into any of the large chain drug stores, and into many of the department stores, and get those articles. Perhaps I should correct my statement and tell you that when I tried to buy a certain type of contraceptive in one of the large department stores, I was told that they were out of them—the sale had picked up great-

ly since the recent reduction in price. You probably know that men peddle contraceptives from store to store and from office to office, and that women go from house to house pursuing the same nefarious business. The big mail order houses here in Chicago give a whole page to contraceptives in their catalogues, which are issued twice a year in editions of seven and more millions. The most disturbing phase of the whole dirty business is, as druggists will tell you, that Catholics are just about as good customers as non-Catholics. A hundred Latz Foundations distributed throughout the country would not be able to cope with the evil."

Stephen McKenna, whose death is reported from London, is known mainly as translator of Plotinus and one of the pioneers of modern Neoplatonic scholarship. He was the son of an Irish officer who had sacrificed his commission in the British army to fight under Garibaldi. After studying painting and exploring Russia for an American newspaper, Stephen served with the Greek army in the two Balkan campaigns. It was there that he acquired his interest in Greek literature, which led him to make the first complete English version of the "Enneads" of Plotinus, an undertaking from which professional scholars had shrunk because of its notorious difficulty. He was also deeply interested in the movement for the revival of the Irish language. He left Ireland after the establishment of the Free State, because he found the settlement with England unacceptable, but retained a keen interest in Gaelic studies, and in his last days was occupied with a project for translating Horace into modern Irish, in order that, as he said, the classics might play their part in shaping the mind of the new Ireland. The translation of Plotinus was completed with the publication of the fifth volume in 1930. As a piece of scholarship it is an astonishing performance for a man who had no academic training, and it contains some noble passages of English prose.

Shane Leslie is outrageously clever, and the chapters on Newman, Parnell, and Patmore in his latest book, *Studies in Sublime Failure*, are daring, if not always just. He is not quite fair to Wilfrid Ward's biography of Newman, when he says that, before Ward touched him, the Cardinal was "a glittering legend," while afterwards he was "a forlorn ecclesiastical Mrs. Gummidge—a wailing scare-crow." Ward's father (William George) and Newman had irritated each other to such an extent that Newman called him "a prodigious blab." But the son did try to do the Cardinal justice. "The famous tears that he [Newman] shed," says Leslie, "were not the tears of collapse. They were far, far too bitter. . . . He had no illusions, for he looked back and wrote: 'For years beyond numbering I have been crying out. I have laboured in vain: I have spent my strength without cause and in vain. . . . It is the rule of God's providence that we should succeed by failure.' His apprenticeship had been a long one. And the Cardinalate was like the red glow at sunset after a wet and stormy day." Of Parnell, Mr. Leslie writes: "His last words were for her [the woman who had broken him], and not for the Party, who believed he had sent them a message of dying affection. She rewarded him by selling the poor agonized letters of his heart a quarter of a century later. She forgot their common martyrdom, when her name had been tarred and feathered on a hundred platforms and her fluttering heart stretched on the pillory. Parnell's own agony remains inscrutable. . . ."

A bulletin of the State University of Missouri announces that a survey of all the Indian remains in the State is being made by Professors Brewton Berry and Jesse Wrench, with CWA assistance, to map all the more important Indian villages, mounds, trails, burial grounds, caves, and workshops within the borders of Missouri, which is rich in archeological remains, though little or nothing has hitherto been done to study these remains scientifically.

A decree of the Biblical Commission, dated February 27, and published in the *Osservatore Romano* of March 1, condemns a book by the Rev. Dr. Fredrick Schmidtke, entitled *Die Einwanderung Israels in Kanaan*. Dr. Schmidtke, who is professor extraordinary of the Old Testament in Breslau University, has followed Rationalist critics in his study of the Pentateuch, and prefers to see in the Old Testament a literary collection of popular traditions of varying historicity and authenticity. He is condemned for this, and also for asserting that the histories of the Patriarchs are the story of whole tribes rather than of single individuals. Thus Jacob is not the son of Isaac, but a whole Aramaic tribe, to choose one example of his novel interpretations. The decree forbids the use of the book in Catholic schools, and recalls the traditional rules to which every Catholic scholar must adhere, particular emphasis being laid on the Church's interpretation as the only legitimate one for Catholics. The Church is particularly severe in these days on the Biblical scholar who deserts the tried and well-worn path in favor of novelties which, by implication at least, deny the authenticity, historicity, inerrancy, and inspiration of the Sacred Scriptures.

The fame of Ralph Waldo Emerson, like that of his British contemporary, Thomas Carlyle, has of late years been somewhat in eclipse. The appearance, however, of an English edition of Van Wyck Brooks's biography of him has recalled attention to the permanent elements in Emerson's work. Writing in the London *Sunday Times*, Desmond MacCarthy says that "to-day his philosophy seems too bland, his candid detachment irritating, his purity colorless, his type of culture exasperating to modern artists." There is no great nineteenth century preacher, he thinks, in whose behalf it would be more hopeless to start a cult. Emerson is the exponent of the art of making thought play round the facts of life without seriously engaging the convictions.

Fr. Oswald v. Nell-Breuning, S. J., one of the economic specialists of the scholarly *Stimmen der Zeit* staff, gives the readers of that Jesuit magazine an excellent exposition of planned economics in his article "Plankapitalismus?" printed in the January issue. The import of the learned Jesuit's ideas concerning this timely topic is disclosed in the last paragraph, which we may present in adapted form as follows: "Our goal is not *Plankapitalismus* [planned Capitalism, or, as we are wont to call it to-day, planned economy]. Our objective lies farther beyond and far higher. Whether or not planned Capitalism is a necessary stepping stone to this objective need not concern us here; sufficient to say that it is a possible, a likely, nay, even a favorable step on the difficult road, at the end of which appears the enticing vision of a vocationally grouped plan of society and industry."

Father Vincent McNabb, O.P., in a recent memorial note on Francis Thompson, whose Catholic philosophy and theology he finds flawless, expresses the opinion that it is high time to dismiss the drink and drug legend that has gathered about the poet's name. He says Thompson was a true Catholic poet, who lived in the shadow of the Cross, and so much of the haunting poetry of the Book of Job lingers in his lines, that one may divine him to have been a regular reader of the Office for the Dead. Fr. McNabb was present in the hospital when Thompson died, and he passionately declares, on the strength of first-hand evidence, that it is a travesty to portray the "heaven-minded poet" as a helpless drug addict. He says he heard two surgeons discuss the dead man, and one of them stressed to the other that the amount of drugs Thompson ever took, or could have taken, was indeed very small. Thompson's poetry, says the learned Dominican, sprang from his love and contemplation of the Cross of Christ, from the Holy Eucharist, from the Bride of Christ, the Catholic Church, and from the "Lady Pov-

erty" of St. Francis, whom he espoused in the London streets—and not, like the inspirations of Coleridge, from intoxicants or drugs.

A community is civilized in proportion as its members have rejected the means, because they are free from the need, of self-defence. "Fear between nations," justly observes *The Month* (No. 836), "can be got rid of only by the same means, and, until it is banished, the world is not wholly civilized. Disarmament is both a measure and a test of civilization. Armaments only increase fear and mistrust. Making oneself too strong to be attacked or coerced is in effect to put oneself above the law and to deny their rightful safety to others. It would be surely a better way to peace to make oneself too weak to attack, provided always the process is universal. It is a purblind pagan who writes, 'I am for force, because in force I see strength, and in strength the eternal mother of rights.' The phrase, and it is not a quotation, occurs in Herr Hitler's *Mein Kampf*, one of the many windy sayings which that author must retract, before he becomes a Christian statesman."

Interesting facts about secret societies among the natives of Africa were revealed by Professor D. Westermann in a recent lecture. After describing some of the barbarous customs practised by certain tribes, the Professor, who is an acknowledged authority on the subject, went on to say that, cruel and terrible as these ceremonies were, they did not lack genuine religious and sacrificial elements. The dreaded Leopard Society of Liberia, for instance, whose ultimate disappearance was necessary and inevitable, was only one of many secret organizations of natives which are being destroyed by modern influences. "This breakdown," said Professor Westermann, "may be regarded as a gain, but it is at the same time a loss, a factor for disintegration, and the question arises: What is to take the place of the old?"

Catholic missionaries in all parts of the world are making strenuous efforts to answer this question satisfactorily, and, as the learned Professor, who is not a Catholic, freely admitted, are "succeeding to a most consoling extent."

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The International Bureau of Catholic Journalists, whose headquarters are in Paris, has begun the publication of a periodical bulletin, called *L'Avenir de la Presse Catholique*, which is to be devoted entirely to the organization of the Catholic press throughout the world. The first number contains an account of the annual pilgrimage of Catholic journalists to Rome; a portrait-sketch of Count della Torre, director of the *Osservatore Romano*; the first instalment of an account of the Catholic press in Belgium; an article on the Catholic press in Japan; three short sketches of the leading Catholic information agencies, the Fides of Rome, the Kipa of Freiburg, and the "Documentation Catholique" of Paris. The editors have in preparation a catalogue of all Catholic journals and journalists of the world, beginning in the first issue with Portugal, Czechoslovakia, and Mexico.

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What is the direction towards which non-Catholic Christianity is drifting—or rushing—is well stated in a paragraph taken from an article in *Unity*, entitled, "Protestant Modernism," and written by A. Eustace Haydon. This writer believes that "Modernism is Christianity in transition. It will be replaced by a religion in thought and action integral to the new age. There is no longer need to rationalize the ancient dogmas. They may be appreciated historically and, being understood, left as a part of the lost art. The distortion of the beautiful symmetry of the old theology by modernist reworking is an artistic error. Anxiety about dying creeds and dying churches is a waste of energy. What is needed is a religious orientation of the social order. This will lead us beyond modernism."

No Catholic can venture to be certain as to the degree, and the extent, of the influence of Christianity in the age we are entering. Perhaps we are to witness a great renaissance of the Faith. There are those who so read the signs of the times; but their conclusion can in the nature of things be no more than the verdict of hope. And there are those who foresee the retreat of Christianity to the catacombs—not the material catacombs of the first age of persecution, but the moral and spiritual catacombs of neglect and isolation and indifference. And such prognostications are no better certified than the optimistic hopes of other observers. What does seem fairly certain, however, is that Christians are now being offered their great opportunity. If they grasp it and apply it rightly, the first prophecy will be fulfilled; if not, why then the second one is certain to come true.—*The Commonwealth*, Vol. XIX, No. 10.

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The average number of children in a family must be about three and three-fifths in order to keep the population of a group barely stationary. It seems to be a fact that the present child-bearing and potential child-bearing generation of Catholics is not reproducing itself. In a considerable degree this condition is due to late marriages and lay celibacy. Whatever the causes may be, the trend of our Catholic population is toward gradual extinction. Our people are showing that they have not the capacity, the courage, and the endurance necessary to marry and to bring into the world sufficiently large families to insure group survival. They are become weaklings, and unless they soon reform their philosophy of life, they will go the way of all the other inadequate groups in history. They will perish and their places will be taken by more vigorous and elemental groups.—Rt. Rev. John A. Ryan, the *Commonweal*, Vol. XIX, No. 14.

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It is hard to picture an angel sitting through a rotten movie.—A.F.K.

The "Council of the Nine Muses," an organization of American Masonic historians, librarians, and authors, operating under the so-called Allied Masonic Degrees, introduced into this country from Scotland two years ago, and consisting of degrees not controlled by any of the regular Masonic bodies in the U. S., held its annual meeting in New York City early in March. According to the *Christian Science Monitor*, one of the leading members, Mr. J. Hugo Tatsch, of Boston, Mass., said that the Council "intends to carry original research into fields of Masonic history which have not been explored." Let's hope they will let in the light!

It seems "Toe H," of which there has been repeated mention in the F. R., has been transplanted to the U. S. and is gaining members in the East. In view of this fact it may be well to quote this official statement issued several years ago by the English hierarchy: "The question of Catholics and Toe H has been gone into fully by direction of the ecclesiastical authority, and as a result of the investigations it has been deemed most inexpedient for Catholics to have anything to do with this movement, which is completely under Anglican control." If it is true, as we have heard it said, that individual priests have joined the Toe H, we must presume that they were unaware of the above-quoted decision.

Writing in the politico-satirical weekly *Candide*, M. Jules Chancel expresses indignation at the present misuse of La Grande Chartreuse. Not only is that place of prayer and silence turned into an inn for "tired intellectuals," but the inmates are nearly all foreigners. M. Chancel finds it ironical that La Grande Chartreuse should have become a refuge for "Israelites driven out of the German Reich," who denounce the Nazi tyrants without ever saying a word against those French bigots who have emptied La Grande Chartreuse of its

rightful owners and filled it with a cosmopolitan crowd of Freethinkers. He calls the desecrated monastery "Cuckoos' Inn."

Miss E. E. Phare has added another to the growing list of critical estimates of the poetry of Gerard Manley Hopkins, an English Jesuit, who has been roundly condemned, on the one hand, and, on the other, highly praised as another Wordsworth, profoundly affecting the whole trend of English literature. Miss Phare firmly believes that "there is a genuine affinity between Wordsworth and Hopkins." Dr. Bridges charged Hopkins with "oddness"; the present author comes to his defence, apparently with much success. It is nevertheless true that the strangeness of Hopkins' vocabulary and the involutions of his syntax will continue to frighten off many readers. Poetry must, after all, yield a certain definite something on first reading.

The author of *The Long Road Home*, which tells the story of Mr. Moody's conversion to the Catholic faith, has written a readable account of one of the by-ways off the "long road home" for that splendid monthly, the *Catholic World*. The article is entitled, "The Call of the Angelus" and describes an interesting incident in the conversion of this well-known financial writer.

Just what, if you please, is to be thought of a "breakfast club" which features its Holy Week meeting with the exhibition of a motion picture officially pronounced unfit for public showing, and which trebles its customary attendance with curiosity-seekers anxious to drink in all the morbid details of the film?—*Inland Catholic*, Spokane, Wash., Vol. III, No. 18.

It was Ruskin who said real freedom lies in obedience. But too many men want to love, honor, and obey themselves only.—A.F.K.

## Current Literature

—Fr. Albert Muntsch's new volume of social sermons, entitled *Social Thought and Action*, is timely and well done. The sermons deal with such important topics as: "The Church and Social Progress," "The New Social Order," "The Christian Family," "The Broken Home," "The Menace of the Empty Cradle," "Labor from the Christian Viewpoint," "The Apostolate of the Press," "The Christian Social Apostolate," "The Social Value of Sanctity," "Social Ideals in Catholic Literature," etc., on all of which the author's ideas are well known to the readers of the F. R., to which he has been for years a valued contributor. He shows how the Catholic Church all through the centuries took special interest in the toilers who lived on the edge of poverty and "ate their bread in tears," and that the Gospel, interpreted by the same kind and watchful mother, still has a vital appeal to-day. This sermon book will be a valuable help to those of the reverend clergy who wish to promote Catholic Action from the pulpit. (B. Herder Book Co.)

—*Thomas More*, by Daniel Sargent, has a twofold appeal. Its subject is the type of man so scarce in our day—Blessed Thomas More, the ideal Christian gentleman, the honest and fearless statesman, and the accomplished scholar. His beautiful life, public as well as private, will always remain an inspiration. The other appeal of the book is the fascinating style in which Mr. Sargent relates the cares of England's illustrious champion of papal supremacy four centuries ago. This latest contribution to historical literature is not a biography, burdened with the unpopular trappings of scientific history; it is a popular work, presenting a series of twelve exquisitely wrought paintings, each in a way complete in itself, yet all combining to portray the man who was "guilty," as the author says, "in a great confusion and perplexity of having thought straight," and who, we may add, had the courage amid royal favor and pop-

ular acclaim to live straight. Few books submitted for review have so fascinated the present writer. To read it is to absorb a livelier appreciation of the nobler things in life—the value of lofty ideals and sound principles, the charm of loyalty to truth and justice, the beauty of Christian fortitude in the soul's conflict between right and wrong. Needless to add, we heartily recommend Sargent's *Thomas More*. (Sheed and Ward).—Francis Borgia Steck.

—Volume VII of *Der Grosse Herder* embraces the topics from "Konservativ" to "Maschinist" and has all of the numerous advantages pointed out by us in its predecessors. The article "Konversationslexikon" explains how the medieval *Origines* and *Specula*, etc., developed into our modern encyclopedias, which were until recently called "Konversationslexika" in German, a name which *Der Grosse Herder* has definitively and with good reason discarded. The article also explains the place which this great Catholic encyclopedia occupies among the present-day encyclopedias (Brockhaus, Meyer, etc.), published in the German language, a subject elucidated in the London *Times* review notice which we reprinted in our January issue (p. 12). It is strange indeed that no American non-Catholic newspaper or periodical has hitherto perceived and acknowledged the outstanding merits of *Der Grosse Herder*, which, as the London *Times* reviewer so clearly showed, supplements the standard English (including American) encyclopedias in such a valuable way. A separate volume of somewhat larger format, entitled *Welt und Wirtschaft*, contains many beautiful and clear-cut maps and a wealth of statistical data about all the countries in the world. The latter section ("Die Welt in Mass und Zahl") can be removed from the binding so as to make room for later and more recent information, which the Herdersche Verlagshandlung intends to issue from time to time to keep this excellent reference work up to date. More detailed



information and illustrative circulars about *Der Grosse Herder* can be obtained by writing either to Herder, Freiburg, Baden, Germany, or to the B. Herder Book Co., of St. Louis, Mo.

—The Catholic Truth Society (London) has recently started the publication of a series of forty pamphlets, *Studies in Comparative Religion*, that will replace its previous well-known *History of Religions*, now out of print. The archbishops and bishops of England and Wales have given their patronage to the scheme, which will be under the distinguished editorship of the Rev. E. C. Messenger, Ph.D. The first volume will contain an Introduction to Comparative Religion by the editor, and studies on the religion of prehistoric man and the religion of the present primitive races by Father Wilhelm Schmidt, S.V.D., of the University of Vienna. Volume two will deal with the religions that provide the background for Judaism and Christianity. Volume three will be devoted to the study of various phases of revealed religion. Volume four will continue the study of the development of Christianity. Volume five will consider the modern non-Christian religions. This, the final volume of the series, will also contain a concluding essay by the editor, followed by a detailed index to the whole work. It is an interesting fact that the Catholic Truth Society has been enabled to undertake this ambitious scheme through a generous legacy left by the late Canon Petit, of Dublin, for the express purpose of combatting the Rationalist Press.

—In *La Revue Catholique des Idées et des Faits*, Msgr. J. Schrygens calls attention to an important and valuable reference work that has lately been published by "La Renaissance du Livre" of Brussels, under the title of *Encyclopédie Belge*. It is in one large volume of nearly 900 double-column pages, edited by Dr. Maurice Wilmotte, of the University of Liège, for many years editor-in-chief of *La Revue Franco-Belge* and *Le Moyen Age*. The pur-

pose is to present a conspectus of the sciences, arts, and letters as cultivated in Belgium, and the general status of civilization in that country, which purpose, according to Msgr. Schrygens, it attains in a way quite satisfactory to the Catholics of that small but busy and ambitious country. It was originally planned, judging from Dr. Wilmotte's preface, to publish this encyclopedia on a larger scale, but the economic crisis did not permit. Even in one volume, the *Encyclopédie Belge* is a very useful and satisfactory work of reference, which Msgr. Schrygens does not hesitate to recommend to all who are seeking reliable information concerning Belgium and its people. The articles dealing with social and economic topics are said to be particularly instructive.

—Volume III, subtitled "Die Neuzeit und die neueste Zeit" (xiii+479 pp.), completes Dr. Karl Bihlmeyer's *Kirchengeschichte auf Grund des Lehrbuches von F. X. Funk neubearbeitet*. As our readers may recall, from the notices we printed of Vols. I and II, this new (ninth) edition of the late Professor Funk's History of the Church is almost entirely a new work. This statement applies in an even larger measure to the third and final volume, which is practically, as the editor himself observes in his preface, "ein ganz neues und eigenes Werk." Dr. Bihlmeyer reminds us (*ibid.*) that his *Kirchengeschichte* is intended primarily for students of theology and should be judged as such. It may seem too bulky to many, but the editor has accompanied his copious details with the necessary indications for the constructive synthesis to be made by the teacher. Dr. Bihlmeyer's sanely critical attitude and his remarkable mastery of the literature of his subject is too well known to need emphasis here. The bibliographical notes strewn all through this book are remarkably complete, accurate, and up-to-date. With regard to the "Knights of Columbus" it must be observed that they have not kept up their ratio of growth

since 1923, when the "Order" reached its peak with 779,074 members. (See *F. R.*, XXXI, 10, p. 232). The reasons for the decline are to be sought for only in part in the industrial depression of the last five or six years (cfr. Vol. XL, No. 2, p. 26 of this REVIEW). Funk-Bihlmeyer's *Kirchengeschichte* is undoubtedly the best work of its kind in existence in any language, and it gives us sincere pleasure to recommend it to our readers. (Paderborn: Verlag Ferdinand Schöningh).

—*New Psychology and Old Religion*, by the Rev. Edward F. Murphy, S.S.J., is not a dry-as-dust text book as its title may seem to indicate, but a pleasing and interesting discussion of the teachings of the Church on one of the most talked-of subjects of to-day. The author shows how the modern psychologists attempt to ignore ethics and God, and by his clean-cut logic brings home to his readers just what should be held, just what should be thrown over, when the study of the soul is in question. Some idea of the good things in store for the reader of this book is indicated by such chapter headings as: "We Wear Smoked Glasses—Religion Removes Them"; "We Lie to Ourselves—Religion Tells the Truth"; "We Must Be of Good Heart—Religion Warrants It"; and, "We at Length Attain Reality—Religion is the Guarantee." The Rev. Fulton J. Sheen, Ph.D., contributes an exceptionally fine preface. (Benziger Bros.)—C.J.Q.

—Volume III of Herder's *Geschichte der Führenden Völker*, edited by Heinrich Finke, Hermann Junker, and Gustav Schnürer, the largest universal history from the Catholic point of view recently attempted in any language, is subtitled, *Die Völker des Antiken Orients*, and divided into two parts. In Part I, Prof. H. Junker tells the story of the ancient Egyptians, while in Part II, Louis Delaporte, a French scholar, outlines the history of the Babylonians, Assyrians, Persians, and Phenicians in the light of the latest researches, with special reference to the development of

art and culture among them. Both parts are as readable as they are erudite. The whole series will comprise about thirty illustrated volumes, and to judge from the eight so far issued, will be a model of its kind. (Herder).

—In *The Separated Eastern Churches*, written in French by Père Janin and translated by Canon P. Boylan, we have a survey of a generally little understood section of Church history. The volume deals with the origin, development, and present status of the various groups of churches in Eastern Europe, Asia Minor, and Northeast Africa—churches that are styled Orthodox in contradistinction to Catholic, terms that usually bewilder college boys and sometimes even seminarians. After discussing in Chapter I "The Orthodox Churches in General," the author treats in the following eight chapters the various regional and doctrinal groups that make up the Orthodox or Eastern Church. As he points out, more than 172,000,000 Eastern Christians are still living in schism, separated from Christian unity under the spiritual supremacy of the See of Peter in Rome; and the chief reason why this separation exists to-day is mutual ignorance and prejudice. To remove this twofold barrier to Christian unity by an impartial presentation of facts is the author's purpose—certainly a noble purpose that numberless well-minded Christians of the Eastern Church are doubtless just as eager to see accomplished as their fellow-Christians of the Western Church. (B. Herder Book Company).

—*Catholics in the Early Platte Purchase and in Nodaway County*, by Rev. Damian L. Cummins, M.A., O.S.B., is a closely printed double-column brochure of forty-eight pages which contains more really valuable history than appears on the surface. Part I (6-18), originally presented to St. Louis University as a master's thesis, tells of Catholic beginnings in what was then known as the Platte Purchase district; while Part II (20-48) treats the history, from 1845 to 1930, of that portion

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of the district out of which Nowaday County, Missouri, was carved. Monographs of this kind are invaluable, in fact, indispensable aids to more general and comprehensive treatises on the history of the Catholic Church in this country. They usually clear up doubtful and controverted points, rouse community interest in matters of local history, and lead to a search for, and a preservation of, highly important sources of information.—F.B.S.

—*Seven Hundred Years* is an Anthology of Catholic poetry composed exclusively by seminarians of the Order of Servants of Mary (The Servite Fathers), to commemorate the seventh centennial of the founding of that religious institute. In the little volume one will find poems on the mystery of faith, the prerogatives of Our Lady, the Holy Sacrifice of the Mass, and other devotional subjects. The many friends and well-wishers of these devoted followers of Christ will surely wish to possess a copy of this edifying work. (The Servite Fathers, Mount St. Philip Monastery, Granville, Wis.)—C.J.Q.

—Antonito was born in 1920 and died in the odor of sanctity in 1928. He was a Spanish boy of our own time, who lived in the beautiful city of Santander. His short but saintly life has been written for us by the Rev. Benedict Williamson under the title, *Antonito, a Spanish Boy of To-day* (B. Herder Book Co.). The sanctity of the Catholic Church is well illustrated by the life-story of little Antonito, whose eight years here on earth should give us all hope and courage in our struggle towards perfection. This proud, imperious, and impetuous Spanish boy overcame himself, to the end that he is to-day proclaimed unofficially as one of God's chosen ones.

The good that men do is not only "oft interred with their bones," but a long time beforehand.

### A SPRINKLE OF SPICE

Post-Master General Farley said, according to the *N. Y. Times*: "I find more honesty and veracity among politicians than any other class!" That is a bold declaration. But ninety per cent of the people will laugh at it. There are some politicians who are honest and truthful, but they are rare in a multitude which are neither. . . . Mr. Farley spoke to a group of Catholic boys at a communion breakfast. In that group there were boys who are wise enough to know that Mr. Farley was not speaking the truth. . . . Mr. Farley reminds us of a certain member of the legislature who took a group of friends to the Ten Eyck Hotel in Albany for lunch one day. When the bill was about to be presented, he was called to the phone. But he had the decency to lay on the table a fifty dollar bill before he answered the call. One of the group, knowing he was "crooked", slyly marked the bill and told the waiter to leave it there until the legislator returned. When he did, the joker called his attention to the mark on the bill! The solon grew pale, dived into his pocket and pulled out a roll big enough "to choke an elephant," saying, "I wonder did that dirty crook mark all of them!"—*Nativity Mentor*.

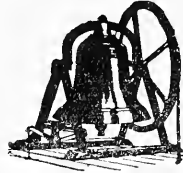
A census-taker was making his rounds and went to the home of a villager, whose wife came to the door. After asking her name, age, and how many children she had, he inquired: "And what remuneration does your husband receive for his labors?" The woman looked at the census-taker in a puzzled way, and finally he asked: "What does your husband get every Saturday night?" This seemed to clear the matter, and the woman replied: "Oh, I understand, sir; He gets drunk."

Two strangers came to Squash Junction to locate. They looked up the only real estate dealer in town, who was an optimistic, talkative chap. They stated they had come there to locate and the real estate man took them in his flivver to show them some properties he had for sale. During the ride he said: "I state it as the truth, and I know it to be a fact: Squash Junction is the healthiest town in the world. We haven't had a case of sickness or a death here in five years." Returning to his office, the two strangers handed the agent their cards and told him they might call again. After they were gone, he read the cards. One said: "W. Smith, M.D." The other: "A. Longface, Undertaker."

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# The Fortnightly Review

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## Shall We Demand State Aid for Our Schools?

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wis.

The present discussion regarding State aid for Catholic schools, so far as this writer is aware, disregards an extremely important fact that nullifies many of the conclusions drawn by those who oppose public aid for our educational institutions. It is maintained stoutly, and with considerable show of validity, that such aid would enslave our schools and make of them such servants of the State that the Church could not possibly retain them as a part of her educational system. If the State grants money, the State will demand a lion's share in the management, direction, and administration of the schools receiving such aid. This, in brief, is the argument presented by those who oppose such grants.

Quite obviously these objectors do not realize that our Catholic schools are already very much under the control, both direct and indirect, not only of State and local departments of education, but of unofficial rating and standardizing agencies composed of self-elected and appointed educators and representatives of public educational institutions, who potentially, and at times actually, exercise a system of compulsion, persecution, intimidation, and duress that can best be characterized as autocracy in education.

The newspapers recently carried brief items regarding the expulsion of three American Jesuit colleges and universities from the North Central Association, one of the many self-appointed and strongly entrenched rating agencies in this country. The present writer is wholly ignorant of the nature of the charges made against these schools, the newspaper reports, as usual, giving but little information that can be relied upon for accuracy. It may be that the expulsions could be

justified even from a purely Catholic standpoint. It is entirely possible, however, that they could have been based upon, for example, the insistence by these Catholic institutions, that Scholastic philosophy be recognized in evaluating credits of transferring students; or that courses in religion are compulsory for all Catholic students even in professional schools; or that a course in Catholic ethics be taught all professional students, Catholic and non-Catholic alike, and that this course be considered educationally as all other courses; or that courses in Catholic social economy based upon Catholic philosophy and papal encyclicals be recognized. What would be the answer of these autocrats of education? Let those reply who are charged with the administration of our Catholic colleges and who have had to deal with this problem in one form or another in the past.

What is the effect of such rating agencies as the North Central Association upon Catholic education? On the one hand, they cannot be ignored; we cannot thumb our educational noses at them and proceed merrily on our way. For a Catholic university not accredited by the Association will be ignored by public high schools and their graduates. We have not as yet arrived at the point where Catholic higher institutions of learning can operate on Catholic patronage alone; it is impossible so long as the majority of Catholic parents send their sons and daughters to State universities. On the other hand, once the Catholic university is a member of the Association, with all its questionable benefits, the enforcement of a purely secular standard of education is inevitable. Thus Catholic students in profession-

al courses are required to take courses in religion, for which they are given no credit whatever. Thus the Catholic student is, in a sense, penalized; he is forced to take the same number of hours of professional studies, to which must be added the hours devoted to the necessary study of his religion.

In this way education is secularized; false standards of materials, buildings, and equipment are erected; penalties are imposed on Catholics who desire to make their religion an object of study and intellectual interest, and, finally, a non-Catholic philosophy of education is set up as the norm for Catholic institutions.

At this point of the discussion it could, with a show of right, be objected that under such conditions Catholics are most certainly justified in refusing State aid for their educational institutions; if without such financial assistance there is undue influence, what would it be if accompanied with money grants? And there is a deal of reason behind the question.

But we must be practical in attempting to solve these problems, and at the same time, stick to our principles. What is the situation that actually faces our educational institutions, grade, high-school, and university? The burden of supporting them has become intolerable in many instances, and bids fair to become generally so in the decades ahead of us. Moreover, we are quick with the statement to non-Catholics that if Catholic children attended public schools, the burden would be unbearable; but it is also true that if all Catholic children attended the Catholic schools, we could neither support the present institutions nor provide sufficient additional accommodations. We could not, therefore, financially speaking, educate all Catholic children under Catholic auspices; and it seems inevitable that we shall be hard put to it to take proper care even of the relatively small percentage now attending.

What is the solution? Shall we close our eyes to this financial difficulty and

permit the majority of our children to come under non-Catholic educational influence? Shall we continue to ignore the fact that at present, with no financial assistance from the State, our educational system is already being strongly influenced and directed by non-Catholic and official factors? Would it not be better to ask for financial assistance and at the same time demand freedom of control and administration in the essentials of our educational programme, in the personnel and the content of certain courses that we consider necessary for the completion of an educational programme, as well as the insertion of the Catholic *Weltanschauung* into all courses, professional or non-professional, where such a viewpoint is deemed necessary and essential, as, for example, in political economy, sociology, industrial management, etc.? Certainly we could agree upon the minimum of this freedom among ourselves, and then strike out for as much as the circumstances of the time would seem to make possible. We are already under the partial control of non-Catholic and official educational influences; is it not possible that we could obtain financial aid and then strive as beneficiaries of public funds to influence the standards and ratings so as to make them acceptable and non-prejudicial to the Catholic educational programme?

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Whatever the author's intention may have been, Charles Dickens' *Life of Christ* is a subtle attack on Christ as God. The Bishop of Nottingham truly says, "it is quite clear that the writer of this book did not believe at all in the Divinity of Christ." This negation, says *America*, influences every page of the *Life*. The book will probably be issued in a special edition for children, but Catholics should remember that it is not a book for them or their youngsters. Those who love the famous English novelist will feel that what he taught in his stories is largely undone by what he inculcates in this unhappy little book.

## Abuse of the "Safe Period" in Marriage

By the Rev. Albert F. Kaiser, C.P.P.S., Cleveland, Ohio

Most writers on natural birth-control beat around the bush and avoid the real issue. That issue is not whether it is lawful to use the so-called safe or sterile period in marriage, but whether it may be used exclusively and permanently with the positive and effective purpose of avoiding the procreation and care of children. The real issue is not whether Christians may use marriage for the secondary purposes of mutual love, aid and comfort, or the allaying of lust, but rather whether it is legitimate to subordinate procreative and educative love entirely, or almost entirely, to these secondary ends without proportionately sufficient reasons based on objective conditions of health and economic circumstance. The real issue is not whether married couples are obliged to have as many children as possible, but rather whether by natural birth-control methods they are allowed to artificialize and render sterile procreative desire and purpose. The real issue is not the rational spacing, but the total, or almost total, prevention of births. The real issue is *not only*, whether the sexual function is exercised in such a *manner* as to give nature a chance, but also at a *time* when procreation is possible and with a procreative desire, or at least willingness to beget and care for offspring according to one's physical health and economic circumstances. The real issue is not whether it is lawful to use marriage when circumstances beyond one's control render the sexual intercourse sterile, but rather whether it is lawful deliberately to plan and execute the function exclusively and permanently *only at such times when it results in sterility*.

In other words, antecedent and natural sterility is a misfortune, whereas consequent and planned sterility is a disgrace. To insist on natural manner or method, and ignore nature's time and primary purpose, is a one-sided morality. The two periods, namely,

the fertile and the sterile, are natural and normal concomitants, and must be *alternated, not isolated*.

If one were to condemn unnatural methods only on the principle that conception is made impossible by the act itself, and not by any external circumstances, without a deeper consideration of the underlying purpose of the act of frustration, he might be confronted with a *reverse fact* that frequently certain artificial appliances snap like thread in the mighty grip of nature, so that in these cases it is the external circumstances that render conception not only possible, but actual. Does this circumstance (nullifying the intended effect of the act) make it lawful just because conception is possible? By no means, for it is the underlying purpose of the act that gives it its morality. The method, in this instance ineffective, was only the means to the end. If the act is to be good, both method and purpose must be good. Good is equivalent to well-ordered. Good order requires a proportionate reason.

Why call the time of safety a mere external circumstance, when in fact it is an element of the natural law? True, it is external to the conjugal act itself, but it is not external to the purpose of that act. The primary purpose of fertility is procreation, the primary purpose of the sterile cycle is rational spacing for the sake of allowing proper care and education. In short, there is an inherent (if not intrinsic) connection between the time and purpose, just as there is between the manner and purpose of the act. The moral theologian's vocation is to examine all free-will acts of man, not merely in the light of his eternal destiny, but also in the light of their *immediate objective end*, without which it is impossible to determine their relation to the ultimate end. One need not be a medical man to know that the immediate objective end of marriage is procreative and educative love. Be-

sides, the supernatural destiny of man is frustrated by the selective and planned control of the natural life. Rational spacing might indeed prove helpful to the supernatural life, but not so birth-control in the stricter sense.

To limit the abuses which may result from the more accurate calculations of Ogino and Knauss, I know no more fundamental remedy than a correct statement of the moral principle involved—namely, that the use of the safe period is legitimate only as a rational means of spacing births, not of birth-control or birth-prevention, except for very grave or at least grave reasons, based on real conditions, not subjective caprices.

Surely one must distinguish between temporary birth-spacing and permanent birth-control. I can see how couples who without sufficient reason limit their offspring to one or two can be excused from mortal sin, but for the life of me I cannot see how a permanent and effective use of the safe period can ordinarily be excused from grave sin. As so-called natural birth-control becomes more positive and certain in its results, it will have to be reconsidered and its principle restated in the light of its purpose as well as of its method. Purpose is the soul of morality, and method only a means to the end. Both method and time will have to be reconsidered in the light of purpose. Even if nature continues occasionally to foil the best laid schemes of deliberate birth-controllers, I see no reason why that should change the moral principle involved, although it might in subsequent practice change the motive or subjective purpose of the marriage function for such as are not totally depraved. In that event, natural birth control will assume the aspect of birth-spacing and will have to be judged in that light. The more emphasis we lay on purpose in relation to method, the sooner will weak and harassed men and women cease using marriage merely for secondary ends on insufficient and wholly unwarrantable

grounds. Rational spacing implies an average of at least four children to each family.

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### Racial Conceit

Under the title, "Glass-Houses," Fr. Joseph Keating, S. J., editor of the *Month*, writes in No. 838 (p. 295) of that excellent English Catholic review: "Racial conceit is a common vice. The Christian who detests it as particularly un-Christian, should condemn it at home as well as abroad. In his new book *The National Character*, Mr. Arthur Bryant notes the 'Deutschland-über-Alles' character of Cecil Rhodes's boast—'I contend that we are the first race in the world, and that the more of the world we inhabit, the better it is for the human race.' Bernhardt, before the War, was making the same claim for his own country, and a similar impression is widespread amongst the Germans to-day, accounting, perhaps, for their present intolerance of any international restrictions. Nor is it unknown elsewhere, especially in what is popularly known as 'God's own country.' In fact, the tendency to clothe national self-seeking with a sort of divine mandate is a common foible in all powerful nations. We remember how at the beginning of the War the late Horatio Bottomley asserted that 'God has placed the destinies of the earth in the hands of the Anglo-Saxon race,' adding in a gracious afterthought, 'with the Latins as their natural allies.' Why bragging, which, relating to personal claims, is held to be the height of bad form, should be tolerated and even thought a virtue when it concerns one's country, is hard to see. In any case, it can flourish only amongst those who have never known or have not yet realized the spirit of Christianity—and it does not make for mutual understanding and peace."

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The Gulf Stream is reported to be fifty miles off its usual course, which leads H. I. Philips to suspect that Columbia professors may have been monkeying with it.



## Joseph McCabe as a "Thinker"

By Robert R. Hull, Huntington, Ind.

When I received Father Manzo's dissertation on Joseph McCabe\* for review not long ago I remembered our short correspondence of a few years ago and was pleased to observe his acknowledgment of the slight assistance I was able to give him at that time. But I am somewhat disappointed with the results of Father Manzo's labors; for I am certain that he has not properly taken the measure of Joseph McCabe.

The title of Father Manzo's dissertation is not at all apt. McCabe is as incapable as Ingersoll was of originating a philosophy. He is not a philosopher. He is a "popularizer" of the outmoded "Rationalism" of the nineteenth century. In France, where intellectual, as well as feminine, fashions have their genesis, nobody pays the slightest attention to McCabe. In England he is played out. It is only in such countries as the United States, which accept what the "mother land" (England) has begun to cast aside that he can get a hearing at all.

In intellectual stature McCabe is a little above Arthur Brisbane; but that he does not far surpass the Hearst columnist is proved by the fact that McCabe's following is made up of folks who still think of Thomas Paine as "the greatest thinker the world has yet produced" and spend much of their leisure time in demanding that America "right the injustice" done to Paine "because he was an infidel."

This is not to say that McCabe should be ignored. It is to insist that, if it is really desired to reach McCabe's readers with an antidote, other means should be employed. It is flattering McCabe to say, as Doctor O'Leary does in the "Foreword" of this little volume, that he "affords a striking example of the dire results of attempting

to probe too deeply the great problems of philosophy without the guidance of Divine Revelation." On the contrary, no one who has taken the trouble to read McCabe, can fail to be struck with the exceedingly superficial character of his "researches" and writings. There is nothing "deep" about McCabe. There is nothing courageous or "radical" about his atheism. He is a conservative prig, if there ever was one: a fellow so afraid of what might be the result if he tried his spiritual wings, that he actually whimpers as he clings to the familiar material base.

If McCabe is to be noticed at all, the bludgeon of a Lambert is needed. The morons of the hinterland, who read McCabe and purchase the other "little blue books" of Haldeman-Julius, will not pay the slightest attention to heavy-handed "replies," be they ever so well intended, which venture forth timidly from the Scholastic porticoes of Fordham University. But if our writers prize the "dignified posture" they love to strike more than their potential effectiveness in this "rough and tumble America," let them continue to preen before their mirrors. Personally, I have been in contact with McCabe's followers for years, and I am even yet in correspondence with some of them. McCabe must be ridiculed; he must, above all, be shown up for the "back number" and the bluffer that he really is.

I believe that Father Manzo, in his heart, realizes this. In the "Introduction," which is entitled, "Abuses in Philosophy," he correctly observes that "nowadays there is much philosophy by non-philosophers," and that "brains of great capabilities undertake trivial tasks, and minds of limited talents force themselves upon giant tasks." In spite of the course which he took at Louvain, McCabe's capacity for philosophy must have been small if he is powerless (as is only too apparent) to pass beyond the Kantian doubt which "thinkers at second-

\* *The Philosophy of Joseph McCabe*, by Rev. Fr. Marcellus P. Manzo, O.M.Cap., M.A. New York: Roman Catholic Printing Co., 308 East 29th St.

hand" have repeated like parrots since the day the world heard it pronounced *ex cathedra* by the pundits of British "Rationalism" that "Kant has shown the utter impossibility of concluding to God's existence by the processes of pure reason."

Although I believe Dr. O'Leary has taken McCabe too seriously, I was much pleased with his comment on the unnatural alliance between German Idealism and British Darwinism. The Darwinists did, indeed, show how poverty-stricken English philosophy had become (yes, how crude!), when they seized upon the Kantian doubt and turned it into a tradition which it became almost "blasphemy" to question. And here is my proof of McCabe's essential "conservatism." Like a "good little boy," he "believed what he was told."

What does one gain by inveighing against this "modern philosophy's avoidance of logic." when, in the first place, it is, not philosophy at all but, politics? I contend that it should be treated as politics: from Hobbes to Whitehead. The mask should be ruthlessly ripped from the hypocritical countenance of these politicians who pose as "philosophers." McCabe, like the fauna of Indiana (of whom a "prophet of their own" has truly said: "Every Hoosier pretends to an interest in literature, but is in reality interested only in politics"), is interested only in propagating the "movement toward the Left."

Does anyone believe that the great Whig politician and fomentor of the obscene "Popish Plot," Lord Shaftesbury, and his fellow conspirators, became the "patrons" of John Locke and half-a-dozen other "materialist" writers because they were interested in such a thing as "pure thought"? No more so than the swine that now govern Russia. The people of seventeenth century England still had a Catholic instinct. They sniffed out the "Ethiopian in the woodpile." They unerringly described the gentry led by Shaftesbury and all his successors down to the precious crew of "Catho-

lic politicians" who block all effective protest to our government against the persecution of the Mexican Catholics to-day, as "politicians or atheists."

There is no other description for such scum, who unfortunately (as everybody knows) survive into the twentieth century and have even invaded the precincts of Holy Mother Church, advising that in every sphere of life save brief lip-service on Sundays, Catholics should *live as if there were no God!* McCabe is only one of those who, inside and outside the Church, fight against everything which remotely resembles integral Catholicism; for, does not integral Catholicism mean the *end* for the demo-liberal politician and his "diplomacy"?

"Modern philosophy!" Taking it on the face of its own professions, what goes under the name in America is merely a warmed-over mess of Comtian Positivism. The French long ago discarded it, but it appeals to a populace which has recently become "air-minded" and gapes in astonishment at phials of liquid air in a Chicago World's Fair booth. Do not the writers of *The American Weekly* repeatedly assure this populace that God is "outmoded" and cannot endure the light of this "wonderful twentieth century"? Along comes McCabe, borne on the wings of Haldeman-Julius from Girard, Kas., to this same populace which has never heard of Spengler. Ah! this is the "prophet" of the "new dispensation"! He glorifies "science," speaking his "little piece" *à la Comte*, distinguishing crudely between the "three stages of development" in the history of humanity: "theological, philosophical, and scientific." "Three steps upward!"—with McCabe and other "Rationalist" writers and lecturers needed to staticize the "evolutionary process" at the stage they call "science" and telescope down everything above the sphere of "science."

Atheism is merely the theological aspect of materialism. In spite of all their resolutions the atheists cannot avoid having a "theology": this consists of the results obtained after God

is put to their "scientific" test. That is to say, "God must be measured." Father Manzo has scrutinized in detail the "doubt" with which McCabe's intellectual degeneration began, and he shows that it was not the legitimate, philosophical "methodic doubt," but a doubt which "gradually led McCabe as the years sped by to the denial of all that was not immediately evident to him." Happily for our author, he at last penetrates the mask in writing: "Like the ignorant peasant who refused to believe that he had a grandfather because he never saw him, and would not go to school because he heard of people and places that he had never seen or come in contact with. Of this very nature is Joseph McCabe's doubt. Because he could not see, hear, taste and touch God, God did not exist for him."

This is a just estimate of McCabe. I, for one, cannot understand why he should be spared, because he was once a priest, since he exhibits in his writings and speeches the mind of an ignorant peasant. It is true that nobody boasts more than he of his imagined "intellectual superiority": again and again he assumes a posture of "cold" intellectual aloofness when he begs leave to "differ" with Catholics. But the man does not have a devil; to think so would be to flatter him too highly; he is as inert intellectually as a clod. The mind of the peasant is revealed in McCabe's criteriological test: physical certainty. When he was yet in school, McCabe tells us, he challenged God to change into wine a glass of water which he had placed on his window-sill. This piece of *naïveté* throws a flood of light on the mental processes of all these "thinkers."

Like a convert, McCabe loves to dwell—in his *Twelve Years in a Monastery* and other works—on his boyhood doubts, which were not very important except as signs of immaturity. But he has heightened these incidents *post factum* by retrospection, although I suppose there is no man living to-day who, at some time or other in his 'teens, was not tempted to "make a

clean sweep" and take the easiest way out. It is easy to be an atheist; for, it is easy to be lazy. Intellectual laziness, rather than some obscure "physiological trouble," explains McCabe.

### Death of Our Foremost Franciscan Historian

On April 27, after many years of unflinching devotion to a noble cause, Father Zephyrin Engelhardt, O.F.M., the foremost Franciscan historian in this country, answered death's call and passed to his eternal reward. As he had always hoped for in life, he was able to continue his labor of love till shortly before his death, and found a last resting place in the vault of the Old Mission of Santa Barbara. There he is resting now, close to the scenes of his long and arduous labors, and in the blessed company of some of those same friars whose activities in Spanish mission days formed the theme of his tireless researches and voluminous writings.

For nearly half a century, bravely facing obstacles that would have discouraged many another, Father Engelhardt consecrated his time and talents to the study and writing of Catholic American mission history. In this field, practically unexplored when he entered it, and certainly unknown to his brethren in the Franciscan Order, the literary productions of the deceased scholar are many and varied. Most widely known to-day, and also most highly valued, are his four volumes on the Spanish mission era of California, entitled *Missions and Missionaries of California*. This work, based for the most part on original manuscript sources, together with the series on the local history of the California missions, will always rank as the standard authority and will always be referred to as such by students of Hispanic American history.

Though not always in accord with its Editor's views, the FORTNIGHTLY REVIEW was one of the very few Catholic periodicals in this country which Father Engelhardt never failed to read from cover to cover. As he often told

the present writer, what he liked about the F. R., probably because it agreed so well with his own trait of character, was its singleness of purpose and its unswerving loyalty to Catholic ideals and principles. The FORTNIGHTLY REVIEW has lost in Father Engelhardt an ardent admirer and staunch supporter, while the Franciscans in this country will long remember him as an outstanding representative of Franciscan idealism and Catholic scholarship. Now that he has passed from our midst, the Editor and collaborators of the FORTNIGHTLY REVIEW request their readers to join his brethren and friends in a fervent prayer for the repose of his soul. *Requiescat in pace.*

Francis Borgia Steck, O.F.M.  
Catholic University,  
Washington, D. C.

P. S. Father Engelhardt was 83 years old at the time of his death. He joined the Franciscan Order in 1873 and five years later he was ordained priest. Hence he attained the singular distinction of being a jubilarian both of the Order and of the priesthood.

### A History of Catholic Theology

Msgr. Martin Grabmann's *Geschichte der katholischen Theologie seit dem Ausgang der Väterzeit* (Freiburg, Herder, 1933), outlining the history of Catholic theology from the days of Venerable Bede to the present time, will receive a hearty welcome in theological circles. The introduction traces the history of the historiography of theology and discusses the importance of the theological work of the Fathers for the development of Scholasticism. The first section treats the history of medieval theology, which is largely a history of dogmatics, but brief chapters are also devoted to mysticism, canon law, and the relations of Byzantine to western theology. The same plan is followed for the history of post-Tridentine theology, with additional chapters on moral and historical theology. The final section, from approximately the middle of the eighteenth century to the present time, is divided according to countries.

This book will be welcomed, both because it fills a real lacuna in theological literature, and because it is the work of an eminent specialist in the history of medieval Scholasticism and mysticism. Outlines of the history of theology have not been wanting in the past, but for the most part they are quite brief, or obsolete, or devoted to a particular period or school. Even at the present time, large areas in the history of Catholic theology are still awaiting detailed exploration before the definitive history of this science can be written, but here is a history that is fully abreast of present-day research, though its inclusion in *Herder's Theologische Grundrisse* necessitated the utmost compression of the vast material presented. Lesser theologians and their writings are briefly enumerated, but extensive treatment is reserved for the great leaders and pathfinders. Their historical position is carefully determined, and the *Liber Sententiarum* of Peter Lombard, the *Summa* of Alexander of Hales and that of St. Thomas Aquinas are analyzed to show the progressive systematization of theological material in medieval theology.

The author's exposition proper, comprising 281 pages, constantly stimulates the reader's desire for further information, the sources of which are pointed out in a bibliography of 63 pages, listing chiefly recent literature. The author has done wisely by referring his readers to bibliographies previously compiled by others for earlier works to be consulted and for those that have only an indirect bearing on his subject. An excellent index of names, covering both the text and the bibliographies, makes every part of the book instantly accessible.

Mallet's work referred to on p. 11 was completed with the publication of Vol. 3 in 1926. Owst's works on medieval preaching in England (1926 and 1933) should be added on p. 292. Cardinal Wiseman claimed English descent (p. 277). L. F. M.

Frank words often offend the ears, but they are good for character.

## Some Difficulties in the Psalms

By the Rev. Tarcisius A. Rattler, O.S.A., Mt. St. Joseph College, Chestnut Hill, Penna.

### II

4) Many Psalms, especially those which are the result of a critical experience within the general sphere of living religion, clearly show an "exordium," as a sort of introduction, and a "finale," which sums up the preceding reflections in a lesson for the future, an aspiration, or a prayer. The *exordium* is similar in character, hinting in a general way at the theme of the respective psalm, together with a grateful indication of the consoling outcome of the crisis or a prayer for the continuation of God's favor. There is always a note of deep devotion in both the *exordium* and the *finale*.

Let us consider, for instance, the opening and closing verses of Psalm 76. The harrowing experience of which the Psalm speaks is indicated by the words: "*Voce mea ad Dominum clamavi. . . , in die tribulationis meae Deum exquisivi, manibus meis nocte contra eum.*" But twice in these same two verses the Psalmist gratefully confesses that God "*intendit mihi*" and that his trust was not in vain: "*et non sum deceptus.*" The same note appears in the *finale*, where, by contrast, after the vivid description of God's dreadful work in the elements of the world, the Psalmist closes his canticle with words full of childlike confidence and gratitude: "*Deduxisti sicut oves populum tuum in manu Moysi et Aaron.*" This is the outcome of the terrific conflict in the Psalmist's soul.

Another very beautiful example of an *exordium* is verse 1 of Psalm 140: "*Domine, clamavi ad te, exaudi me; intende voci meae, cum clamavero ad te*" (O Lord, I have cried to Thee, hear me. Hear my voice when I cry to Thee). Confident in view of his former experience, the Psalmist prays God to hear him always. This is a very appropriate introduction, a *captatio benevolentiae*, for the Psalmist forthwith presents his prayers in a new plea, namely, that God would protect

him in the many temptations which he encounters along the path of life. And after his consideration of the sinners and their ways, he concludes with a lesson which contains both a warning and a consolation: "*Singulariter sum ego donec transeam.*" A God-fearing person stands apart from the world, he does not share the pleasures of the crowd (*singulariter sum ego*). "*Donec transeam*" would seem to have two meanings. In connection with the sinners, falling into the snares of their own wickedness, "*transeam*" means the Psalmist's avoiding of the pitfall. But in view of the Psalm's breadth of scope, extending over the Psalmist's whole life and that of all just men in general, we may translate "*donec transeam*" with "during my life's journey." As in a strange land, yet unharmed by its perils, the just journey through their earthly lives. \*

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After these general remarks we proceed to the study of some obscure passages in particular. But first a word in defence of using the Latin text, as it appears in the Breviary. First of all, and apart from all other considerations, this is the text prescribed by the Church and daily recited by priests and religious. Hence we should make the best of it. Then, too, the merits of the Latin version over against the Hebrew and Greek, have recently been better appreciated. But, especially in passages where all texts seem to be hopeless, no possible clue should be neglected. Furthermore, if we consider the great popularity of the Psalms among Latin-speaking Christians, we are led to suspect that the Latin Psalms were so readily understood and their spiritual wealth was so vitally felt that their chanting called forth a spontaneous response of the emotions. If we can appropriate the spirituality of the Psalms from the Latin text (so

much more conveniently at our disposal) and sing the praises of the Lord intelligently in the liturgical language of the Church, something truly worth while will have been achieved.

Let us take verses 6 and 7 of Psalm 140: "*Absorpti sunt iuncti petrae iudices eorum. Audient verba mea quoniam potuerunt: sicut crassitudo terrae erupta est super terram, dissipata sunt ossa nostra secus infernum.*"

The writer of this Psalm is evidently very sensitive to the seductiveness of temptations. The constant bad example of the sinners, who enjoy all pleasures and do as they please without restraint of any kind, seems to impress him especially. To offset this impression, he resorts to prayer and to the sincere, nay, even harsh guidance of men of approved virtue. He plainly sees the vast difference existing between the austerity of the one life and the gratifications of the other. Yet the harshness of the soul's guide is mercy, while the way of the sinner leads to destruction. As in the other passages of Sacred Scripture where this theme is treated, so here, too, a description of the sinner's end comes as a climax. In fact, we have here one of the most forceful and poetical statements of the utter ruin which sinners bring upon themselves by their evil deeds.

In verse 5 the Psalmist says that, so far from joining in the sins of the others, his prayer is that he himself may never have any part in the objects of their desire (*benefacitis*). For the time will come when "*absorpti sunt iuncti petrae iudices eorum.*" Who are these "*iudices*"? Are they judges or leaders? They would seem to be neither, but those who have "*judged,*" *i. e.*, selected or chosen the above "*benefacita.*" In other words, "*eorum*" refers to "*benefacitis.*" The "*iudices eorum*" are people who have chosen for themselves sinful delights. This translation of "*iudices*" is also suggested by the past participle "*electis*," in verse 4, which corresponds to "*benefacitis*" in verse 5. Thus, at the climax of his reflections, the Psalmist visualizes the horrible end of the sin-

ners: "*Quoniam adhuc et oratio mea in benefacitis eorum.*" (For even my prayer is against (my partaking of) their pleasures). "*Absorpti sunt iuncti petrae iudices eorum.*" (Bound to a rock and hurled into the deep are those who delighted therein).

The Psalmist now goes on describing the condition of the sinners as reflected in their own mind: "*audient verba mea quoniam potuerunt.*" The content of "*verba mea*" is revealed in verse 7. These words, however, are no longer warnings, but actual facts, of which the sinners are woefully conscious. For they had their fate foretold and could have listened to the warning. Since they turned their ears away from the "*merciful corrections of the just*" (verse 5), when it was profitable to heed them, they must now hear them: stark reality is shrieking into their ears with the added bitterness of remorse: "*audient . . . quoniam potuerunt*". Such is certainly the force of the emphatic future in the beginning of the sentence.

The only difficulty which these two verses (6 and 7) present seems to arise from the extreme conciseness of their construction. Because of this, one feels tempted to relate the words "*quoniam potuerunt*" to "*verba mea*" in addition to their construction, "*audient . . . quoniam potuerunt.*" In some translations the construction "*verba mea quoniam potuerunt*" has been taken to mean that the Psalmist's words were powerful with God, or prevailed over the evils of the sinners by having become true. The latter meaning is here accepted. Whether or not this double construction of the Latin text can be grammatically upheld, there can be no doubt that it is justified, nay, even demanded by the context, which represents the accomplished destruction of the sinners as the result of neglected warnings. The Hebrew text lends itself admirably to this construction by a play on words, for the Hebrew term employed can mean "*punishment meted out by God's word.*" (Job XX: 29).

The grim severity of "*audient*" may be worked into the "*verba mea quoni-*

*am potuerunt.*" Lastly, the possessive pronoun "*mea*" is perhaps best translated by, "as I foretold," in view of the future "*audient*" and the past "*potuerunt.*" We may then say: "*Audient verba mea quoniam potuerunt*: Come true in grim reality—as I foretold—these words now ring in their ears."

Verse 7 ought to be between quotation marks, for, as has been said above, it contains the thought in which the shipwrecked sinners realize their horrible fate, the torture of which is increased by the haunting realization that it could have been avoided. (Cfr. Wisdom V, 1-15).

"*Sicut crassitudo terrae erupta est super terram*" (Broken and torn like the glebes of the soil), "*dissipata sunt ossa nostra secus infernum*" (so lie our bones smashed on the ground of hell).

After this vision of the miserable end of the sinners, the Psalmist turns his eyes to God with the confident plea that the Almighty will spare his soul. He is convinced that the sinners will fall eventually into the network of their evil pleasures (*in retiaculo eius*, i. e., the "*iniquitas*" of verse 9.) He realizes also his separation from, or lonely position in, the world (*singulariter sum ego*). But he is likewise certain that he will pass unharmed through this life, so beset with dangers. "*Donec transeam*" refers to both the avoidance of the snares of temptation and the Psalmist's journeying through this life.

(To be concluded.)

### The Catholic Instruction League

The *C. I. L. Messenger*, in its March issue, restates the objects of the Catholic Instruction League, which was founded in Chicago by Fr. John M. Lyons, S. J., in 1912 and received the formal approbation of the Holy See in 1925.

The principal object of the League is the religious instruction of Catholic grade and high-school pupils attending non-Catholic schools. How extensive its operations have become may be

gathered from the fact that members of the League taught 10,560 children in fifty-six different schools during the past year. As a result of the instruction thus given, 2,007 children attending non-Catholic schools received their first Communion, 131 were baptized, 111 were transferred to parochial schools, six marriages were rectified, and twenty-five adults were induced to return to their religious duties. At present, according to a report by the president of the organization, Miss Josephine Brown, the League has 56 centers and 328 teachers, who teach one hour a week after dismissal of the regular classes in eleven public schools. The first strictly high-school center has recently been opened at Chadsey High School in Chicago, and a class for deaf children is conducted in St. Leo's School of the same city.

In reading of the League's activities in the *Messenger*, one cannot but endorse Fr. Linus J. Lilly's judgment that the C. I. L. "comes close to realizing the ideal of a confraternity of Christian Doctrine for our time and country," and hope that, through the generosity of its friends, it may be enabled to extend its influence to the 40,000 other Catholic children in the public schools of Chicago who are not receiving any religious instruction whatever. This is a sad condition after a century of organized Christianity, and, what is worse, similar conditions exist in many other cities and towns throughout the U. S. A. No wonder there is such a tremendous "leakage" from the Catholic Church in this country! Those who realize the gravity of the situation and are eager to devise means of stopping this mass defection, are invited to study the activities and possibilities of the Catholic Instruction League. The headquarters are at 1076 W. Roosevelt Rd., Chicago, Ill.

In the Field Museum exhibit at the Chicago Fair are shown methods of deforming the body. On almost every news stand there is exhibited literature that deforms the mind.—A.F.K.

### Catholics and the "Elks"

The society known as Benevolent and Protective Order of Elks, on which reliable information will be found in our *Dictionary of Secret and Other Societies* (pp. 59-64), in a recent issue of its official organ, which, according to *America*, is read by quite a number of Catholics, printed what the Jesuit magazine calls "a particularly stupid and slanderous article" on the alleged Jesuit treasure in Bolivia. In this article it was asserted that the Bolivian Jesuits during the decade preceding 1778 mined \$60,000,000 of gold, hid the treasure, murdered their 280 native servants, and took the secret of the hiding place away with them. This fantastic story has been frequently refuted and is absolutely improbable on its very face, for, first, there is no gold in Bolivia, secondly, the Society of Jesus was expelled from that country in 1767, and when its members returned many years later, they must have lost the key, for there is no record that they recovered the alleged treasure, and, as *America* observes, "it has been left to various promoters from time to time to collect money and fit out expeditions" to recover the hidden gold. It is more than likely, as the same paper suggests, that the story was one of many made up by the greedy Portuguese and Spanish politicians as a pretext to rob the Indians of their lands, which were protected by the Jesuit missionaries.

That the Elks should revamp the myth in their official organ is not as surprising as it may seem, for, as we have shown in our above-quoted *Dictionary*, the philosophy and theology of the Elks—"Elkology," as they themselves call it—is essentially Masonic and, therefore, hostile to the Catholic Church and everything she stands for. Why, in spite of numerous warnings by bishops, priests, and Catholic journals (see *ibid.*, page 62), there should still be quite a few Catholics in this organization, is hard to understand. The FORTNIGHTLY REVIEW wrote as long ago as Jan. 1, 1915: "How can Catholics belong to a so-

ciety which, as our Protestant contemporary the *Lutheraner*, not long ago pointed out (Vol. LX, No. 19), 'pre-eminently serves the flesh,' and which many decent Protestants of every denomination have time and again vigorously denounced? How can a Catholic give his allegiance to an organization of *bonvivants* who, to quote the *Christian Apologete*, 'consider sensual indulgence the chief object in life,' and whose very existence Father [David S.] Phelan, in the *Western Watchman* (June 25, 1899), has justly declared to be an infallible symptom of the reversion of Protestantism to paganism, since the members take for their patron and model, not some hero or saint, but that proud beast of the western hills which has come to be regarded as the symbol of animal prowess."

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The Rev. Paul H. Furfey, Ph.D., a member of the Advisory Committee of the Motion Picture Research Council, in the May number of the *Ecclesiastical Review* interestingly and competently discusses the motion-picture problem, especially in its relation to the Catholic clergy. He explains the reasons why motion pictures have fallen to such low depths, and examines the various proposed methods of removing the undesirable trade practices responsible for this evil, such as block-booking, blind selling, the star system, etc. His conclusion is that federal legislation presents about the only hope of effective reform. Several bills have been introduced in Congress to control the practices of motion picture distributors, but none of them have been passed, largely because of the producers, through their highly efficient organization, the Motion Picture Producers and Distributors of America, strenuously resist all attempts at regulation. Nevertheless, Dr. Furfey sees reason to hope that the tide will turn in the near future if the people will effectively demand better, more wholesome, more artistic, and more truly entertaining films.



## Latin in the Primary Grades

By Ella Frances Lynch

It is high time for the American school to abandon its irrational curriculum in favor of a rich, uncomplicated course of instruction that will encourage human beings to live up to their capabilities. The backbone of the reform will be the elimination of time-wasting non-essentials in the primary school and the introduction of another language, preferably Latin, as a ten-year subject.

When bilingual teaching becomes general, there will be a notable improvement in American English, even in the speeches of our leading statesmen. Notice how few people grasp the meaning of English words. He who knows only English does not know English. This is easily explained. A child regards words, like the vital organs, as something inborn. He does not realize that exact knowledge of meanings is essential. In learning a second language at the outset, he is compelled to visualize each word and to see familiar ideas from a new point of view.

There is no reason why Latin should not be taught to practically all beginners. Compared with modern languages, it has no difficulties of spelling or pronunciation, while such difficulties as it does present should be welcomed as a spur to achievement. It is not a mere "tool" which we learn for the sake of inventing commercial names, but the source of light, heat, and power. Ability to think in Latin gives the advantages of an orderly mind in command of unlimited intellectual capital. Such power cannot be gained through a short course begun with adolescents, who are impatient of the ABC of a language, yet who do not know grammar well enough to master ordinary assignments in the allotted time. A pupil cannot know grammar who knows no highly inflected language. It is a waste of time to teach grammar through English, when the learning can be done so much better through Latin.

After an experience of twenty years as the head of a school in which pupils from the age of six or seven years were regularly instructed in three or more languages simultaneously, the writer pleads the cause of Latin as the best secondary language and the most prolific source of intellectual superiority for young pupils. The first year's lessons should be oral, consisting in a vocabulary for familiar things—brother and sister, horse, house, flower, tree, bird; action-words; adjectives. Simple sentences illustrate the need for learning grammatical usages, word-terminations determining the meaning: whether the mother calls the boy or the boy calls the mother.

In the second school year—let us pray for the elimination of exact grading—pupils should learn by heart a great deal of Biblical Latin, chosen for its moral strength and its resemblance to English: the *Pater Noster* (beginners of six or seven learn this in two or three weeks from listening to older children recite), the Beatitudes, Psalms, proverbs, many verses from the Gospels. The first chapter of Genesis in Latin comes as readily to a child's lips as the English. By the third or fourth year, children may profitably have their own copy of *Novum Testamentum et Psalmi*, which, with the English copy beside it, becomes their favorite reading.

Latin, religion, and English, practically taught as one subject, form a complete course for the first four years of schooling. Naturally it also embraces spelling, writing, defining; essential also is the careful observational training incidental to good teaching. The increase in the stock of words is paralleled by an increased knowledge of things. The child's speech takes on vitality. He learns how to learn, which seems to be the *raison d'être* for schooling him. Providing he has a good home training, he is invariably a bright, engaging, teachable child.

These plans have the approval of the greatest educational authorities of America and Europe. They are disapproved of by no thinking person, so far as I know. Convent and parish schools could begin this programme without delay. Who else should take the lead in school reform?

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### Notes and Gleanings

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We are indebted to Fr. Bede Mitchel, O.S.B., of Subiaco Abbey, Ark., for two pamphlets by the Rev. Clifford Gray Twombly, D.D., of Lancaster, Pa., on the moving picture menace. One is entitled, "*The Moving Picture Smoke-Screen*": *The Greatest Hypocrisy of This Generation*, the other, "*And Still It Grows*": *The Moving Picture Menace Challenges the Christian Church and Ministry*. Dr. Twombly is an Episcopalian minister, but every Catholic will approve his attitude on the menace of indecent movies. He analyzes a number of current popular films and shows how pernicious they must be in their effects, especially upon young minds. He also calls attention to a point too often overlooked, namely, the harm such pictures, multiplied over and over, do to the Christian missions among the heathen, since "the sewage of Hollywood is accepted by the Chinese [and others] as a faithful reproduction of American manners and morals." "It seems incredible," he says, "that the Christian Church in America can sit idly by and allow such sensuality to go on unchallenged and unfought!" No doubt he and other Protestants who feel like him will give their active support to the efforts of the Catholic League of Decency, which is trying to cure this crying evil.

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Both Mr. Hays and the Motion Picture Research Council agree that there is a strong and justified public demand for better pictures, which the industry must meet more intelligently in the future than it has in the past. The Council says the best way to meet this demand is to abolish the vicious system of "block-booking," by which

theatre owners who want to present pictures of a higher type are forced to present inferior and often vicious ones. This demand is identical with that publicly made by several national Catholic organizations and a portion of the press.

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Experience seems to teach that the only effective method of checking film indecency is through the box office. Producers have proved impervious to every other appeal. Local exhibitors disclaim responsibility for the type of pictures they show, blaming the bad ones on "block-booking." This pig-in-the-sty system, they say, foists upon them what they would otherwise reject. But they are the contact men between the public and the producers, and a general boycott of all indecent films, and those advertised by the lure of the unbecoming, would undoubtedly soon have a beneficial effect.

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We are indebted to Messrs. P. F. Kenedy & Sons, 12 Barclay St., New York City, for a copy of the *Official Catholic Directory* for 1934. The firm mentioned deserves credit for publishing the *Catholic Directory* all through the "depression," in spite of the fact that, as a result of the decline in advertisements, it must have been rather unprofitable of recent years. Whatever may be said of certain widely criticized statistics contained in this volume, for which the responsibility must naturally rest with the episcopal chanceries by which the figures are furnished, one who uses the *Catholic Directory* regularly, as we have done for many years, cannot help being thankful for the painstaking way in which it is edited and printed every year, and for its comparative freedom from mistakes in practically all of the uses to which it is commonly put.

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"Whatever may be said of our codes," writes the Archbishop of Cincinnati, "it is certain that unless they are based on a moral code, they will not and cannot last. Society, industry, business, finance, must have moral prin-

ciples, must have a conscience, or they will become thieves and tyrants. Lacking a moral code, they will not interpret society as a whole. They will have no regard for the rights of groups or individuals that are old, weak, and defenseless. They will not conduct their affairs in a spirit of justice for all, but will be dominated by self-interest. They will seek to corrupt governments in the future, as they have in the past, in order to favor plutocrats at the expense of the poor and the laboring classes."

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The Cardinal Archbishop of New York has in a recent pastoral on Press Month called for a vigorous and persistent crusade against foul literature. The entire hierarchy is of one mind in this matter. It remains for the 20 million Catholics to join the crusade, and to fight the battle by means of an enthusiastic and universal patronage of Catholic literature and a relentless boycott of improper books, papers, and magazines. We can clean up the country if we stand together. We have the numbers, the organization, the right principles. All we need is the cooperation of every Catholic and of as many decent non-Catholics as will give us their assistance.—Rev. J. M. Gillis, C.S.P.

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Doubtless the present difficulty in raising governmental revenues through taxation is one explanation for the sudden advocacy of lotteries, but, as a writer in the *Nation* shrewdly surmises, there is another, more subtle, reason. There was a time when people were advised, probably rightly, not to throw away their money in gamblers' chances, but to invest it in sound real estate or safe bonds and watch it grow. Probably many who lived and died before Coolidge prosperity profited by this technique, but those who survived into the depression era have seen their "guaranteed" mortgages and "gilt-edged" securities tossed on the scrap heap along with the tawdriest mining stock, while their banks—looted by the officers through extortionate salaries,

bonuses, and personal loans—no longer paid deposits once thought to be secure as Gibraltar. Is it any wonder that the average man turns away from a financial system in which he was an "all-day sucker," to risk his money in an honest lottery, where he has at least one chance in a hundred to win?

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By adding John Bosco to the long roll of canonized Saints, Pope Pius XI carried out his great design for the Holy Year Extraordinary. There could have been no more impressive way of honoring the nineteenth centenary of the Crucifixion than to bring vividly before the eyes of the world the saintly lives of men and women to whom Christ Crucified has been ever present as the mainspring of their sacrifices and activities. Of course, the canonized Saints do not exhaust the inventory of sainthood. As the Bishop of Salford said in a broadcast sermon, saintliness is usually hidden, and is brought to light by Divine Providence only when it is required as an inspiration to others. When Catholics sing: "*aeterna fac cum sanctis tuis in gloria numerari.*" they pray that they may be saints in God's sight—not that they may be beatified and canonized with high rites in St. Peter's.

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A remarkable discovery made by the joint expedition of the British Museum and the University of Pennsylvania at Ur of the Chaldees is that of an alabaster statuette of a woman, which lay in a soldier's grave. It can be assigned with tolerable certainty to the last quarter of the fourth millennium B. C., and is the earliest example of stone sculpture so far found in that part of the ancient world. The expedition has opened 150 graves dating from the Sargonid period (circa 2600 B. C.) and a few from the latter half of the Royal Cemetery period, *i. e.*, shortly before 3000 B. C. In these latter, battle-axes and daggers were surprisingly common, so that the assumption is justified that we have here the military cemetery of Ur in pre-dynastic days. It was in one of the lowest and there-

fore oldest of these graves that the alabaster statuette was found. It stands ten inches high and is practically undamaged. The eyes are of shell and lapis lazuli. The eyebrows, meeting above the nose, were inlaid with bituminous paste, while the hair was originally painted black. The figure is far from beautiful and illustrates the extent to which the stone sculpture of the period lagged behind the masterpieces of the goldsmiths and the workers in inlay. Its importance lies in the fact that it can be dated and will, therefore, serve as a basis for the dating of similar pieces, and thus round off our knowledge of the art of the golden age of Sumer.

We like from time to time to direct the attention of our readers to that splendid little publication, *Orate Fratres* (Collegeville, Minnesota), that so competently serves the renaissance of sacred liturgy in this country. Those who are engaged in teaching or pastoral work will find this monthly quite helpful. The cover designs each month are alone well worth the attention of every true Christian interested in the restoration of Christian fundamentals through sound symbolism and art. Each cover design is, moreover, interestingly explained in a section devoted to that purpose. Thus, the March issue design, we are told, comes from a noteworthy collection of early Christian sarcophagi preserved at the Lateran Museum in Rome. One of these, a sculpture of almost classic elegance, presents five incidents in the life of Christ: four scenes of the Passion and a symbol of the Resurrection in the center. The representation on the sarcophagus in question became the prototype of at least twenty others discovered to date.

H. C. Bainbridge, in his memoirs, published under the title of *Twice Sevens* (E. P. Dutton & Co.), devotes sixty-four pages to Frederick William Rolfe, alias "Baron Corvo," whom we discussed in the April number of this magazine. Mr. Bainbridge describes

Rolfe as an impecunious eccentric, who sponged without shame on his "one true friend, a Protestant," who, to this day, includes "Corvo the enigma" among the immortals. Like Bernard Shaw, says Bainbridge, Baron Corvo used quips and cranks to attract the public; he liked to "mystify and hoodwink the people," and his vocabulary was enriched with odd and fantastic terms like *tygendis*, *technikryn*, and *eripipe*. He "played the ape and became a jester."

Despite layoffs by the CWA, half a million more men and women returned to work in March. Income tax returns for 1934 are expected to exceed by over a million the number of those filed in 1932. Major railroads reported an income for the first three months of 1934 three times as large as that recorded for the similar period in 1933. Meanwhile the government finds that it will not have to spend about two billion dollars for recovery, as it thought it would some months ago. Good news? "Perhaps," comments the *Catholic Citizen* (Vol. 64, No. 27); "but there is little solace in all this for the ten or eleven million unemployed and for the equally large number who find the cost of living increasing out of all proportion to their income. Most of these are heads of families, and it requires no stretch of imagination to estimate that a third of the people in the country are not as well off as the above figures might seem to indicate."

At a meeting in Philadelphia the Social Service Commission of the Methodist Church turned in a report on "excessive nationalism," which shows that its authors are alive to the dangers from a fetishistic religion propagated by the public schools. This religion, says the report, "erects its own god. Its chief symbol of faith and central object of worship is the flag, with its curious liturgical forms and attitudes to which the child is taught the strictest allegiance." A devotion that barely falls short of adoration offered to the material symbol of a ma-

terial State is closely akin to idolatry, and to subject the impressionable mind of the child to the influences of this mummerly is highly objectionable. The Commission finds another form of idolatry in the public pilgrimages to the tombs of famous Americans, and in the addresses made on such occasions. "This worship culminates eventually in the immoral dogma first enunciated by Decatur, 'My country, right or wrong.'" For this plain speaking the Commission merits a vote of thanks.

The Rev. I. A. Abromaitis, M.S., of the La Salette Novitiate, Bloomfield, Conn., contributes to the May number of the *Ecclesiastical Review* an interesting note on defections among the Lithuanians. Though the Lithuanians are ninety per cent Catholic, he says, and about one million of them have immigrated to America, there are but few Lithuanian priests and parishes in this country, and large numbers have drifted away. The reasons are many and complicated. One is the inability of the immigrants to use English and the lack of priests who can speak their own language. Another, opposition or indifference on the part of local pastors. Still another, neglect of the Mass and Sacraments in consequence of insufficient religious instruction. Then, too, an anti-Catholic press published in Lithuanian has done much to lead many away from the Church. To these factors must be added the activities of Protestant home mission societies. In recent years the situation has grown more hopeful, because the number of priests has been multiplied and new parishes have been formed, though "grave difficulties still remain."

The so-called "Brotherhood Day" observed by Jewish, Protestant, and Catholic groups under the auspices of the National Council of Jews and Christians in different cities of the country, April 29th, led to certain manifestations which every genuine Catholic, no matter how deeply he may sympathize with the persecuted Jews in Germany and elsewhere, must view with suspicion. In Milwaukee, for in-

stance, according to the *Sentinel* of April 21st, "Brotherhood Day" was immediately preceded and prepared by a fraternal gathering of Jews and Freemasons, at which a rabbi praised Freemasonry for teaching "the true principles of love and service" and "standing for freedom under the thrones of tyrants in the Middle Ages" (long before Freemasonry was even thought of!) and declared that "Judaism and Freemasonry are among the sole surviving bulwarks of liberty, equality, and fraternity," and so on and so forth. Catholics must regard this "Brotherhood" movement with disapproval and eventually withdraw from it if such sentiments are sponsored under its auspices, as they were in Milwaukee. Next door to us, in Mexico, Freemasonry has but lately shown its true colors by persecuting the Church. We wonder what the Jews and Masons of this country would say if a Catholic government in Mexico or elsewhere would prescribe how many grand masters the Masons and how many rabbis the Jews were allowed to have within its jurisdiction.

Apropos of the "divining rod," a subject which has been repeatedly discussed in the *F. R.*, the *Toledo News* recently (July 28, 1933, p. 14) reported that, after skilled engineers had tried in vain to locate a well at Leesburg, O., last summer, the harassed town officials called in "Shep" Johnson, a noted "well-witcher," who, by means of a forked peach-tree branch, at a depth of 100 ft. located a six-inch gusher, which pours forth 1400 gallons a minute, fourteen times more than the amount required. The flow has since been regulated, and Leesburg is rid of a troublesome problem.

A doctor in Jacksonville, Fla., examined a northern patient who was suffering from arthritic rheumatism, and told him there was no hope of a cure unless he had all his teeth pulled. The man reached into his mouth and laid an upper and lower set of teeth on the table, saying he had worn them for quite a number of years.

So far as the apostolate of deeds of charity is concerned, we [American Catholics] are probably doing our fair part. Are we doing our part in the apostolate of justice? By this shall all men know we are His disciples and our Church the Church of Christ, that we love our fellow-men not only in charity, but as well in justice.—Dr. John M. Cooper in the *Ecclesiastical Review*, Vol. XC, No. 5, p. 461.

The armament race is on. Here and abroad the military profiteers are haggling with the politicians over the thirty pieces of silver, and our own Congress complacently authorizes the construction of 102 warships and 1,140 airplanes in the next five years. Germany, France, Great Britain, Italy, Russia, and Japan, have begun a race which, if the history of past experiments allows prophecy, can end in nothing but war. "I dread the day. It is not far distant," said Winston Churchill recently in the House of Commons. "It is perhaps only a year, perhaps eighteen months, distant." Yet no one seems fearful of the prospect, or labors to change it, except the Father of Christendom, Pius XI, and at the present moment his counsel is not heeded. If there ever was a time for the people to assert themselves, it is the present.—*America*, Vol. L, No. 27.

An article by Dr. Engelbert Krebs in the latest volume of the *Encyclopedia of German Medieval Authors (Verfasserlexikon)* is devoted to Theodorus Teutonicus de Vriberg, also known as "Master Dietrich," a distinguished naturalist, contemporary and confrère of Albert the Great. He was born about the middle of the 13th century, entered the Dominican Order, and became prior at Würzburg. He devoted much of his leisure time to the study of natural science. Among his thirty-five treatises, those on optics (especially in relation to the heavens) and meteorology are the most important. "As a student of nature," writes Dr. Krebs, Dietrich "takes the position that whenever experiment and accur-

ate observation teach anything with absolute certainty, the authority of the greatest of scholars, even of an Aristotle, must yield to the evidence." His explanation of the rainbow seems to have been original. He recognized the twofold diffraction and single reflection of the sunbeam in the drop of water, and developed this basic thought in an admirable manner, although unequipped with knowledge of the law of refraction, which has offered a complete solution of the problem in more recent times. Master Dietrich's example proves once again that the Middle Ages were by no means as "dark" as the "Enlightenment" of the 18th century pictured them, and that the monks were concerned with other matters than the persecution of heretics.

In one of the chief cinema magazines it is stated that the jungle picture season will soon be upon us again, and that a film shortly to be released will include among its chief attractions "duels to the death" between wild beasts. We are apparently getting back to the days of pagan Rome, when "fights to the death" between wild animals were the spectacles offered to the people. One can imagine that the advertisements of such shows placed on the walls of ancient Rome may have been almost identical with those we read of in the film periodicals to-day. The fights between wild beasts were the forerunners of the gladiatorial combats in the arena. Are we approaching the day when the "film fan" will be able to gloat over the spectacle of fights "to the death" between human beings "in the jungle"?

The passing of many high class magazines is regrettable. A few have gone down bravely with flag flying. Others have been merged under combination titles with less reputable if more profitable periodicals. Loss of advertising is a partial explanation. What is called "the box-office appeal" accounts for more. The old standard periodicals of enviable reputation have surrendered.

Frankly the editors now give the people what they want, and at present they want no God and no morals.—*Nativity Mentor*.

Mr. Donald Atwater's pamphlet on *The Eastern Churches*, which forms No. 29 in the English Catholic Truth Society's new series of *Studies in Comparative Religion*, is, as was to be expected from this well-known and competent author, thoroughly sympathetic. In judging our brethren of the East, he says, we must remember that the faith of the dissident Orthodox is essentially the Catholic faith as apprehended before the Eastern schism, and hence the difference between them and us at the present day is not great or essential, though what makes mutual understanding so difficult is that Eastern *ideas* have undergone a very considerable evolution. As Archbishop Szeptycky of Lwów puts it: "The image of Christ that is at the heart of every Christian denomination can be but a distant likeness of the original; the two Christian commonwealths, having the same faith and doctrines, may also have ideas which, though essentially identical, are accidentally so different as to appear mutually hostile. It is thus that Eastern Christianity differs from Western, even in those questions where there is no real difference at all, and this is owing to numberless subtleties which escape all attempts at expression."

Nothing can take the place of justice. It may seem extravagant to say that there is more injustice to the poor than ever before, but it is true, because for the first time in history there is plenty available for them, and it is being destroyed in front of their eyes to suit the schemes of a few money-lenders. As for charity, private charity is precious as always, but its alms have little or no social significance. Public charity fails, because it makes terms with injustice and still lives mentally in the past ages of scarcity. The real work of charity to-day, the all-inclusive corporal work of mercy, the supreme

demand of Our Lord Jesus Christ from the present generation, is to bring our cruel and insane money system into correspondence with the needs of suffering mankind.—Rev. F. H. Drinkwater in the *Catholic Times*.

"Already the New Hagiology is displaying the defects of its qualities. The Old Hagiology too often tried to chase out of the Lives of the Saints all sayings, doings, and foibles which linked them with ordinary mortals. The New Hagiology, on the other hand, is prone to become equally unhistorical in its anxiety to show the human weaknesses of the Saints whose life stories it puts before us." Thus writes a reviewer in the London *Tablet* (No. 4898), who exemplifies his observations by Henri Ghéon's book, *The Secret of the Little Flower*, which, he says, in an effort to cut through a highly colored and extravagant convention, goes widely wrong not only concerning her dispositions and behavior as a child, but also concerning her life as a whole.

The Spanish Institute of Florida held its annual meeting, combined with a Cervantes celebration, at Rollins College, April 22nd. One of the features of the programme was an exhibit of materials relating to the expeditions of Ponce de Leon, Cabeza de Vaca, Hernando de Soto, Tristan de Luna, and Pedro Menendez (1513-1565), and to Spanish pioneers and their descendants in Florida. The president of the Spanish Institute of Florida, whose work ought to be of interest to, and elicit the cooperation of, all Catholics, is Professor A. J. Hanna of Rollins College, Winter Park, Fla.

The London *Times Literary Supplement* warmly commends Professor F. N. Robinson's one-volume Chaucer as an edition which no serious student can afford to neglect. The critic notes that in recent years a much greater amount of original work on Chaucer has been done in the United States than in England.

We had never heard of the custom of placing the missal with its mouth closed away from the tabernacle after the last Mass, to denote that there will be no more Masses on that day, until we read about it in a recent number of the London *Universe*, which paper, by the way, suggests that a much better practice would be to remove the missal altogether from the altar.

According to the *Catholic Daily Tribune*, Edward Young Clarke and his wife, Martha Ann Clarke, organizers of the Esskaye, Inc., a secret society which sought to take up the anti-religious campaign of the Ku Klux Klan after the demise of that group, were found guilty of using the mails to defraud in connection with their organization at Jacksonville, Fla. Clarke, it may be recalled, was once the titular head of the K. K. K.

Our Catholic institutions of advanced learning . . . have been handicapped by lack of endowment and other funds, but had even ten per cent of the budget for athletics been consistently transferred and allotted to the near-zero budget for research and technical publication, our academic as well as our scientific status in the United States would to-day be more creditable to the Catholic name and more in line with our traditional encouragement of science.—Dr. John M. Cooper in the *Ecclesiastical Review*, Vol. XC, No. 5, p. 459.

The European press quotes an utterance of Cardinal Verdier of Paris, which sheds a new and attractive light on the important and timely subject of "Catholic Action," which, he explains, is really an invitation to a much closer partnership between the clergy and the laity than has existed hitherto. "Formerly," said the Cardinal, "the teaching Church and the Church taught were perhaps too much separated one from the other. Priests alone dispensed the aids of religion, and the faithful simply received them. It must be admitted that this too passive attitude

on the part of the laity has had its inconveniences. Man holds more firmly to what he has acquired by personal effort, for then only does he appreciate the value of his treasure. Moreover, this too sharp separation was apt to create in the Church, as it were, two different mentalities. Henceforward, participating in the same work, sharing in the same Apostolic life, the clergy and the faithful, as in the days of the Apostles, will more easily have 'but one heart and one soul.' "

The *Catholic Advance* hopes the really big success of Father Coughlin is yet to come. "That will be when, like the well-known Dr. Fulton Sheen, 'the biggest thing in radio' will focus talents and eloquence on the Crucified Saviour, to hold Him up to his audiences as the only hope and salvation of the modern world that has lost all sight of true values and, as a consequence, has become terribly indifferent to religion and unreasonably eager to pay tribute to Caesar."

Science goes deeper and deeper into the problem of the fundamental nature of matter. We are trying to discover the nature of the electron, the proton, and the neutrone. It is very interesting, but what, after all, does it matter to us? The most wonderful thing in this universe is that we are alive, and thinking about it.—Sir C. V. Raman.

If the Incarnation was delayed until a certain date, it was delayed for a purpose—in order that unaided man might first be allowed to see how much he could do for himself and to recognize that it was not enough—and the greatest of pagan souls were, as truly as were the Hebrew prophets, the precursors rather than enemies of the faith.—Christopher Hollis.

More people seem to know what is good for them than what is bad for them.—A.F.K.

Do not take a hatchet to remove a fly from your friend's forehead.



## Current Literature

—We are indebted to Rev. Father James Walcher for copies of his *Child's Prayer Book* and *I Offer Holy Mass: A Sacrificial Prayer Book*, both published by the North Star Printing Co., of St. Cloud, Minn. These prayer books differ from others in that the author constantly keeps in view the idea that the Mass is a sacrifice and that those who "hear" it, as we improperly say in English, should offer it with the priest for all the ends and purposes for which it was instituted by Our Divine Saviour. "As Christ died for all," says Fr. Walcher, "so Holy Mass is the sacrifice of all, since it is the Sacrifice of the Cross in an unbloody manner, *all must offer it*, so that Christ's Sacrifice may become *their sacrifice*." The contents of this prayer book are selected accordingly, mostly, of course, from the sacred liturgy, and we have no doubt that, if widely spread among the faithful, the use of this booklet will help to banish "that great curse among so many Catholics," that they assist at Holy Mass and receive the Sacraments in a purely mechanical manner, thus depriving themselves of necessary graces and endangering the salvation of their souls. The *Child's Prayer Book* adapts the sacrificial principle for children and deserves equal recommendation.

—*The Ludwig-Missionsverein and the Church in the United States (1838-1918)* forms monograph No. 12 of "Franciscan Studies," issued by the Franciscan Educational Conference. It is the work of the Rev. Fr. Theodore Roemer, O.M.Cap., whose *Leopoldine Foundation in the United States* was noticed in the December, 1933, issue of the F. R. (pp. 284-285). In the present study, after relating how the Ludwig-Missionsverein was founded, and how it overcame opposition and dissension in the early stages of its career, Dr. Roemer treats of the many-sided and generous activities in which the Mission Society engaged for eighty years, for the support of the Catholic missions in the United States. Like

the *Leopoldine Foundation*, it is a story of Catholic Action at its best, sustained by unselfish promoters for the benefit of a region which to them was still in large measure a foreign mission land. The study before us is heavily documented, largely from original sources, and a glance at the list of secondary sources in the bibliography shows how tirelessly the author searched for accurate and reliable information. These two studies by Dr. Roemer certainly constitute a valuable contribution to literature on the history of the Catholic Church in America. (New York: Joseph F. Wagner).—F.B.S.

—The untoward political and economic conditions in Germany are apparently having little effect upon the fecundity and vitality of Catholic scholarship. In confirmation of this Peter Hanstein's Verlag, Bonn, is publishing a series of philosophical monographs, of which Parts 10, 12, and 14 have reached us. This series is devoted to *Die Philosophie, ihre Geschichte und ihre Systematik*, under the general editorship of Dr. Theodor Steinbüchel, with each division in the hands of a specialist. Thus Part 10, *Die Natur und der Mensch in ihr*, comes from the pen of Dr. Vinzenz Rübner, of the University of Würzburg. Part 12 is by Dr. Siegfried Behn, of the University of Bonn, whose recently published *Metaphysik* has set a high standard in modern Scholastic circles. Part 14, *Einführung in die Philosophie der Kunst*, is by Dr. Heinrich Lützel, of the University of Bonn. These monographs are characterized by an outstanding scholarship that is not only Scholastic in the best sense of that word, but also makes use of all the resources of modern method, investigation, and knowledge. Thus Lützel's presentation of the philosophy of art is an excellent study, with the final chapter, "Kunst und Metaphysik," one of the best discussions of this difficult aspect of art that has come to our attention. Behn's study on ethos would be valuable if only for the section devoted to "*Das Heilige und die Lebenswerte*." And if the general

reader desires an excellent statement concerning the theory of relativity, let him take in hand Rűfner's *Die Natur und der Mensch in ihr*; his conclusion must be that it requires a philosopher to state the scientist's case clearly and intelligibly. All in all these three monographs are superb. We await the remaining numbers with more than ordinary interest. The House of Hanstein should be sincerely congratulated on its enterprise and high standards.—H.A.F.

—Dr. James J. Walsh, one of our most prolific writers, continues his prospecting in the field of the history of medicine in two lengthy studies reprinted from the October and November (1933) issues of *Medical Life*, dealing with the professional activities of Bartolomaeus Anglicus, a Franciscan friar who was professor of theology at the University of Paris in the 13th century. Dr. Walsh's translation of the medical writings of this interesting savant is preceded by an introduction presented in the absorbing manner for which this writer has become justly famous. Dr. Walsh is always scholarly, if not always meticulous about his editing, but he is also tremendously interesting. This translation of Book VII represents some modernization of the old translation made by Trevisa at the end of the 14th century, and modified at the end of the 15th century by Wynkyn de Worde. The reader can fully appreciate Dr. Walsh's statement that he found it good fun trying to figure out the meaning of the various old-fashioned expressions from a perusal of the old English page which the editor of *Medical Life* inserted at Dr. Walsh's request. The contents are interesting, even to the layman, extending from "headache" to "rabid dog bite," through almost a hundred of the ailments human flesh is subject to. While the explanations in the light of present-day knowledge seem ridiculous at times, the fact is that the extent of medical knowledge in the 13th century is nothing short of amazing, as Dr. Walsh has already shown in his *Old*

*Time Makers Of Medicine*. (Medical Life, Froben Press, New York).—H. A.F.

—The Ferd. Duemmler Verlag, Berlin and Bonn, is to be congratulated on the second enlarged edition of Fr. Moennich's *Klare Begriffe*, an invaluable aid to students, teachers, pastors, and all intelligent laymen whose reading, occasionally at least, extends into the fields of philosophy and theology. The scholarly Jesuit has gathered together, from years of experience, the philosophical and theological terms that are frequently met with in these studies. *Klare Begriffe* presents the student with a concise and illuminating definition of such terms as would be found only with considerable difficulty in other reference works. The more than 170 pages of definitions are alphabetically arranged and conclude with some 20 pages of Latin terms usual in these two branches of learning. For all who have German at their command, *Klare Begriffe* is invaluable. Unfortunately we English speaking Catholics have no such handy reference work.

—The almost unbelievable fecundity of the Catholic Truth Society (London) continues to supply for the benefit of English-speaking Catholics, those remarkable penny pamphlets that have been like minute men sent forth over the world to do the preliminary skirmishing in the cause of Christ. Of recent issues must be mentioned the following: *St. Paul*, by the Rev. T. O'Donoghue, forty closely packed pages that present the story of this greatest of the Apostles in a pleasing and scholarly manner. An Archbishop of Canterbury of an age long past, *St. Edmund*, is well presented by Dom Maurice Bell, O.S.B. The memory of the founder of the Augustinians of the Assumption, *Father Emmanuel d'Alzon*, is worthily preserved for posterity by the Rev. Andrew Beck. *Babylonia and Assyria*, by the Rev. A. Condamin, S. J., is so well done that the reader is eager for a more extended treatise from the same author. *Be-*

*cause of Thy Holy Cross* helps the cause of Catholic dramatics. This latter is excellent material for a parochial school presentation and should be carefully considered by those charged with the duty of providing plays. The students of Heythrop College, Oxon., have commemorated the glorious history of their predecessors in *The Martyrs of Oxfordshire*, another of those priceless historical pamphlets of the C. T. S. Margaret Blundell, a well known name in English Catholic literature, presents us with a sketch of *Bl. Richard Langhorne*, who was executed on July 14th, 1679.—H.A.F.

—Dr. John D. O'Brien's *Outline of Psychiatry for Clergymen, Seminarians, Social Workers, and Educators* (B. Herder Book Co.) will be welcomed by many members of these groups, for a work of this kind has long been needed. The author is a pathologist and psychiatrist of repute and long experience, and writes from the Catholic point of view. In describing various mental diseases and deficiencies and giving hints as to their treatment, he never loses sight of the fact that "the world needs mental hygiene" because "the suffering caused by conflicts, repressions, and disturbing complexes is often unnecessary" and "suspicion, resentment, and other states of mind which result in much unhappiness can be avoided by following the laws of mental health." His observations on "the new psychology" are acute and to the point. The book has a foreword by Dr. James J. Walsh and bears the imprimatur of Archbishop Glennon.

—The latest volume in that valuable series of theological text-books known as "*Herder's Theologische Grundrisse*" is a *Grundriss der Aszetik* (Outline of Ascetical Theology) by Fr. Carl Haggeney, S. J., based on the late Fr. O. Zimmermann's classic *Lehrbuch der Aszetik*, which is thus brought within reach of seminarists and students generally, who have not the leisure to go into this important science with the thoroughness demanded by the *Lehrbuch*. Fr. Haggeney draws the out-

lines of this important theological discipline, and though he was compelled to shorten the original author's text very considerably, his *Grundriss* is complete and fully adequate for the purpose for which it is intended, for it not only satisfactorily answers all introductory questions of the science dealt with, but also shows how its different branches hang together and how they apply to the Christian's daily life. Thus the *Grundriss der Aszetik* is a mine for ascetical sermons and addresses, a valuable aid in the study of this science, and, finally, a reliable guide for those who—as we all must—wish to lead a more perfect life. (B. Herder Book Co.)

—*Fish on Friday and Other Sketches*, by Leonard Feeney, is a collection of sketches reprinted from *America*, the *Missionary*, and the *Month*. The author is praised by certain critics for his "easy familiarity" and "a certain piercing analysis of human nature which entitle him to a privileged position as an observer and a story-teller." To those who like the sort of literature he produces, the present collection will no doubt be welcome. (Sheed & Ward).

—A practical and solidly spiritual book is *St. Francis de Sales in His Letters*, edited by the Sisters of the Visitation of Harrow on the Hill, England. Herein are found reflections that will be of the greatest aid to directors of souls, as well as to religious and to people in the world. St. Francis, one of the greatest teachers of things spiritual in the Church, lives again in this splendid collection, and writes on a vast variety of matters, such as: "Prayer and the Sacraments," "Vows and Liberty of Spirit," "Temptations," "Crosses," "Little Virtues," etc. There is a long and interesting introduction by the late Abbot Butler. O.S.B. (B. Herder Book Co.)—C.J.Q.

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The mule with the sore tail kicks highest.

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Patient waiting may solve a problem when feverish activity fails.

To be misunderstood even by those whom one loves is a cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruelest trial reserved for self-devotion; it is what most often wrung the heart of the Son of Man.

The attitude of the Holy See on calendar reform, so far as it has thus far been disclosed, is this: While no dogma is involved, the Holy See will not consider the proposed change until it has been passed upon by an eumenical council.

It will probably always be a debatable question whether official censorship is the most advantageous method of dealing with the problem of improper motion picture exhibitions. There cannot, however, be any difference of opinion on the proposition that something—and that something very forceful and effective—needs to be done, and done quickly.

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## A SPRINKLE OF SPICE

The Rev. Joseph Fort Newton in one of his recent copyrighted contributions to the *St. Louis Post-Dispatch* relates the following anecdote:

A famous Greek scholar from Oxford was the guest of a college for women in America. In her enthusiasm, one of the girls asked the scholar to translate the class motto into Greek.

"What may the motto be?" asked the professor cautiously. "It will give me much pleasure to do it into Greek, if I can."

"The motto is: 'Pep Without Purpose Is Piffle,' " said the girl sweetly. "In other words, all dressed up and nowhere to go."

"Or, in English," said the professor, without the quiver of an eyelid, "if we are full of beans and don't pull our legs, we go balmy."

Dr. Newton does not tell whether and how the learned Greek scholar from Oxford translated the American girl student's slangy class motto. Maybe one of our readers can supply an adequate version.

Two men met at the public library and fell into conversation. "The dime novel has disappeared," remarked one. "I frequently wonder where it has gone."

The other, who knew something of literature in its various phases, answered: "It's gone up to \$1.90."

His New York cronies are amazed at the change that has come over Vincent Astor since he has been host to President Roosevelt on the Nourmahal. Astor, inheritor of the richest real estate in New York City, has become an advocate of the New Deal. He berates his clubmates for their extravagance and loudly defends the New Deal on all occasions. At a recent dinner party, according to Drew Pearson and Robt. S. Allen in "The Washington Merry-Go-Round," Mr. Astor was seated next to a woman guest who had on three or four diamond bracelets. He took one look at them and protested: "Why, how can you wear those bracelets when there is so much destitution in the country?"

"I am wearing these bracelets, Mr. Astor, because my husband gave them to me. And I may add, that he makes his money himself. He had no grandfather to leave it to him."

A celebrated explorer arrived in Hollywood with thousands of feet of film showing life among the various African tribes he had visited. He suggested to a motion-picture producer that these would make "a fine ethnological picture."

"Can't use it," snapped the producer. "We don't go in for religious stuff."

# The Fortnightly Review

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## The "Luminous Woman" of Pirano

American newspapers have repeatedly mentioned in their news despatches the case of the so-called "luminous woman" of Pirano, Italy, whose body is said from time to time to give forth rays of bluish light. We see from the London *Times* that the case has been studied by Dr. Protti, who read a report on the phenomenon to the members of the Doctors' and Surgeons' Society at the University of Padua early in May. On the evening of April 11, while he was watching the woman in company with five other medical men, Dr. Protti brought into action a cinematographic camera, which he had previously focused on her chest, and so obtained a chronometric record of the phenomenon in all its phases. The film which the doctor presented gives by means of 54 photograms (equivalent to the duration of three and sixteenth seconds), a clear idea of the light seen emanating from the woman's body.

After describing the various examinations made of the patient, Dr. Protti said that she has fixed ideas of a religious character. Fixed ideas can, in particular subjects, produce profound physical changes. Fears which freeze a person, deep grief which kills, fright which suddenly turns the hair white, emotions which increase the heart-beats, long suffering which disturbs the gastric secretions and those of the thyroid gland, and numerous other instances of this kind, all go to show that a strong influence can be exerted by the stimuli which act on the brain in determining changes in the visceral functions.

That there are such disturbances in the vegetative life of the "luminous woman," Dr. Protti said, is quite evident. The frequency of her breathing and her heart-beats are redoubled when

the light begins to shine, after which a heavy perspiration is noted. This increased frequency, in the opinion of the Doctor, is probably determined by the sudden addition to the blood stream of glandular substances tending to excite these functions. The woman fasted very strictly during Lent, and Dr. Protti attaches much importance to this circumstance. The radiant power of her blood is three times the normal. The Doctor is, therefore, inclined to believe that during a fast conditions are established which are favorable to the production of an excess of sulphides, the presence of which is usually revealed by a dark mark left on the skin of those who wear a silver necklace. Sulphides have the peculiarity of becoming luminous when they are excited by ultra-violet radiations. As the radiant power of the blood is of an ultra-violet nature, and the woman possesses a very high radiant power, which rises still higher with the increase of the combustion produced by the acceleration of the heart beats, it seems possible to Dr. Protti that the ultra-violet radiation of the blood may excite the sulphides produced in the organism and thus bring about the periodical luminosity.

This theory is neither simple nor does it sound entirely plausible, but it is the first one suggested by any scientific observer of the woman of Pirano, and may point the way to a true explanation of the luminous phenomenon.

\* \* \*

P. S. A Rome despatch in No. 4792 of the *Catholic Daily Tribune* reports that two months of strict observation in the psychiatric clinic in that city, to which Signor Marconi had the "luminous woman" brought, failed to produce the rays of light that amazed the

doctors at Trieste, and she was taken back to her home, with the problem still unsolved. The press now refers to the patient as "the Electric Woman of Trieste." We shall probably hear more about her before long.

### A Catholic Mission History

Teachers and students of Church history, whose special field of interest and research embraces the achievements of Catholic missionaries in pagan lands, owe a debt of gratitude to Fr. Matthias Braun, S.V.D., for having made available in English the recognized classic of Professor Schmidlin on the history of the Catholic Missions. Although, as the Reverend editor writes in his preface, a complete mission history has yet to be written, the present volume is a far step in that direction and ought to prove a valuable guide to the standard sources of information.

*Catholic Mission History*, the title under which Fr. Braun's English rendition appears, is divided into four sections: viz., "The Early Christian Mission" (25-125), extending to the fall of the Roman Empire, when the migration of nations opened new fields of labor for the Catholic missionary; "The Medieval Mission" (126-242), ending with the discoveries of new lands by the Portuguese and Spaniards towards the end of the fifteenth century; "The Missions of the Modern Epoch" (245-545), reaching to about the end of the eighteenth century, when the great work of the Church, especially in the far-flung possessions of Spain and Portugal, suffered severely from Catholic Caesaro-papism and Protestant hostility; "The World Mission in Recent Times" (549-721), relating how, during the nineteenth century, the missionary activity of the Catholic Church has developed "into a true world apostolate" (552).

Each section and subsection is introduced by a survey which characterizes in broad outline the period or the territory treated more fully in the succeeding pages. These surveys betray on the part of the author a thorough

grasp of his subject and also a sincere effort to present the matter as accurately and impartially as possible.

Probably the most valuable portions of the volume are the lengthy and practically exhaustive lists of sources, interspersed with bibliographical notes as to the relative value and importance of these sources. One may differ with the author on some statements of fact or matters of interpretation; but for these precious source references, which manifest untiring research and profound erudition, both the author of the original work and its present editor merit not only the highest praise, but likewise the deepest gratitude from all who are interested in the mission history of the Catholic Church. In the future, no writer who desires to treat this phase of Catholic history can neglect to consult *Catholic Mission History* when seeking the best sources of information.

In an Appendix (712-721) the author briefly traces the rise and development of Protestant foreign missions in modern times. The Table of Dates (726-739), and especially the Index, which covers one hundred and twenty pages (743-862), will be found extremely serviceable for ready reference.

Despite some more or less important inaccuracies of statement and presentation, this handsome volume on a subject of vital interest to Catholics is hereby cordially recommended. (Mission Press, S.V.D., Techny, Ill.)

Francis Borgia Steek, O.F.M.

Mr. Willibald Eibner, of New Ulm, Minn., honorary president of the Catholic Central Society and for the past quarter of a century or so a subscriber to this REVIEW, has been made a member of the Order of St. Gregory the Great by the Holy See. It is a well-deserved honor, upon which we take pleasure in congratulating our old friend, at the same time indulging the wish that the Christian ideals in education, marriage, and social life which he has so nobly upheld, will come into their own before it is too late.

## The First Catholic American Handbook on Cultural Anthropology

By F. A. Flannery, S.J., St. Louis University, St. Louis, Mo.

Well-merited praise has been accorded to Father Albert Muntsch's excellent contribution to the *Science and Culture Series*, for the new book, *Cultural Anthropology*,\* is decidedly an important addition to the store of scientific literature produced by Catholic scholars. It is, in fact, the first work in its field by an American Catholic author.

Father Muntsch's name is not new to the readers of the F. R., as he has been a frequent contributor to its pages for thirty years or more. Although busily engaged in research and professorial work in the School of Social Service of St. Louis University, he has been zealous in promoting Catholic life and culture through his manifold activities as a writer and lecturer. Shortly after the appearance of *Cultural Anthropology*, the press recorded the publication of his *Social Thought and Action* (B. Herder Book Co.), a series of sermons on topics of vital interest: the social ideals and obligations of Catholics to-day (F. R., May, p. 116). This book is a welcome addition to his other works on spiritual subjects.

To return, however, to *Cultural Anthropology*; this book portrays in a very interesting fashion primitive man in his habits of living and thinking. Based on a long and painstaking examination of the great mass of anthropological and ethnological literature and folklore, supplemented by personal contact with surviving remnants of primitive tribes in North and Central America, the book contains a concise and accurate exposition of the primitive, and furnishes material that has long been needed by students of history, religion, education, philosophy, and psychology.

"Anthropology," so the author tells us, "the science of man, is, from the

point of view of Western thought, the attempt to survey the development of the human race from its earliest recorded appearance, to appraise the cultural contributions of different races according to our own standards, to study the interactions of cultures, and to ascertain those factors that have been responsible for the particular type of culture that characterizes a race or smaller group at any given point of its history. It is concerned with the hereditary physical types of groups of human beings, called races, and with the products of their minds, called cultures."

Steering a straight course between the extremes of anthropological hypotheses that have led students of anthropological sciences astray, Father Muntsch, fearless of criticism, has given a "truthful account of primitive culture." The word "primitive" has been bandied about so carelessly by unscientific writers who seem to insinuate that "the primitive represents all that is base, vile, inhuman and brutal," that it is necessary to restore the technical significance of the term. Father Muntsch calls primitives those "people living on the simplest level of material culture and scattered in the remote regions of the globe . . . still in the beginning of economic life." Without attempting to show that "the ways and strivings of societies, on the lower levels of culture, are just as good as those of civilized communities, or that the wretched huts are preferable to the substantial dwellings of white settlers," Father Muntsch presents the true side of the picture: that the primitive is, and acts, and thinks essentially the same as every other member of the human family.

Beginning with an appraisal of anthropological literature and the several theories of cultural origins and development, we are led through an orderly arrangement of data on every phase of the primitive's life. The customs con-

\* *Cultural Anthropology*, by Rev. Albert Muntsch, S. J. Bruce Publishing Co. (Science and Culture Series), Milwaukee, Wis. xxiii & 421 pp.

nected with birth, marriage and death; the various forms of social organization, the status of women and children among the aborigines, their mythology, art, language and religion—are each treated in detail, showing by examples from many lands the parallelisms that exist in the tribal customs and rituals. For example, the similarity of the groupings into age-societies in widely separated regions, is amazing. Climatic and political circumstances are accountable for the divergencies found in these cases.

Father Muntsch's firm belief in the "savage's intellect" does not cause him to hide the sad fact that there is a *reign of unreason* among these people, evident in the fearsome system of taboos and superstition that has wrought havoc in their moral and material life.

The last chapters give a bird's-eye-view of the Indian tribes that inhabited what is now Canada and the United States. Their characteristics and the forms of culture prevalent in each region are of great importance to American history. The chapter on Primitive Religion is not the work of Father Muntsch, but the contribution of Professor John M. Cooper, of the Catholic University of America, an authority in this field, and the directing genius of the American Catholic Anthropological Conference.

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A California reader of the *F. R.* writes: "You had a very timely article in your April issue (pp. 83 f.) on the secret society known as "Fraternity of the Inner Light." It will no doubt interest you to learn that this organization has many members in California. Not a few of them are in the medical profession and have great influence over many of our people."

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Life is a struggle. Often, that struggle is bitter. But sweet or bitter, we must drink the cup. We can always be happy. We may have to endure disappointment, persecution, injustice, and pain, but so long as we are conscious that we are doing right, we can find happiness in obedience and in service.

### Adapting Catholic Ascetics to Present-Day Needs

The London *Tablet* (No. 4902) says in a review of Dr. Michael Müller's *Frohe Gottesliebe* (Herder), that the author successfully adapts Catholic ascetics to present-day needs. He does not hesitate to say that the pessimism of some of even the classics of ascetical literature, though it may have harmonized with the temper of those for whom or by whom their books were written, is either unsuitable for modern readers, or even harmful, owing to its false emphasis.

It is now generally recognized, says the English reviewer, that much which "edified" our forefathers in the domain of hagiography tends to disgust the modern reader. If such disgust is an unreasonable reaction, nevertheless it is a natural one, and it is due to the absence of just that understanding of the psychology of different ages and peoples which Dr. Müller displays. What is true of hagiography is true also of ascetical works in general, and books like *Frohe Gottesliebe* are badly wanted for the modern Catholic who takes his spiritual life seriously.

Dr. Müller's object, therefore, is to present the Salesian type of spirituality as one which should make a special appeal to the Catholics of our own day. His exposition of that system is clear and thorough, and in comparing it with other systems, he avoids the two extremes—of presenting it as something entirely original and different from all the rest, or of stating the "differences" and then explaining them away. St. Francis de Sales was a man who, with all his deep understanding of the things of God and of the human heart, nay indeed, because of it, maintained a characteristically cheerful attitude toward this world, free from that peculiar *phobia* in the presence of the purely natural which, although it seems to have affected quite a few of the Saints, is more characteristic of uncanonized ascetical authors.

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A good word does not break a tooth.



## The Farmer and His Problems

By the Rev. M. V. Kelly, C.S.B., St. Michael's College, Toronto, Canada.

"During the past twenty-three years," according to Professor S. W. Warren, of Cornell University, "hired men on New York farms have received more for their time than the farmers for whom they worked."

The survey conducted by the New York State College of Agriculture on over 18,000 farms in that State includes the following in its report: During the period from 1910 to 1932 the average cash wages paid to New York State hired men were \$456. The men received this wage and their board. The average labor income of the 18,000 farmers covered by the survey was \$367 per year during the period from 1907 to 1932. The "labor income" is the cash reward which the farmer receives for his work when all farm expenses are paid, including interest on capital invested.

From 1920 to 1924 hired men's wages averaged \$545, while the farmer's labor income was only \$186. In 1931 and 1932 the average farmer's labor income was less than nothing.

In spite of this, the majority of city residents remind us of the farmer's wonderful opportunities and accumulation of wealth during the war years.

If the above figures are representative of conditions over the entire country—as is most likely the case—nothing could be more enlightening. When we remember that almost everything the farmer was obliged to buy, doubled or trebled in price since the war years, and that almost every service he was obliged to pay for, including the remuneration expected by the professional class, increased at an even more exorbitant rate, it becomes evident that an economic depression was inevitable.

The management of a farm requires skill, capacity, and experience much beyond what is required to turn out professional men. Keeping in mind that for the past twenty-five years the farmer has received a remuneration of \$367 per annum, ponder the following facts:

Surgeons present a bill for that amount for performing two or three operations requiring a few hours of their time. Nurses insist on a charge such as to assure them a salary in two months equal to the farmer's income for a whole year of hard work. Dentists in ordinary practice tell me their charges are about \$8 an hour. By working a comparatively short time for eight consecutive days, they can remunerate themselves with the farmer's income for a whole year.

Public men and others are often heard protesting against the "starvation" wages "doled out" to school teachers. For a number of years, and in some places to-day, we have seen and see young girls in their teens, just out of the normal school, engaged at a salary practically three times the farmer's \$367.

The ruinous consequences of the farmer's inadequate income are well understood in farming communities, but nowhere else. It is doubtful if one in twenty of city residents has the least suspicion of conditions as they exist on the farm to-day. The matter is hardly ever mentioned in the newspapers, though in some form or other the public are constantly given details regarding the earning power of factory workers and city residents generally. Why this unfair discrimination?

We are constantly regaled with pronouncements concerning our "basic industries," but the plight of the farmer, who is truly "the forgotten man," is seldom if ever mentioned. True, our economic system cannot flourish unless it rests on a secure basis; but that basis is largely agriculture, and unless it flourishes, we can have no abiding prosperity for the whole nation. Meanwhile, what measure will contribute more effectively to a thorough understanding of the farmer's position to a united movement in favor of agriculture than a thorough understanding of his actual position, of which city dwell-

ers at present know so little? Why not inaugurate a publicity campaign in favor of "the forgotten man," even if after months nothing more were accomplished than to make readers at large understand the findings of the inquiry conducted by Professor Warren?

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[The Roosevelt administration has recognized the untenable position of the farmers and literally shovelled out money to them — \$200,000,000 for agreeing to limit their cotton, wheat, and tobacco acreage and \$53,000,000 more in buying pork, wheat, and dairy products for relief needs and to eliminate surpluses and remove them from the market as price-depressing factors. As a result, prices of farm products, though still below the pre-war level, have shown steady and sizeable advances since March, 1933. It is to be noted, however, that the advance in the prices of what the farmer has to sell has been less than the advance in the prices of what he needs to buy, and whether he is any better off at present than he was before, is a matter of doubt. At any rate, as one of the agricultural papers justly argues, the problem of restoring the welfare of the farming class is still unsolved and continues to be one of the gravest in our economic situation. Secretary Wallace has proposed the stern alternative of a permanently and drastically controlled agriculture that will hold its production down to domestic requirements, or the material enlargement of our foreign trade, so as to open up profitable markets for our agricultural surpluses. There are many valid objections to the former proposal and serious difficulties in the way of the latter, but it seems the latter is evidently going to be tried, and we can only hope that it will prove at least partially effective. For the rest, unless there is to be a radical change in the capitalistic system, the only hope of improving the situation of "the forgotten man" seems to lie in organization and cooperation among the farmers themselves. The existing co-operatives have already enlisted

thousands of members and bettered conditions for the farmer here and there. It is in the development of this movement that the only hope of permanent relief for the farmer lies if, as seems likely, the present economic system is to have another lease of life. EDITOR.]

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### A Great French Catholic Review

The Rev. P. Doncoeur, S. J., is on this side of the water with the purpose, among others, of winning friends for the Paris Jesuit review *Etudes*, which has taken on a new lease of life since its recent consolidation with *Le Correspondant*. He is at present (or was when these lines were written) in Canada, where he met with a sympathetic reception by the French-speaking Catholics of the Province of Quebec. Commenting on his visit and on a talk which he gave to his Canadian brethren, M. Omer Héroux says in an editorial leader in *Le Devoir*, that the *Etudes* has become an international Catholic review of the highest character and standing, which fully deserves the support of all educated Catholics who can read French. The magazine appears twice a month and has increased the size of each issue to 150 pages. It is edited by Fr. du Passage, S. J., with the assistance of such eminent writers as Fr. Doncoeur himself, Fr. Lhand, and several other Jesuits, and ecclesiastics and laymen in all walks of life throughout the French-speaking world.

We are glad to note that the circulation of this excellent Catholic semi-monthly review has reached 15,000 and hope it will soon be doubled. We need ably conducted international reviews of this type, and the French language after all is still largely the preferred medium of international communication.

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Old-fashioned honesty always was and still is worth one hundred cents on the dollar.—A.F.K.

## Importance of Church Latin in Modern Education

By the Rev. John M. Lenhart, O.M.Cap., Wheeling, W. Va.

Latin up to the eighteenth century was a second mother-tongue to every educated man and woman of Europe and America; it was the one great international language spoken by the diplomats, the lawyers, and professors in the courts and schools; it was the language of refined literature and staid science. In England, Latin was the solemn language of law from the Conquest up to the year 1731; the cases at court were pleaded in Latin, the laws, the King's writs and charters, and the records of law proceedings were all couched in Latin prior to that year. As lately as 1862 Latin was spoken in Hungary and on the Lower Danube, both in the courts and in the schools.

In general the method of instruction was so successful that John of Salisbury in 1161 said that everyone who was not deficient in natural ability could learn to write and speak Latin perfectly in one year (*Metalog.*, I, 24). Three hundred years later we read that Queen Isabella of Castile applied herself to the acquisition of Latin after her accession to the throne in 1474, at the age of twenty-three years, and in less than one year succeeded so well that she could easily understand whatever was written or spoken in Latin.

Yet the primary aim of the study of Latin in the medieval schools was a religious one. Church Latin, and not the classical diction of Cicero, was taught to enable the people to understand the Latin Bible and to take part in the rites and offices of the Church. The other aims of Latin training, as the scholastic, the professional, the commercial, the legal and political, were made subservient to the great end of mastering the language of the Church. Hence we find parts of the Latin Bible serving as first primer and reader for children and the Latin Breviary placed in the hands of the children to be used as their prayer and hymn book in church. Even those

children who never learnt Latin grammar in school, were taught from infancy by the oral method to memorize their prayers, antiphons, and many parts of the Breviary and Missal of the Church in Latin; and in this way every child became familiar with the language of the Church to such an extent that he could understand the trend of those Latin texts and the meaning of a great number of Latin words. The children who studied Latin in the grammar schools mastered Church Latin to perfection, yet even the illiterate children who were required like the educated pupils of schools to learn the Latin chant and incidentally the texts of the Latin prayers, hymns and psalms by the oral method, acquired a fairly good understanding of the meaning of those prayers and hymns. The result of this liturgical training was that the children of the poorer classes, who never went to school, were able to understand the language of the Church far better than the pupils of our modern schools; a Latin psalm or a Latin sermon was more intelligible to the untutored peasantry of the Middle Ages than it is to the educated Catholics of our day. The medieval Church taught her children out of her Ritual and made them all familiar with her liturgical language. The modern age is unable to teach the children of our boasted schools to pray and sing the prayers of the Church which were prayed and sung intelligently by the illiterate children of Catholic peasants six and seven hundred years ago. Those pupils may have been very deficient in secular wisdom, yet they were a great deal more learned in religious matters than the children of our model schools; the language of the Church was no dead language to them as it is to the children of our Catholic schools: the Latin psalms and antiphons were sung by those medieval pupils with hearty and intelligent devotion. One happy result of this liturgical instruction was

that Catholic congregations were able to take part in the recitation of the Latin Breviary and to understand the living appeal which goes out from every church and chapel through the use of the Latin Missal and Ritual to countless numbers of people day by day.

Mastery of church Latin accordingly always occupied first place in the curriculum of studies in medieval schools. To acquire this mastery within the shortest possible time, Latin was made the regular medium of instruction. The three R's were taught in Latin; all the books used in school—their number was rather small—were written in Latin; even the grammars of Latin were written like all other school-books in Latin. In fact the vernacular languages were not taught in school at all, so that the Latin grammar remained for centuries the only grammar studied in school, and grammar school became synonymous with Latin school. Even more than by the study of grammar, familiarity with Latin was acquired by conversation in and out of school. It was, indeed, this conversational practice which made Latin a living language besides the vernacular among all ranks of educated people; every graduate from the common school had acquired in Latin an international language which was understood and spoken all over Europe and afforded him the medium of communication in every country where he chose to live in later years. In fact bankers, middlemen, manufacturers, merchants, artists, teachers, pilgrims, soldiers, students, flocked from one country to another as was never the case in modern times, since the national languages form ever so many barriers to free inter-communication between people of various nationalities.

Medieval Latin, needless to say, was not the language of Cicero. The Latin classics were indeed read, studied, and memorized in the grammar schools, but the Latin Bible was regarded as an equally good model of Latinity; hence the examples illustrating the rules of Latin grammar were taken almost as often from the Latin Bible as from the

classical authors. The vocabularies used by the students in school indexed the words and the phraseology of the Latin Bible and the derivative Latin liturgy. The exercise books contained long extracts from the Latin Bible, which had to be studied by heart regularly. In this way the Missal and the Breviary became familiar to all educated and semi-educated people without the aid of vernacular translations.

A change in the study of Latin was brought about by the Humanists of the fifteenth century, who made the acquisition of a classical diction the end of the study of Latin in schools. For this reason the Latin grammars, exercise books, and dictionaries were purged of all quotations from the Latin Bible and filled with citations from the pagan classics. The leaders in this movement were Laurentius Valla, canon of the Lateran (d. 1457), and Nicholas Perotti, bishop of Siponto (d. 1480). Since the Latin Vulgate had taken a strong hold on the educated clergy and laity, these Humanists undertook to purge the Latin Bible of its supposed barbarisms. Here Laurentius Valla was again the leader with his *Annotationes in Novum Testamentum*.

Yet the radical changes introduced by the Humanists into the teaching of Latin in school met with great opposition. The printers placed three times as many of the medieval Latin school-books on the market than of the new-fangled Humanist compilations during the fifteenth century. At the beginning of the sixteenth century even the railleries of Erasmus and the coarse ridicule of the authors of the *Epistolae Virorum Obscurorum* could not discredit the text-books of Church Latin. The work inaugurated by the Humanists was brought to completion by the Jesuits in the latter part of the sixteenth century, and since that time the Latin grammars and vocabularies used in Catholic schools have been purged of all vestiges of Church Latin and the pagan classics have replaced the Latin Bible completely.

Within recent times a revival of the study of Church Latin has taken place in Germany. In 1866, the Rev. Dominic Mettenleiter published a grammar of Church Latin, which passed through four editions up to 1893. Recently (in 1928) Fridolin Skutella, O.F.M., published another grammar of Church Latin (*Kurze Einführung in das liturgische Latein*: Berlin, 1928). In 1916, Albert Slemmer published a *Liturgisches Lexikon*, which lists all the words found in the Missal, the Ritual, and the Breviary. Since this work was well received, the author extended its scope in the second edition by including all words of the Gradual, the Pontifical, the Ceremonial, the Martyrology, the Latin Bible, and the *Codex Juris Canonici*. The title was changed into *Kirchenlateinisches Wörterbuch* (2. Aufl., Limburg, 1926, 4to, 840 pp.). This vocabulary of Church Latin bridges a gap of well nigh four centuries.

The importance of Church Latin was lately stressed by the reigning Pontiff, Pius XI, who wrote in his letter to Cardinal Bisleti, dated August 1, 1922: "If the ignorance of Latin, which we may indeed call the 'Catholic' language, indicates little love for the Church in any educated lay person, it behooves all ecclesiastics to become the more familiar with it." Unfortunately, however, our Catholic colleges and seminaries mostly ignore Church Latin. The need is felt to construct our Latin grammars and vocabularies along medieval lines. In *America*, of November 11, 1933, a reader pleaded for the substitution of phrases and words of the Latin Missal for the military terms of the classics; he thought that classes or even grammars of Church Latin would be very welcome. It was his interest in the Mass which prompted this Catholic layman to plead for a revival of the study of Church Latin. The medieval laity was swayed by another motive: the Latin Bible and the Latin Breviary engrossed their interest, the former being their meditation book and the latter their prayer book.

### The True Sarah Bernhardt

Father J. M. Lelen, who conducts the book review column of the *Catholic Daily Tribune*, in No. 4743 of that newspaper has a notice of Maurice Baring's *Sarah Bernhardt* (Appleton-Century). What he says is unusually interesting because of his personal acquaintance with the famous tragedienne. He blames Mr. Baring, "a Catholic writing of a Catholic," for omitting to tell his readers that Sarah Bernhardt two years before the birth of her son was married to a Greek by name of Dumala, and says of her desire to become a nun: "It was a desire that lasted a long time and deserved attention; for as late as 1896 she spoke of it feelingly and reverently to one who then was on the eve of his subdiaconate and never will forget the ring there was in her uttering of *serments éternels*." Fr. Lelen defends Sarah against the charge that she was a woman of easy morality. "As a matter of fact," he says, "she was sexless as well as ageless, but never godless. Far from it."

The Kentucky priest-reviewer feelingly concludes as follows: "The book of Maurice Baring will well repay reading and re-reading. It is by far the best that we have on her whose voice was like the tinkling of a bell made of silver and gold. Once in my life as a child I was rude to her, and now that I am feeble and old, I am glad to have given her this ripe tribute of my admiration. Eternal rest may God grant to her immortal soul!"

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We are indebted for the following information to Rev. Fr. T. Hegemann, S. J., of this city: Fr. Theodore Mönichs, S. J., whose book, *Klare Begriffe*, you praised in your June issue (p. 142), is also the author of the *Einheitskatechismus* for Germany and of the *Hilfsbuch zum Einheitskatechismus*. Years ago he published several booklets on the Sixth and Ninth Commandments. His address is: Marienstr. 2, Düsseldorf, Germany.

## Some Difficulties in the Psalms

By the Rev. Tarcisius A. Rattler, O.S.A., Mt. St. Joseph College, Chestnut Hill, Penna.

## III (Conclusion)

2) A similar difficulty is presented by the verses 10 and 11 of Psalm 76, which read: "*Aut obliviscetur misericordiam Dei? Aut continebit in ira sua misericordias suas? Et dixi: num coepi. Haec mutatio dexterarum Excelsi.*"

The Psalmist, evidently under the stress of a very trying experience, is tempted to despair of God's mercy. Being a delicately religious soul, this temptation causes in his breast a fierce struggle, in which reflections pro and con are surging against each other, so as to upset the writer's composure. Brief moments of apparent certainty and reassurance in the thought of God are quickly followed by new doubts and disquieting considerations, in which the mind fails to come to a permanent conclusion (verse 4). The Psalmist wakes through the long hours of the night; he is so depressed and disturbed that he feels impelled to shun the conversations and social gatherings of his friends (*et non sum locutus*). After giving us an insight into the psychology of this conflict, he reveals the line of thought pursued by his reflections. As is natural, the Psalmist searches for a precedent in the ways of God's dealing with men which would suit his case. He rehearses his knowledge of the works of God in olden days (*cogitavi dies antiquos et annos aeternos in mente habui*.) But ever and again, after just punishment, God showed his mercy and kindness. Would He now forsake the Psalmist; would He never again show forth His grace, but shut off His mercies? Or could God possibly forget? There is still another possibility by which the present attitude of God can be explained. Perhaps this one will be satisfactory: "*Aut continebit in ira sua misericordias suas?*" (Or does God hold out His mercies in His anger?)

Of course, this is not a popular solution. But saintly persons often see more kindness in affliction than in pros-

perity. Did not the writer of Psalm 140 pray: "*O'rripiet me iustus in misericordia. . . ?*" And this unpopular answer to his question the Psalmist recognizes as the true solution of his problem. Hence he continues: "*Et dixi: nunc coepi*" (At this thought I exclaimed: now I begin to see. "*Haec mutatio dexterarum Excelsi:*" (This is [the meaning of] the change in the dealings of the Most High.)

With this knowledge all further considerations of the Psalmist on the past regain their joyfulness and serenity. As his ancestors of old were guided by the loving kindness of God amid frightening disturbances of the elements, which, however, were part and parcel of God's mercy for His Chosen People, so the Psalmist knows that the storm now raging about him is big with the tender kindness of the Almighty.

3) As the third and last troublesome passage to be considered in this paper let us examine verses 17 and 18 of Psalm 138: "*Mihi autem nimis honorificati sunt amici tui, Deus: nimis confortatus est principatus eorum. Dinumerabo eos, et super arenam multiplicabuntur: exsurrexi et adhuc sum tecum.*"

This Psalm is regarded as one of the most beautiful and detailed praises of the greatness of God. But the fact that it is not a mere objective declaration of God's grandeur, but places special emphasis on the employment of God's omnipotence and omniscience in behalf of man, seems to be overlooked. The objective statements appear to be only the material through which the Psalmist develops his experience of the kindness of God toward man. Such expressions as "*manus tua deducet me*"—"tenebit me dextera tua" (verse 10); or, "*tu possedisti renes meos: suscepisti me*" (verse 13), certainly reveal the vivid realization by the Psalmist of God's powerful and kindly delib-

erate concern about man. Verse 14, indeed, seems to speak more in favor of the Psalmist recounting the greatness of God in a rather disinterested rapture. The case can probably be best stated by saying that the two sentiments or attitudes run through the entire Psalm, replacing each other alternately as the explicit key note and an implicit undercurrent.

Verses 15 and 16, however, portray very definitely and almost obtrusively God's knowledge and power as revolving around the human personality. When as yet nothing in the configurations of the world's elements is apt to indicate the future existence of human persons, God knows of them and even arranges the days wherein they shall live. Does this not justify the exclamation of the Psalmist: "*Mihi autem nimis honorificati sunt amici tui, Deus: nimis confortatus est principatus eorum*"?

Only upon friends can God bestow so much consideration. Yes, man as a friend of God holds an exalted position (*principatus*) in the universe. (Cfr. Ps. 8: 5-10). The Psalmist, considering his own lowliness, cannot grasp all the implications of this high station of man as well as the vastness of God's thoughts. Both exceed the capacity of the Psalmist's human mind; *i. e.*, the idea of man as a friend of God, and God's close individual attention to so many human beings. This latter fact especially he realizes by the sheer overpowering experience that while he attempts to survey in his mind the immense number of human beings, he becomes unconscious of himself. Suddenly he awakens to himself, and is astounded at the awful realization that God knew of him even while he had lost sight of himself: "*dinumerabo eos, et super arenam multiplicabuntur: exsurrexi, et adhuc sum tecum.*"

The foregoing considerations also explain psychologically the sudden wrath of the Psalmist against sinners who deny their dependence on God. When you speak to them about this, they answer: "*accipient in vanitate civitates tuas;*" *i. e.*, men obtain their dwelling

places and the goods of their lives (*civitates*) by some mere accident or good luck, or by their own power and shrewdness (*in vanitate*). Either view, of course, is blasphemous, perverting the real order of things, and teeming with ingratitude and pride. For the truth is that "*domini est terra et plenitudo eius, orbis terrarum et universi qui habitant in eo*" (Ps. 23, 1). The goods of the world are Thine, O God, given to us for our enjoyment in grateful recognition of God as our Master and Benefactor (*civitates tuas*).

That he himself may never adopt the hateful view of the sinner in this matter, the Psalmist asks God to scrutinize his conduct, and lead him safely on the road of eternal salvation.

*Conclusion.* This paper was definitely restricted to some general principles and a few verses which are usually regarded as almost impervious to translation. But it may have become clear to the attentive reader that the Psalms enshrine beautiful and deeply penetrating spiritual insights which are apt to transform the attitude of our souls according to a more divine pattern. The presentation of those truths as units of psychological experience gives them an added force of ascetical enlightenment and inspiration. Here we see how dogmatic truths—which we know how to handle dialectically—ought to flow from our intellect into the dispositions and motives of our souls as an energizing stream of divinized aspirations, realized in godly living. Here we learn from authentic sources the psychology of the joys, sorrows, struggles, and victories of human souls, but likewise the psychology of human perversity. Here the priest can learn much for his own spiritual correction and edification as well as for the instruction of the souls entrusted to his guidance by the Divine Shepherd. If our priests and candidates for the priesthood will learn how to recite the Psalms meditatively, they will be enriched with practical and soul-stirring insights into the saving Word of God, and its purifying and elevating powers. An exposition of the

Psalms under this aspect would be, indeed, a most thankworthy task, yielding fruit for the sanctification of many souls.

### Who Is to Decide?

To the Editor:

After reading and rereading the article of the Rev. Albert E. Kaiser, C.P.P.S., on "The Abuse of the 'Safe Period' in Marriage" in the F. R. for June, I have come to the conclusion that it may be summarized in the following statement: Married people may use the rhythm theory to space births or to avoid them altogether, if they have a sufficient reason.

Now several practical questions suggest themselves, for example: Who decides whether the couple have a sufficient reason for their action? If they firmly believe that they have, are they committing sin? When, and how often? What kind of a sin is it, and why?

Father Kaiser claims that "rational spacing implies an average of at least four children to each family." He gives no reason for selecting the number four. Other writers seem to hold that no general rule can be laid down. If circumstances of health, income, training, etc., are such that a couple cannot welcome and take proper care of a single child, they should not have even one. If they can welcome and take care of ten children, they should have ten children. Would Father Kaiser agree to that sort of a statement?

In a previous letter to the F. R. I contended that a child is "the most precious of God's gifts and involves the most sacred of responsibilities." Now, what I cannot understand is why some writers and speakers want to force that "most precious of God's gifts" with its "most sacred of responsibilities" upon people who are unwilling to accept it, and who are, physically, economically, emotionally, mentally or morally, unable to live up to the responsibilities involved. It seems cruel and harsh to me to take it out on the

children that are born and the community that must bear the consequences, way beyond computation, of bad heredity and training.

Our authorities are extremely careful, as they should be, about the adoption of an orphan. A careful investigation is made of the prospective foster parents to make sure that no harm will befall the child. The very reverse attitude seems to control some opponents of the rhythm theory: "Bring children into the world in the greatest number. You need not bother about their physical, social, or spiritual welfare. Have confidence. That will be taken care of in some way."

Why such a totally different attitude?  
Martin Bower

### Notes on Secret Societies

*National Grange (Patrons of Husbandry)*

The *Christian Cynosure* (Vol. LXVI, No. 12) devotes an editorial to the National Grange, also known as Patrons of Husbandry, a secret society of farmers to which we devoted four pages of our *Dictionary of Secret Societies* (Herder) ten years ago. The Grange, as we said there, was founded in 1867 by Freemasons, and has never been able to divest itself of its Masonic ideas and trappings. The *Christian Cynosure*, which is the official organ of the National Christian Association, a federation of Protestant ministers devoted to combatting Masonry and secret societies in general, substantially confirms most of our statements made in the *Dictionary* quoted, and says at the end of its article: "Efforts have been made to have them [the members of the Grange] drop its pseudo-religion and be what it pretends to be and in its work actually is, an out and out farm organization. But such efforts have proved unavailing." The editor adds that the Grange now has some 8,000 local centers, recently emphasized its belief in "genuine 100 per cent Americanism," and is a religious organization, and the religion it professes is that of the Masonic lodges.



He then calls attention to an article from the *Lutheran Witness*, which he reprints in the same issue.

That article contains no new facts of importance, but emphasizes the anti-secret-society stand of the Lutheran Synod of Missouri and says that, though the Grange in Sept., 1932, assured the Synodal officials that it was willing to "modify its ritual in the interest of liberty of conscience," more recent correspondence from headquarters definitely reasserted the policy of retaining its religious ceremonial, its lodge chaplains, etc.

#### *La Guardia a Master Mason*

The Catholic press has noted that Mayor Fiorello H. La Guardia of New York City is a fallen-away Catholic, but it is from the *Christian Cynosure* (Vol. LXVI, No. 12, p. 188) that we learn for the first time that the man who has promised a clean-up administration of the metropolis so long exploited by Tammany Hall, and who has made such a promising start, is bound by oath to at least one group or organization, and that is Freemasonry, since he is a life member of Garibaldi Lodge No. 542 A. F. and A. M.

#### *Protestant Sects Weakening in their Opposition to Lodges?*

The Eastern Secretary of the National Christian Association, to which reference was made above, Mr. W. B. Stoddard, in a report dated Washington, D. C., March 9, 1934, and printed in the *Christian Cynosure* (Vol. LXVI, No. 12) notes with sorrow that "the [Protestant] Church is weaker in its testimony against them [lodges or secret societies]. There are several denominations that used to speak out strongly against this evil that now have little or nothing to say. The more need for the existence of the National Christian Association." Unfortunately, the N. C. A. is but a very small organization and while its members, belonging to different denominations, no doubt do their best to spread the truth about and to combat secret societies, their influence cannot be very far-reaching,

and Mr. Stoddard's complaint seems to prove that it is not able to hold up the Protestant movement towards Freemasonry and its affiliated lodges.

#### *The Silver Shirts*

We see from the News Service of the National Conference of Jews and Christians that Governor Wm. H. Murray of Oklahoma, writing in his newspaper, the *Blue Valley Farmer*, recently denounced the anti-Semitic and anti-Catholic Silver Shirts (cf. F. R., Vol. XL, No. 11, p. 251) as "a secret political organization . . . vicious in method," and said: "I do not approve any political organization, and especially if secret, in this republic of ours where freedom of race, cults, principles, and religions is guaranteed by the Constitution." He added that he had received from some unknown source a membership card in the Silver Shirts, as well as propaganda literature in favor of that organization, which he would return to the post office as unwanted. In a letter to Everett R. Clinehy, director of the National Conference of Jews and Christians, Gov. Murray declared that he did not believe the Silver Shirt movement would "get anywhere" in Oklahoma.

#### *Tin Can Tourists*

According to an Associated Press despatch from Sarasota, Fla., nearly 1100 members of the Tin Can Tourists gathered in that city for their annual winter convention, Feb. 4th. They are described as "an organization comprised chiefly of elderly persons who elect to spend their work-free years in roaming about the country." In other words, they are an organization of persons commonly known as tramps. Just what their object and purpose was in forming this organization, we have been unable to learn. On several other tramp fraternities (Sons of Rest, Order of Hobos, etc.) the curious inquirer will find some information in our *Dictionary of Secret and Other Societies*, pp. 459 f.

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God is nearer than the door.

## Notes and Gleanings

According to the usual practice of the Holy See, the Jubilee in honor of the Incarnation and Birth of Jesus Christ has been extended to the whole world, and the indulgences can be gained up to Low Sunday, 1935, under the usual conditions. The Holy Year and what it commemorates is thus literally brought home to all the faithful, and we may hope that their prayers according to the intentions of the Holy Father will create the sound and stable public opinion so essential as a basis for the social, political, and industrial reforms which alone can overcome the disastrous effects of the bankruptcy of modern statesmanship now manifest everywhere. As *The Month* points out in this connection, we Catholics have dire need of a sane optimism. Those who have the knowledge and grace which is within reach of every Catholic, are gravely culpable if, in this desperate crisis, they do nothing to re-Christianize their fellowmen.

No campaign can be won for the faith if its defenders not only fail to use their own weapons, but also provide arms and ammunition to its assailants. We are talking much about Catholic Action these days, but we do not yet seem to have realized the obligation in conscience of Catholic abstention, whether it be from evil films or plays or papers. We are not with Christ, if we do not support the forces which defend His Kingdom: we are definitely against Him, if we habitually subsidize the enemies of His law.

The annual *Bulletin of St. Ansgar's Scandinavian Catholic League* of New York for 1933 reached us rather belatedly this year. It comprises thirty-two large octavo pages replete with interesting information about the activities of the League and the growth of the Catholic movement in Scandinavia. Fr. John LaFarge, S. J., who has taken the place of the late lamented Fr. Frederick M. Lund as spiritual director of the League, has some thoughtful

reflections on "How Catholics Regard Protestants" in this issue of the *Bulletin*. An article on the Church in Iceland contains information that will be new to most readers. Another on "Wadstena and the Brigittine Order" is also well worth reading. The "News from Scandinavia" records the slow but steady progress of Catholicity in Denmark, Sweden, and Norway. St. Ansgar's Scandinavian Catholic League is doing splendid work for the conversion of Scandinavia, and those who can assist in its praiseworthy efforts are invited to become life, regular, or associate members. The address of the treasurer is Mrs. John Fich, 9 Rutgers Ave., Jersey City, N. J.

The San Francisco *Monitor*, one of the ablest of our diocesan weeklies, reminds Catholics that the "New Deal" is only the programme of a particular party, and that the Catholic Church and the Catholic press have never yet in the history of this country unanimously backed the programme of any political party, nor are they backing the Roosevelt programme now. It is insincere and rash to commit the Catholic Church to the heterogeneous theories that constitute the "New Deal," but it would also be a mistake, for if the "New Deal" should fail, men would blame the Church for the failure and the consequent tax bills. In our California confrere's opinion it would be far more prudent and more truthful for the sociologists who presume to speak for the Church to state the teaching of St. Thomas and the Popes, place these teachings verbatim before the people, and give them the truth of what is going on, so that they can draw their own conclusions.

We have not heard so much of Technocracy of late, but Mr. Stuart Chase's recently published book, *The Economy of Abundance* (MacMillan) shows that the Technocrats are still very much alive. Their chief claim is that the advance of invention has made it possible to raise mankind's standard of living considerably by

“distributing what is so abundantly provided in this age of industrialism” (to quote the words of Pius XI) more equally amongst the potential consumers; and that the chief obstacle in the way of a fairer distribution is the old-fashioned industrialist with his 19th-century ideas of a “scarcity economy” and his insatiable desire for profits to be secured by limiting production. The *Christian Democrat* (Vol. XIV, No. 6), in reviewing Mr. Chase’s book, says: “We of the Catholic Social movement must be careful not to overlook the Technocrat thesis. We must consider their facts and weigh their suggestions. Mr. Chase’s book can be recommended strongly for this purpose.”

“The Macdonald Presentation Volume” published by the Princeton University Press on the occasion and in honor of the seventieth birthday of Professor Duncan Black Macdonald, of Hartford Theological Seminary, among its twenty-nine essays contains one of general interest on the origins of the Semitic alphabet. The author, John William Flight, reviews all the latest discoveries and theories connected with the origin of these forms of script, from which are derived most of the alphabets now in use in the civilized world. After discussing briefly the progress made in Semitic epigraphy by the recent discoveries at Ras Shamra, Sarabit, and elsewhere, he weighs the arguments adduced for the rival Egyptian and Mesopotamian origins and finds unassailable the proposition that Egypt furnished the principle upon which the Semites constructed their alphabet, and regards as well established the ancient tradition that the Phoenicians derived the art of letters from the dwellers on the Nile.

We take pleasure in calling the attention of our clerical readers to the advertisement elsewhere in this issue, announcing the opening of a vacation home for priests (Spring Bank Manor) by the Cistercian Fathers in the buildings formerly occupied by the Catholic

Summer School on Lake Oconomowoc, near Milwaukee, Wis. Those who know this site need not be told of its beauty and the other features which make it an ideal vacationing place for the American clergy. Details will be found on page 167 of this number, to which we beg leave to refer those who are interested.

The Cistercian Fathers of Our Lady of Spring Bank, who purchased the grounds and buildings of the former Catholic Summer School on Lake Oconomowoc, near Milwaukee, several years ago, and have opened a vacation home for priests in that delightful spot, by the way, are not, as some believe, identical with the Trappists. Their Order was founded by St. Robert of Molesme and St. Stephen Harding at Citeaux in 1098. They follow the rule of St. Benedict and derive their name from the place of their origin, in Latin *Cistercium*. They are divided into two Observances, the Common, which has considerable modifications of the original rule, and the Strict, which observes the severe primitive life of Citeaux. The name Trappists is correctly applied only to those Cistercians who followed the constitutions of the Abbey of La Trappe, as reformed by Armand de Rancé, in 1664. They were united with the Cistercians of the Strict Observance in 1892, but the name is now usually, though not quite correctly, applied to all those Cistercians who follow the Strict Observance. The Cistercians of Kentucky belong to the Strict, while those of Our Lady of Spring Bank, at Okauchee, Wis., who have opened the vacation home for priests, belong to the Common Observance; their mother house is the Abbey of Schlierbach in Austria.

The *Auxilium Latinum*, to which we have repeatedly called attention, with its May number closed another, the fourth, academic year. The little magazine, devoted entirely to the cultivation of Latin language and literature, has lately taken on our erudite friend, the Rev. A. F. Geysler, S. J., of Prairie

du Chien, Wis., as assistant managing editor. Fr. Geyser is one of our ablest Latin scholars, and the traces of his editorial pen are visible throughout the pages of the *Auxilium*, very much to the magazine's advantage. He is not only a regular contributor, but ever since his articles have appeared in the *Auxilium Latinum*, the general tone of the contributions has been raised to a higher standard of purer and more grammatical Latinity. The magazine "is issued as a Latin sight-reading text, in the class-room and at home," but its contents will interest every lover of Latin, and there are many such, not only among the Catholic clergy, but among the laity as well. Sample copies can be had from the Simplified Press, Box 54, P. O. Station S, Brooklyn, N. Y.

How skillfully the editors and contributors of the *Auxilium Latinum*, among whom there are a number of priests, adapt the ancient Roman tongue to modern conditions may be seen from the "Undique Nuntiata" department, in which important current events are noted and discussed, from the joke page, entitled "Omnes Rideamus," and from such notes as the following clipped from the current issue: "Spectacula illa mirissima in aulaeo argenteo ostensa, quae nos Anglice movies et talkies, id est res motas et res dictas vocamus, quomodo Latine nominabimus? Verba a Graecis mutuantes, priora cinemata (cinema, -atis, N.—id quod motum est), posteriora vero phonemata (phonema, -atis, N.—id quod dictum est) appellare poterimus. Vocabularium igitur phonematicum (hoc vocabulo uti malo, quod omnes hodiernae picturae motae loquentes sunt) sit hoc: cinemateus, -a, -um aut phonemateus, -a, -um—pertaining to the movies aut to the talkies; spectaculum cinemateum—movie show; spectaculum phonemateum—talkie show; theatrum cinemateum, phonemateum—movie, talkie show; lumen cinemateum, phonemateum—movie, talkie star; aulaeum, -i, N.—the screen; aulaeum argenteum—the silver screen."

A new, completely revised and enlarged edition is planned of *Bartlett's Familiar Quotations*, and Fr. Jerome, O.S.B., calls our attention to a note in the *N. Y. Times Book Review* inviting readers who wish to suggest the inclusion of favorite quotations to communicate with the editor of Bartlett's *Familiar Quotations*, Little, Brown & Co., 34 Beacon Str., Boston, Mass. "Here is a chance," says Fr. Jerome, "to get into this popular reference work quotations from Catholic authors. The editor is not a Catholic, but keen on good quotations."

A body of Mexicans living in the United States have made solemn and public protest to the president of their native country against the persecution of the Catholic Church, her ministers and institutions. Unjust laws, limitation of the number of priests, denial to parents of the right to educate their children according to the dictates of their own conscience, are some of the things complained of. Such a protest should have come from the whole body of U. S. citizens, instead of being voiced by a little band of exiles, who can be and are ignored by the secular press.

The students of the Fourth Year High course at the Papal College Josephinum, near Columbus, O., on May 6th staged a Latin play entitled *Sanctus Ioannes Damascenus*. This play, originally written by Jesuit scholastics of Prairie du Chien, Wis., in 1895, has a decidedly interesting plot in six acts, with ten leading characters and a number of *Milites*, *captivi Christiani*, *aulici*, and *ministri*. To judge from a report in the *Josephinum Weekly* of May 19th, the performance was a genuine success. "In spite of the fact that a Latin play is given [in the Josephinum] only at 25-year intervals or thereabouts," says the *J. W.*, "and that innumerable obstacles had to be surmounted to make the presentation possible, the result was so remarkable that even the most pessimistic were silenced. Need-

less to say, the rôles were difficult ones, and yet Latin did not seem to make any difference to the actors—with such facility and spirit did they speak." The Josephinum has long enjoyed the reputation of being one of our best Latin schools, and we are pleased to note that it is making every effort to live up to that reputation, even in such lighter things as dramatic plays. We are sure the performance of such plays as *Sanctus Ioannes Damascenus* will greatly benefit the students and enhance the fame of the school that is preparing them for the study of philosophy and theology on their way to the priesthood.

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A little more than a year has passed since *The Bookman* changed its name to the *American Review* and announced a new plan and policy. Now that the first two volumes and the first anniversary number have appeared, a short review of the magazine's contents may be appreciated. The *American Review* (218 Madison Ave., New York) was started as a vehicle to convey the ideas of several critical groups, who considered modern world-problems from a "traditionalist" viewpoint (Humanists, Distributists, Southern Agrarians, and Neoscholastics). For their strongly differing views, the editors aimed to provide a public forum. A number of outstanding writers have made contributions, and among the Catholics appearing in its pages are Belloe, Chesterton, Dawson, McNabb, McGowan, and others. Excellent book reviews and notes about pertinent articles appearing elsewhere, considerably increase the usefulness of the new monthly, which has also made valuable contributions from diverse angles in the field of economics, politics, philosophy, and literature.

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Another unusual monthly magazine, for which Bruce & Co. of Milwaukee are the American agents, is *Fire*, official organ of the Grail Movement for girls and young women, which originated in Holland shortly after the World War, and at present is rapidly

spreading in the British Isles under the protectorate and with the encouragement of Cardinal Bourne. *Fire* is intended to explain the movement and to promote and sustain its fervor and ardent religious spirit. This is done by connecting the Grail activities with special occasions and liturgical seasons of the year. "The Grail aims at developing each of its members to the top of her best. . . . In the movement there is a spiritual nucleus which maintains and strengthens the whole." Around this nucleus there are three circles, having each its special pledges, objects, and obligations. The Third Degree, *e. g.*, has for its motto the Great Commandment. Its members arise every morning at a fixed hour, receive Communion daily, practice three acts of mortification, and engage for at least 15 minutes in meditation or spiritual reading. Much stress is laid on leadership as a phase of Catholic Action.

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Dr. Kirsopp Lake, in a letter to the *London Times* (No. 46,755), gives a few details concerning the discovery of a fragment of the *Diatessaron* (Gospel Harmony) of Tatian recently discovered by the Euphrates expedition of Yale University. The fragment is a small piece of a parchment roll found in the ruins of Doura, in a position which precludes the possibility of being later than A. D. 255 and makes a date of 235 extremely probable. The fragment is quite short, but as the ruins in this part of the site have not yet been fully excavated, it is possible that more such fragments may come to light. The most interesting feature of the find is that this fragment is in Greek. Though it may possibly be a retranslation from the Syriac, Dr. Lake regards it as definitively turning the scale of evidence in favor of the view that Tatian wrote this, as he did his other works, in Greek. (Cfr. Bardenhewer-Shahan, *Patrology*, p. 59 f.) Dr. Lake thinks the new text may be said to confirm the view of those who hold that the original was markedly different from the Arabic version. It

is unfortunate that this fragment comes at a point where the commentary of Ephraim fails us. It will no doubt arouse considerable discussion among patrologists when it is published.

Fr. Vincent McNabb, O.P., has published a book on *Geoffrey Chaucer*, author of the famous *Canterbury Tales*. He examines Chaucer's writings in the light of the teaching of St. Vincent Ferrer and the Dialogues of St. Catherine of Sienna and shows that there is an almost infinite gulf between the much-lauded realism of the poet and the prophetic realism of these contemporary saints. One, he says, is the prophetic realism of a lover of the purity and poverty of Jesus, whereas the other is the poetic realism of a man who sees in the doings of his contemporaries not a sin to be condemned, but a tale to be told and a reputation to be gained. There was, however, another Chaucer than he who wrote the *Tales*, and this is made clear in Fr. McNabb's little book by the printing in full of the poet's alphabetical tribute to Our Lady, a piece of writing comparable with the great hymn of praise which Dante puts into the mouth of St. Bernard in the 33rd canto of his *Paradiso*. The man who wrote the A. B. C., says Fr. McNabb, was the real Chaucer.

*Freemasonry, A Candid Examination by a Past Master* (London: Washbourne & Bogan) is a book written by a convert to the Church who not only has been a Freemason, but also has read much Masonic lore. The first and main chapter, on the origins of Freemasonry, deals with the fantastic claims often made for it in this respect, while the next chapter shows that Masonry is nothing if not a naturalistic system of religion, impossible to Catholics. After a discussion of the Masonic ritual the author deals with the question of English vs. Continental (Latin) Freemasonry and contends that there is wide divergence, nay, actual severance of communion between the two.

Not only is the Grand Lodge of England not in communion with the Grand Orient, but its members may not be present even as visitors at meetings of the latter's lodges.

The discovery of the remains of a temple of Hera Argiva near the mouth of the River Silarus, which divides Lucania from Campania, and the large number of terracotta heads of the goddess which have been found upon the site, suggest that at least a portion of the ancient legend of the Argonauts may be founded upon fact. If the traditional place of their landing on Italian soil has really been found, it may be that it was in this temple that a piece of wood believed to have been a part of the good ship Argo was preserved as a kind of sacred relic until the time of the Flavian emperors; for Martial in an epigram "De Fragmento Argos" (*Epig.*, VII, 19) speaks as if he had seen it himself:

"Fragmentum quod vile putas et inutile lignum,

Hæc fuit ignoti prima carina maris:

Sæcula vicerunt; sed quamvis cesserat annis,  
Sanctior est salva parva tabella rate."

It is plainly to the Catholic Church alone that men can now look for a Christology expressing, with sound theological precision, the entire Christian faith. As regards Dicken's *Life of Christ*, wherein the great novelist has succeeded only in degrading his subject, both by his Arianism and by his feeble travesty of the originals, no Catholic need give it a second thought. It may do some harm amongst the religiously uneducated outside the fold: it may, perhaps, induce the ignorant to read the Gospels for themselves, but the only real damage will be to the author's reputation. No one knew until its publication how he had lapsed from the Christian faith. He himself did not think his well-intentioned effort worth publishing, and it seems cruel to his memory to drag it into the light. However, the whole episode has another significance which is worth noting. It illustrates the danger of

being "press-ridden," to which we are exposed, and how a commercialized press, commanding enormous resources, can foist some particular view or policy upon an unwary public. — *The Month*, No. 838.

An Iowa farmer, who is at the same time a man of scientific culture, writes to us: "I shall not have any crops this year, and all prospects at this time are that this condition will continue for several years, probably four or five more, before we can expect any improvement. We are now in the dry periods of two epochs, the one of the 37-year cycle, the other of the 83-year cycle, and added to it are the effects, due to the relatively near approach of the warm phases of the longer periods (the 300-year period and the 1400-year period). It may take even longer for the droughts to clear up than the last time, when the very dry years were in 1890 and from about 1892 to 1897 or thereabouts. During that period, Dakota lost nearly its entire population because of the drought, and portions of the Northwest may go through the same experience again."

The Negro was brought to America against his will in most cases. Americans are, therefore, responsible for his welfare. It is time, one would think, that the whites, especially those privileged to be Catholics, recognized their responsibility and reconciled themselves to its natural consequences. An irrational tradition, even though of long-standing, can be uprooted by rational people, particularly with the aid of spiritual motives. Catholics, indeed, should take the lead, as Archbishop Mc-Nicholas urged, in this work of reparation.—E. J. Ross in *The Month*.

The writer of a syndicated column of Hollywood gossip in the daily press reports that several films denounced as immoral from the pulpit enjoyed more than average popularity because of this publicity. The *Catholic Citizen* finds a lesson in this observation, which it sees no good reason for dis-

counting as subtle propaganda. "Regardless of organization, concerted action, pledges, campaigns and all such things," says our Milwaukee confrère, "in the last analysis it is the individual who will make the Legion of Decency either a success or a failure. It isn't the pledge nor the admonition of priests and bishops that will keep him away from indecent films. It's his own character as a Catholic layman, and whether he passes the test will depend on what influence the home, school, and church had in its formation."

That the world has reached or is rapidly tending toward an hour of crisis; that an unavoidable transition period is upon us, is the conviction of thinkers, Christian and non-Christian. The neo-pagan Oswald Spengler in his recent book, *The Hour of Decision*, repeats the melancholy forebodings of his *Decline of the West*. Nicholas Berdyaev, in his work, *The End of Our Time*, considers that a turning-point in history has been reached, but envisages the emergence of a better age, a new Middle Age. The average person, comments the *Tidings*, may be skeptical about the conclusions of these long-distance prophets, but no one can ignore the ominous signs of the present. Neither can any sincere Catholic be indifferent as to how the Church of God will fare in the new era that seems to be dawning.

Dr. Karl Adam, in the *Spirit of Catholicism*, quoted an opinion that circumstances might become so difficult for a man that he could guiltlessly — *i. e.*, inevitably—abandon faith while in them. This needed correction, or at least elucidation. It seemed to exclude personal guilt altogether. The quotation is wisely omitted in the revised edition of Dr. Adam's book.—C. C. Martindale, S. J., in *The Month*.

Medical research experts claim a man can live 200 years if he breathes right. Sure, if he breathes right up until he is 200 years old.—A.F.K.

## Current Literature

—One who regularly uses that excellent Catholic encyclopedia known as *Der Grosse Herder* for reference purposes can hardly wait for its completion. The eighth volume, which we have just received, carries the alphabet from "Maschona" to "Osma" and has all the advantages that we have learned to appreciate and admire in the previous volumes, namely, brevity, accuracy, reliability, and up-to-dateness. The numerous illustrations are appropriate and tasteful, some of them truly splendid. The eight-page article on "Nationalsozialismus" gives us a better idea of the Hitler movement than we have hitherto possessed, and no doubt will convince many foreign readers that this mighty upheaval has been too severely condemned and not sufficiently appreciated in its aims and purposes. Under the rubric "Nordamerika" we find a group of articles which are of special interest to American readers and illustrate one particularly admirable feature of this encyclopedia, namely, that its articles are not mere routine compilations, but original contributions by experts in their respective fields, written out of the fullness of a special knowledge, especially for *Der Grosse Herder*. We take this opportunity once again to cordially recommend the *Grosse Herder* to all who can afford to purchase and know how to use a first-class reference work of this type in German. The publishers, Herder & Co., of Freiburg i. B., have our sincere thanks for a copy of this work, personally dedicated to the Editor of the FORTNIGHTLY REVIEW. Orders for *Der Grosse Herder* can be sent to the parent house in Germany or to the B. Herder Book Co., of St. Louis, Mo.

—The *St. Bonaventure Seminary Year Book* for 1934 (Volume XXIII of the series) is devoted entirely to the study of the liturgy, which is opportune on account of the wide-spread interest manifested of late in this subject. The frontispiece aptly represents Christ as the "Summus Sacerdos" on the cross, to indicate that the

Catholic liturgy is essentially Christocentric. The twenty-two essays (on such subjects as Liturgy, its Scope and Purpose; History of Liturgical Science; The Priesthood of Christ; The Sacramental Life of the Church; Ceremonies; Liturgical Chants; Liturgical Seasons; Liturgy and the Layman, etc.) are for the most part the work of theological students preparing for the priesthood in St. Bonaventure's Seminary, St. Bonaventure, N. Y., directed by the Franciscan Fathers. Pages 137 to 164 are devoted to notes on recently published liturgical books. St. Bona's has an alert and active Duns Scotus Theological Society and an Alcuin Liturgical Club, which are evidently sources of real inspiration to the students.

—Professor Heinrich Schumacher, formerly of the faculty of the Catholic University of America, has added another to his already numerous writings. It is entitled *Kraft der Urkirche* (Herder) and considers the "New Life" according to the documents of the first two Christian centuries. Some of the questions he discusses are: Are we still Christians? What is the meaning of "Omnia instaurare in Christo"? Did Christ bring a "New Life" in a real sense, a quasi-divine life? This forgotten truth of the New Life must again become a reality, he says. In his discussion, the author utilizes the New Testament, the Didache, Clement, Ignatius of Antioch, Polycarp, the Pastor of Hermas, Diognetus, Aristides, Justin, Tatian, Athenagoras, Theophilus, Irenaeus, and Tertulian. Modern theologians of diverse schools have also been taken into consideration. He concludes that Catholicism still contains solid spiritual values and that the age of martyrs, the age of perfect love, is the best school to attend in order to

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—*The Message of the Gospels* is a handsomely printed volume of sermons for the Sundays and feasts of the year by a number of masters of the art of sacred oratory, including such well-known authors as Anselm Parker, O.S.B., J. Elliot Ross, J. M. Lelen, H. T. Henry, C. C. Martindale, S. J., Bede Hess, O.M.C., Thos. M. Schwertner, O.P., Hugh F. Blunt, Stephen Brown, S. J., and others. A symposium of this kind, as the editor points out in the foreword, has much to recommend it. As the product of many minds it naturally furnishes a broader outlook than any individual preacher, however gifted, could command, and besides, offers greater freshness and originality of language and treatment, for naturally each contributor will try to do his best, and there is little or no repetition of ideas and phraseology. These sermons originally appeared in the *Homiletic and Pastoral Review* and have been republished in book form in answer to numerous requests. Naturally, in covering the main dogmatic and moral doctrines of the Church, the various preachers pay special attention to the Catholic attitude on the burning social problems of to-day. The book can be heartily recommended to the reverend clergy. (Joseph F. Wagner, Inc., 53 Park Pl., New York City).

—*St. Augustin, 430-1930*, is the title of a richly illustrated quarto volume edited on the occasion of the 15th centenary of the death of the great Church Father of Hippo, whose influence seems to be growing stronger with the lapse of time. The volume contains many contributions from German writers, mostly of the O. E. S. Aug., including a new translation of the life of St. Augustine by Possidius and a German version of his original Rule, both by Fr. Thomas Beckmann; papers on the Saint and his mother, his grave and his relics, his rôle in the liturgy, his

relation to the cause of the missions, his devotion to the Bl. Virgin Mary, and other interesting topics, and concludes with a survey of the present status of the Augustinian Order in Germany, with a brief sketch of its history and activities in Spain and the U. S., where the Fathers are in charge of a number of parishes and conduct eight high schools and a college, which is fast developing into a full-fledged university. This book is published by the St. Rita Verlag of Würzburg, but we owe our copy of it to our esteemed friend and contributor, the Rev. Tarcisius A. Rattler, O.S.A., of Mt. St. Joseph College, Chestnut Hill, Penna.

—The Rev. F. M. Ponnuswamy, S. J., superintendent of St. Joseph's Industrial School Press, Trichinopoly, India, has issued in pamphlet form two articles from the pen of Fr. Geo. Schurhammer, S. J. The first, which originally appeared in the *Gregorianum*, gives the text of three important letters of Mar Jacob, Bishop of Malabar, 1503-1550. The second deals with "The Malabar Church and Rome Before the Coming of the Portuguese." The author, on the strength of independent researches, confirms the conclusion of Fr. Bernard of St. Thomas, T.O.C.D., the historian of the Malabar Church, that the so-called St. Thomas Christians were not, as is frequently asserted, Nestorians, converted to the Catholic faith by the Portuguese in or before the Synod of Diampur, 1599. The pamphlet is dedicated to Fr. Bernard of St. Thomas and bears the image of that venerable and learned scholar.

To-day the power behind the throne is largely the power behind the "mike."—A.F.K.

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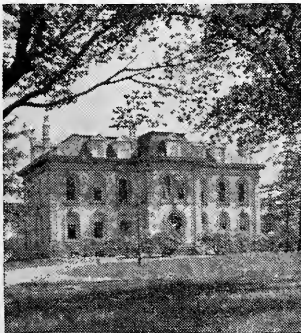
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### A SPRINKLE OF SPICE

When the Veterans' Administration mailed out those checks not long ago to "presumptives" who had been restored to the rolls, it also sent notice that if the veteran had earned enough money last year to pay an income tax he was ineligible for the check. Among the several thousand checks which were returned was one with no accompanying letter but with this comment:

#### L'ENVOI

This little check of faded blue  
With a three-cent stamp I send to you.  
It looked quite good in days of old,  
But now it isn't mine to hold.  
I paid a tax in thirty-three.  
So, good old check, farewell to thee.

An amusing story is told of Father Anthony Strzdas, the 19th century Lithuanian poet. He had been driving his old mare, when it was suddenly stricken and rapidly died. As he gazed sorrowfully at the dying horse, a Calvinist minister happened by, and wishing to josh the priest, said: "But, Father, why do you not administer the last Sacraments? Do you not see the horse is dying?" "I would that I could, my friend, but she has been a Calvinist all her life and wished to die that way. I can do nothing," was the answer.

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The recent death of Dr. Robert F. Horton recalls that the Vice-Chancellor of the University of Oxford, Dr. Jowett, asked in Convocation: "*Nomen Roberti Horton approbandus?*" Immediately the slip was heartily greeted. Observing the host of country vicars up for the occasion, the Master of Balliol proceeded: "Perhaps I had better proceed in English." On returning from Oxford Dean Burgon wrote this verse, which appeared beneath the *Times* report the following morning:

*Nomen, quoth Jowett, vobis approbandus;*  
But p'r'aps in Latin you'll not understand us,  
So in plain English—all that followed after,  
Was lost—*quid mirum?*—in a roar of laughter.

Mrs. Up-to-date's baby was "out of sorts," so she sent for the family doctor, who enquired about baby's teeth, etc.

"Well, the best thing you can do is to give her a good dose of castor oil," said the doctor.

"But, doctor," said Mrs. Up-to-date, "castor oil is so old-fashioned."

"Yes, madam!" said he, "but so are babies."

The teacher was out of the room for a time one day. When she returned, she found that the children had taken advantage of her absence and were having a hilarious time.

"I'd like to know why it is," she remonstrated, "that you are never working when I come back into the room."

"It's because you wear rubber heels," ventured little Jimmie.

Speaking of funny headlines, one of the tabloids came out recently with a rib-tickler. It appeared over a Vatican City yarn and read like this:

### POPE PROMOTES 15 CLERGYMEN IN NEWARK DIVORCE

The substance of the story indicated that it should have read: "Pope Promotes 15 Clergymen in Newark Diocese."

The credit for the new English word "aerobatics" possibly belongs to Aristophanes, who jeered at Socrates for "aerobating" (*aerobatei*) in the clouds of ideas.

Things are not too bad in Germany when Hans Isaacsen can make this joke about the Nazi "persecution of the Jews." The following advertisement from his pen appeared recently in a prominent German newspaper: "Advertiser desires to exchange 1932 model Benz-Mercedes, good condition, for an Aryan grandmother."

"Now, be sure and write plain on those bottles," said the farmer to the druggist, "which is for the horse and which is for me. I don't want anything to happen to that horse before the spring ploughing."

# The Fortnightly Review

Vol. XLI, No. 8

ST. LOUIS, MISSOURI

August, 1934

## Human Luminosity and Temperature

By James J. Walsh, M.D., Ph.D.

I have been very much interested in the story of the luminous woman of Pirano (*F. R.*, July, pp. 145 f.) Ever so often something like this crops up in medicine. When I was making my medical studies in Paris forty years ago, it was said that a halo had been observed around the heads of certain patients suffering from migraine. That is a form of periodic headache that occurs usually in families with a neuropathic heredity and neurotic background. While I was medical editor of the *New York Herald*, a French physician announced that a certain luminous fringe could be seen around the human body, as if light emanations were being given off. These could be seen only with certain kinds of colored glasses. The conclusion of those of us who were asked to view the phenomenon was that the luminous appearance was due to the glass and not to anything that came from the patient.

When the question of the halo around the head first came up, quite a little was said about the halo seen around the heads of saints while they were at prayer or in the midst of an ecstasy. Ecstasies were explained as being a sort of deep-seated mental phenomenon that might be expected to prove an origin for other manifestations, and the halos of the saints were said to be a transfer of these from earth to heaven. I have seen no reports of halos since, and the only conclusion that I have come to is that my medical colleagues in France in that day, themselves deeply interested in hypnotism and suggestion, suggested themselves into the state of mind where they could see almost anything.

This question of luminosity recalls that of temperature. Every now and then it is reported that a patient has

been found whose temperature is 120° or 140°, or some other quite impossible figure. Human blood coagulates at some place about 108° or 109°, so that circulation would become impossible and death inevitable. The ordinary medical thermometer is usually graduated up to 110°, but not higher because there is no possible use for higher graduation. The extraordinary temperatures that have been reported have been taken on other thermometers. All sorts of fine-spun theories have been elucubrated to explain this strange phenomenon of high temperature. The last two cases that have come under my observation have had their explanation with them. They were sufferers from hysteria, one of them a nurse, and a hot-water bottle was found in the bed. By having the water in this bottle hot enough, it was easy to secure temperatures up to 150° or more on an ordinary thermometer.

I am very glad to see that, according to the P. S. to your article, the luminous woman of Pirano, after being under careful observation for two months in the psychiatric clinic in Rome, has failed to produce the rays of light that amazed the doctors at Trieste. Marconi, the distinguished Italian scientist, who has done so much for radio transmission, hoped to find some new mode of radiation in connection with the phenomena reported. It is surprising to note how easy it is for some one to start a report of this kind, and how many people are ready to take it up. Humanity is eminently suggestible.

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It was natural that in a land of self-made men, a man-made depression should come.—A.F.K.

### Training a Negro Clergy

*St. Augustine's Messenger*, published quarterly by the Fathers of the Society of the Divine Word in charge of St. Augustine's Seminary at Bay St. Louis, Miss., in its June issue tells of the ordination to the priesthood, on May 23, of four Negro graduates of that institution. These four Colored priests are full-fledged members of the Society of the Divine Word, which has generously and courageously taken upon itself the apostolic work of providing a native-born clergy of their own race for the American Negroes of the Catholic faith and the millions who may and should be won for that faith from the errors of unbelief and sectarianism.

The four newly ordained Colored priests are: Fr. Maurice Rousseve, of New Orleans, La.; Fr. Vincent Smith, of Lebanon, Ky.; Fr. Anthony Bourges, of Lafayette, La.; and Fr. Francis Waded of Washington, D. C. All four offered up their first holy Mass on May 24th.

A "Short History of St. Augustine's," on page 1 of the *Messenger*, briefly tells the story of the important movement which has thus entered upon its second stage. In 1913, Fr. Joseph Stein, S.V.D., came to Mississippi to found a boarding school for Negro boys at Greenville, but, due to various obstacles, it was not until 1920 that it became possible to open Sacred Heart College for the training of Negro youths for the priesthood. The opposition and adverse criticism, the obstacles, financial, religious, and social, encountered by these first brave pioneers (Father Stein and his associates, Fr. Joseph Wendel and Fr. P. M. Christman) can hardly be imagined in the face of the accomplished fact. The first modest building of frame was erected with the aid of Mother Katherine Drexel. In 1922-23 two Fathers, Rev. F. X. Baltus and Rev. C. Scheider, S.V.D., came to the assistance of Fr. Christman (Fr. Wendel had died in February, 1920, a few months before the college was opened), and the students soon filled the cramped quarters

to overflowing. When it became necessary to seek a permanent location amid more Catholic surroundings, Fr. Christman went to Bay St. Louis and there began the erection of a compound of buildings including a three-story preparatory seminary, a rectory, and a refectory. This was the nucleus of St. Augustine's Seminary of to-day.

The year 1926 saw the first graduates complete the six-year course of classical studies. To date, 29 graduates have finished their preparatory training, and of that number 12 are now scholastics and 6 clerical novices.

Fr. Christman, who had worked with all his energy for the cause of a Colored clergy, died in 1929, and was replaced by the present rector, Fr. G. J. Heffels, S.V.D., who is valiantly continuing the good work.

The *Messenger*, which is edited by the Rev. N. L. Shuler, S.V.D., justly says that the launching of this project marked a new chapter in the history of the Catholic Church in America. We make bold to predict that it will prove one of the greatest and most significant events in American history by eventually bringing about the conversion of a large portion of our Negro population and leveling the way for a Christian solution of the vexed race problem.

\* \* \*

The first four Negro priests of the Society of the Divine Word, ordained at Bay St. Louis, Miss., last May have been assigned to Lafayette, La., where, under the direction of the Rev. Dr. H. J. Patzelt, who is in charge of the Holy Rosary Institute in that city, they will have their own church, school, and community house, and engage in pastoral and educational activities among the Colored people of the district, thus preparing themselves for missionary work in other sections of the south.

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It is decidedly wrong for a person to go to sleep during a sermon or while driving an auto. In the first instance he is missing the sermon. In the second case he probably never will know what he struck.—A.F.K.

## Psychology Without a Soul

Fr. Edward F. Murphy's recently published *New Psychology and Old Religion*, confirms the idea often expressed in the F. R., that the so-called "New Psychology" is no psychology (science of the soul) at all, but merely a complicated system of more or less tautological labels.

Among the so-called psychologists, as Fr. Fulton Sheen points out in his preface to this book, thinking has been reduced to a "laryngeal itch" with acclamation rather than with regret and protest. A man has, indeed, only to coin a *name* for a phenomenon, and he is regarded as its discoverer; and further explanation would then seem unnecessary. A "psychologist" has only to say "Masochist" when confronted with the mortification of a saint of God, and the gentle reader tends to believe that, Science having spoken, all is explained, and the saint is, after all, only one more lunatic.

Without a metaphysical foundation to build on, psychology has become what a *Tablet* reviewer calls a desperate attempt to force all the acts of an individual into some preconceived category or categories. Everything, he says, is libido, sex, ego, collective unconsciousness, instinct, or some dreadful invention like "sciousness." Everywhere industrious men and women busily earn themselves academical honors by amassing more and more facts. The famous correlation of sun-spots with the migration of starlings is nothing to the strange correlations which we find in the realm of experimental psychology. Professors solemnly count the number of times a baby will fall backwards in his first attempts to climb a flight of stairs, and they naïvely tell us that if the baby's face is tickled on one side, it will turn the other cheek. They have even gone so far as to rear children in the sole company of a chimpanzee, in order to compare their respective reactions.

It is the old confusion between mechanism and ultimate explanation. We

may explain free-will by endocrine secretions: but we have by no means reached the journey's end of psychology. We have yet to enquire into the endocrine secretion. Either we become involved in an infinite regression of mechanisms or we must postulate a non-mechanical principle. Psychology without a soul is a parliamentary system without men—an empty, abandoned house.

From the purely scientific point of view, all this incessant measuring and cataloguing is praiseworthy enough, though it must be asserted that the present age makes too much of the mere acquiring of "new knowledge;" but, emboldened by the gullibility of the public that they have catered for, these Behaviorists and New Psychologists have begun to use their superficialities in an attempt to build up an ethical system as a substitute for religion.

It is at this point that Father Murphy steps in. He stresses the *superficiality* of the Behaviorist School. He proves that what Professor J. B. Watson and his followers have to tell us is in no way new. He shows that everything good which these egregious scientists have "discovered" in their attempt to found a new morality on their system of labels has been already said, and said very much better, by the Catholic Church—the greatest of all experimental psychologists, with an experience of twenty centuries, not with "babies and white rats," but with men and women of every class, mentality and nation. When the little voices of the "babies with beards" babble of "libido" and "adult infantilism," she thunders in no uncertain voice that man is "*vulneratus in naturalibus*," and that our life is a struggle against sin. Where they whisper of the "inevitable gut," our Mother sings the good news of an eternal soul which has been redeemed, and of a Christ-won grace which shall conquer despite all the endocrine secretions in the world.

### Revival of Swiss Costumes

Ancient costumes are experiencing a remarkable revival in Switzerland, for it has been realized that they cover one of the most interesting branches of the history of national and rural culture. Here, there, and everywhere the "Society for the Revival of Peasant Dress and Folk Songs," founded in 1926, encourages costumes festivals and fetes with costumed groups, and when one considers that each of the twenty-two Swiss cantons features not only one, but several distinctive costumes, one can readily imagine what a gorgeous display of colors and styles a general gathering affords.

Switzerland's foremost specialist in the history of costumes is Dr. Julie Heierli of Zurich, who arranged the collection of old costumes in the Swiss National Museum over thirty years ago. Dr. Heierli's beautifully illustrated work on Swiss costumes, published in a series of volumes a few years ago, is regarded as an outstanding national contribution.

It has been established that the every-day dress of the peasantry in the earliest days of the Swiss Republic was both plain and practical. For the men, it consisted of short knickers and an overblouse of linen or heavy brown wool. For the women, it was a full skirt and long overblouse of similar fabric.

During the Burgundian and Milanese campaigns, which brought formidable wealth into the country, foreign fashions and more elaborate clothing became popular with the townspeople. The peasants, in turn, grew tired of their garb. Spanish dress became quite the rage in Switzerland in the 17th century, its features being sombre bell-shaped skirts, silver ornaments, and striking headgear.

In the 18th century prosperity was enjoyed by everybody and richer clothing consequently became the vogue. The patricians discarded the rather stiff Spanish styles for the graceful, colorful garments favored by the French aristocracy. In due course the

peasantry followed suit. However, in their case the old style of patrician dress was later retained and simply rearranged according to the particular requirements of each region.

The Bernese costume is probably one of the most familiar. It consists of a full black skirt, a stiffly starched white chemisette over which is worn a tight-fitting black velvet bodice, a silk hand apron of a lovely shade, a black cap set in horsehair lace work, white stockings, and black single-strap shoes. Silver filigree ornaments and silver chains complete the attire.

Skirts show a distinct fullness in all costumes, but color combinations depend on the region involved. Blouses or fitted bodices, too, vary in style and in the canton of Fribourg, for instance, bib aprons replace the band variety. Quite remarkable is also the great diversity in headgear, which is invariably charming.

Among the men distinctive costumes are in evidence in the Alpine regions. Thus the holiday attire of an Appenzell dairyman is a very gay affair. It includes a white shirt with a herd of cows embroidered on the breast, short yellow breeches, a red waistcoat with silver buttons, suspenders ornamented with brass work, a huge watch and chain, a flower-trimmed hat, silver-buckled shoes, and a solitary earring, shaped like a cream-ladle.

Montreux on Lake Geneva will be the scene of the next National Costumes Festival on September 22 and 23, 1934. This will be a manifestation de luxe, just as the one held at Geneva in 1931, and costumes from all parts of the country will be on display in the parade. Marie Widmer

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Arnold Lunn, English author, who entered the Church not long ago, told the Catholic Truth Society that he first bought its pamphlets to see how intelligent men defended the "fantastic" beliefs of Catholics. He discovered that their beliefs were anything but fantastic; their logic led him into the fold.



## Bandelier Among the Snake Worshippers

(An Interesting Incident from Sister Blandina Segale's Diary)

From the letters of Sister Blandina Segale, published under the title, *At the End of the Santa Fe Trail* (The Columbia Press, Columbus, Ohio, 1932) and reviewed by us last year (F. R., XL, No. 6, p. 142) we learn what dangers and discomforts a scientist is willing to undergo in the pursuit of knowledge. The scientist in this instance is none other than Adolph F. Bandelier, who by his untiring field work and scholarly publications became the outstanding pioneer in ethnological and archaeological studies of our Spanish Southwest. Among those whom he in the course of his researches approached for information concerning the life and habits of the Pueblo Indians was Sister Blandina. He had learned of her long missionary career in New Mexico and was eager to profit by her experience. This interview, as related in the Sister's letters, is a very interesting and doubtlessly reliable account. For this reason, and also because it is likely to escape the notice of writers on the history of scientific studies in the United States, the interview deserves to be lifted bodily from the volume of letters and published separately.

It was in the summer of 1886, while sojourning in Albuquerque, New Mexico, that Bandelier called at the Academy of the Sisters of Charity. The person he wished to see was Sister Blandina, who writes:

"I was called in the music room and greeted by Mr. Adolph Bandelier, which visit was a pleasant surprise. Here is a big man—very big—but biggest is his modesty. Among other things he told me he was going to live in a village where the Indians are supposed to worship snakes, and he will remain in that village or pueblo until he ascertains the truth or otherwise, of the supposition. He added: 'When I return I will come to see you the first one.' I cannot realize why he has given me the pleasure of a visit and promise of a second one unless he has heard that

anything appertaining to Indians has interest for me."

Sister Blandina probably did not appreciate the value of her information to the scientist. Bandelier did not fail to keep his promise. Nine months later, under date of April 14, 1887, Sister Blandina writes:

"Mr. Bandelier has returned from the clan that worships snakes, and has verified the fact. When I went into the reception room and saw a sunburned, emaciated man rise to greet me, it took a few seconds before I could say: 'Mr. Bandelier!'

" 'Yes, Sister, but you did not recognize me when you came in.'

" 'Perfectly true, Mr. Bandelier, which leads me to think you have borne many hardships since you left Albuquerque for your present quest.'

" 'I told you, Sister, when I was about to go to the Indians, who were supposed to worship snakes, that I would remain with them until I could prove the truth or falsity of snake worship. Here are my proofs (unfolding sketches of an estufa and some snakes)—no doubt whatever, these Indians are snake worshippers.' "

Sister Blandina does not tell us which town of the Pueblo Indians Bandelier visited. Very probably it was one of those inhabited by the Hopi Indians in Northeastern Arizona, or it may have been one of the Zuñi towns in Western New Mexico. The Hopi Indians still perform the snake dance, and in preparation for it observe a series of occult ceremonies in their underground caves, which are known as estufas or kivas. Permission to enter such a kiva is rarely granted to white men. Hence, to continue the interview, Sister Blandina asked:

" 'Knowing the Indians' tenacity to hold secrets, I am curious to know how you managed to get into their estufa.'

" 'I will tell you, Sister. The first day I approached these Indians, they gave me plainly to understand that I

was not wanted. They saw I was not armed. I only carry my whittling knife, water colors, and material for sketching. I made sketches of my own surroundings, which pleased those who saw them and who were trying to find out why I came among them.

“ ‘The day passed and night came. I made a bed of leaves and cedar and was content. The next day other Indians of the same clan came and treated me about the same—only I spoke more in order to get them to answer as I wanted to familiarize myself with their particular language. The interchange of speech pleased them, but their attitude toward me remained the same. In a few days the small amount of my edible provisions gave out, so I ate what the Indians threw to the dogs—after the dogs were satisfied.

“ ‘For fully five months this was the routine. I sketched and spoke to those of the clan who came to see and watch me and talk to me. I did many little services for those who came near me, which I could see pleased them. At last I was invited to eat and sleep among them, though the Chief gave me some of the squaws’ work to do. I knew this was the last test before they gave me their confidence. Little by little the old men came to ask advice, then at last I was admitted to their Council in the *Estufa*. This was the seventh month among them. As they had seen me daily sketching, my doing so in the Councilroom did not alarm them—in fact they were pleased to see the snakes on paper; they compared them and were satisfied they were good.

“ ‘Altogether I remained nine months to make sure those Indians worship snakes. I left the clan on friendly terms.’ ”

In view of such sacrifices of personal safety and comfort for the advancement of science one is not surprised that Sister Blandina interrupts Bandler’s report with the words: “I could only look at the man and wonder.”

F. B. S.

A front wheel doesn’t get very far unless the back wheel seconds the motion.—A.F.K.

## Death of Dr. A. S. Hunt, a Pioneer of Papyrology

Dr. A. S. Hunt, professor of papyrology at Oxford since 1913, died at the age of 63 the other day. He was trained for his work at Queen’s College, Oxford, which had been for many years a centre of Egyptian studies, and soon turned his attention to the great possibilities offered by the discovery of papyrus fragments among the debris and rubbish heaps of towns of the Greco-Roman period in the Fayum and other districts in or near the Nile Valley. A number of joint expeditions between 1895 and 1907 yielded a rich harvest, and popular interest was aroused by the publication, in 1897, of the *Logia Jesu*, or Sayings of Our Lord, which was among the first fruits of a series extending over many years and bringing to Dr. Hunt and his colleague, Dr. B. P. Grenfell, a reputation for scholarship and research which rapidly became world-wide. The discovery of substantial fragments of the Greek dramatists, lyric poets, and historians (notably the *Ichneutae* of Sophocles and a large fragment of Greek history, probably by Ephorus) increased the content of classical literature, which for centuries had received few additions, while a mass of documents of the widest variety threw new light on the public and private life of a hitherto somewhat neglected period in the history of Egypt. Indeed it can be said without exaggeration that the study of the institutions and administration of Greco-Roman Egypt has been revolutionized by the publication of the Oxyrhynchus, Tebtunis, Amherst, Rylands, and other papyri, which were issued by Grenfell and Hunt, and after Grenfell’s death (1926), by Hunt alone, over a period of more than thirty years.

The study of papyrology advanced rapidly in Germany and elsewhere, and has now become firmly established on scientific foundations laid largely by Dr. Hunt and his friend Dr. Grenfell.

Not failure, but low aim, is crime.  
—Lowell.

## Some Sociological Fallacies in the Light of Recent Anthropology

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

Sociological texts are being published with bewildering rapidity, and at least half a dozen of the leading American publishers have in hand a "series of sociological text-books." Unfortunately, quite a number of these volumes are rich in theory, but meager in well-proven conclusions. Many of the authors still assiduously follow exploded opinions of Herbert Spencer, Auguste Comte, or W. G. Sumner. Others still maintain the fallacies of Durkheim and Lévy-Bruhl.

It is evident that sociology needs the discipline of another science, at least in those questions that concern social origins and the primitive form of important social institutions like the family, the State, private property, etc.

Catholic sociologists should be encouraged by the fact that some of the fairly well established results of modern anthropologic research fit in admirably with the teachings of Scholastic philosophy, ethics, and psychology.

It is the purpose of this paper merely to point out a few of these conclusions of anthropology, not to show their validity. To do this would require a volume.

There is, first of all, the question of primitive monotheism and the manner in which early man came to the knowledge of the Supreme Being. Extensive research is making it more evident that the farther we retrace our steps in the history of man, the clearer becomes the notion of a High God in widely separated primitive areas. Man arrived at this concept from viewing the world round about and above him.

Then there is the question of the existence of a knowledge of the moral law among primitives. Many facts from the life of groups like the Pygmies of Africa and of the Malay Straits, the Veddas of Ceylon, the Selk'nam of Tierra del Fuego, etc., show that they were guided by a knowledge of moral right and wrong. This disproves the theories of J. J. G. Fra-

zer and W. G. Sumner, who hold that there is a constant evolution (improvement) in standards of morality.

That society is natural to man (a fundamental thesis of Catholic ethics) has been shown by anthropology, more especially by students of social organizations. This is that aspect of culture which deals with the groups into which society is divided, the functions of these groups, and the factors determining their growth. Primitive men worked together, had a spirit of solidarity, and often put aside individual interests to devote themselves to the welfare of the group. Everywhere, too, among them is found the family as the social unit.

The fallacy of a universal stage of primitive promiscuity can no longer be maintained in sociologic texts after its summary rejection by scholars like J. R. Swanton of the Bureau of American Ethnology, who writes: "It had to be admitted that the stage of absolute promiscuity exists nowhere today and must remain purely hypothetical, that the cases of so-called group marriage are ridiculously few to form a base for such a structure, and that polyandry and polygamy existed side by side with monogamy, and were largely to be explained by economic and social conditions, and could not be shown to be older than the monogamy which they accompanied." (*American Anthropologist*, N. S., XXII [1920], pp. 51 f.)

The practically universal rejection by anthropologists of Lévy-Bruhl's theory of a "pre-logical" stage of mentality strengthens our position on the psychic unity of mankind. In other words, not only is man one in bodily structure, despite different racial traits, but he is one in mind and soul; that is, there never was a time before which man had no power of mind and reason, or after which he developed mental faculties. Only in a technological sense, in his greater store of knowledge gathered by experiment, is modern man superior to his ancestor of ancient days.

Though the evidence is complete that private property was recognized in primitive society, there are some who still speak of "the evolution of the private property sense." But not only was there private possession of material things in early society, but there even existed "incorporated property rights," that is, one person, or a group of persons, claimed the exclusive right to the performance of a certain dance or ritual, the recital of a certain formula, or the privilege of a certain name or function.

In these respects sociology is indebted to anthropologic science. The present writer may be permitted to add that he has given the proofs for the conclusions here stated in his recently published *Cultural Anthropology* (Milwaukee: Bruce).

### The Loch Ness Monster

Our readers are familiar (cfr. F. R., XL, p. 103) with the appearances of the so-called Loch Ness monster, and some of them at least will no doubt be interested in Lieut.-Commander R. T. Gould's detailed examination of the evidence concerning this phenomenon in his recently published book, *The Loch Ness Monster and Others* (London: Bles).

An animal of the newt or salamander type, but much larger, appears to have found its way into Loch Ness some years ago, and, although very shy, and hence not yet examined at close quarters, has been seen in the last year by over 50 people, nearly all of whom the author has questioned. The animal itself is less surprising than the uproar over it. X, as Mr. Gould calls it, is not more unlike anything previously known than the okapi, yet no one called the okapi a hoax or a hallucination. The reason for the difference in reception is an interesting problem in psychology. Probably it is connected with the fact that X was early labelled "monster," and has features in common with the mythical sea-serpent. Hence the claim to have seen such a thing invites ridicule.

However, if X has been more ridiculed than the okapi, it has also been

more popular. No circus owner ever offered £20,000 for an okapi, as Mr. Bertram Mills did for X. On the other hand, the ridicule makes scientific men shy of accepting X as a half-known fact. Sir Arthur Keith compared the evidence for X with that for kelpies, but it is doubtful if any kelpie was ever seen on 40 different occasions by 58 people whose evidence was written down, compared, checked, and published. The 58 does not include the people who took the three photographs of X which are published in Mr. Gould's book. More photographs are desirable, including those of some of the things mistaken for X, for instance, the line of cormorants which Mr. Campbell saw in a heat-mirage. Commander Meiklem's sketch on page 48 is very like a diving duck, but the map shows it was 800 yards away, and he cannot have been far wrong in estimating it at about the size of a horse. The wash raised by X when swimming often reached the shore, and is compared by witnesses to that of a steamer or motorboat. Is X a big seal? Eleven witnesses expressly say no. Is he a giant squid (*alias* kraken, once thought a myth)? Mr. Goodbody, of the Fishery Board, says yes, and he and his daughters saw X. But can squids live in fresh water? Crocodiles can, and a gavia (Ganges crocodile) would fit some of the accounts. The Loch never freezes, being very deep, so acclimatization is not incredible. Can X be a few big otters swimming in a line? This is the most plausible of the non-saurian theories. As for the salamander, either X or a predecessor was seen several times in 1888, and the observer, Mr. Macdonald, called it a salamander. Is X a descendant of the extinct mosasaurus? He was of the same division of reptilia as the living lizards and snakes, and so a more likely ancestor than the plesiosaurus. Geologists might be invited to say when and for how long Loch Ness was part of a salt-water strait; the descendants of sea-creatures that frequented it might by atavistic instinct seek it still.

## Need of a Scholastic Revival

By the Rev. Mark Schmid, Ph.D., St. Benedict, Oregon

It is not an exaggeration to say that a great deal of which our modern culture boasts is the result of the earlier thought and progress made by the Schoolmen. No single group of thought-moulders stand out in such compelling relief as those who composed those large tomes of compact information—the Schoolmen of the Middle Ages. Hopeful signs point to a definite trend in some fields toward a "Scholastic renaissance," although it would take an optimist to believe that this movement is likely to assume mass-proportions.

It has long been a favorite pastime for the average university professor of philosophy to depreciate the importance of the Schoolmen and their traditional methods and principles. These tactics have resulted in almost universal ignorance, outside the fold, of the science of the Schoolmen.

Even among ourselves, how many laymen could intelligently discuss the methods and facts so laboriously perfected and evolved by many generations of the best Catholic thinkers? How few even know that Catholic philosophy to-day is practically identical with the "*doctrina*" of the medieval Schoolmen.

There seems to be a real need for a publicity campaign on behalf of sound philosophy, not only for "outsiders," but also for "our own." Might not a greater knowledge and grasp of Scholastic principles be the foundation upon which to build a sound and lasting Catholic Action?

If we look about, read a great deal, and follow up the newspapers and radio programmes regularly, we are soon overwhelmed with the low-class intellectualism being fed to human minds. There is a strange lack of serious efforts to think—even the music betrays a tendency to return to the primitive monotonies of the uncultured races.

Modern philosophers have been all too eager to reduce their subject to a

historical or biographical outline. Their meager excursions into speculative reality have been predominantly experimental, with the result that supra-sensitive phenomena have been rejected, and intellectual principles shelved to make way for the "new theory" which is expected to solve all difficulties.

The same attitude is taken towards the philosophy of the "Schoolmen" and its present-day representatives. It has recently been said by a prominent contemporary that the latter are themselves greatly to blame for this situation. With the exception of a very few, Catholic philosophers have not given to the public their treasures in popular, modern form. I, for one, am still looking for a Catholic novel popularly delineating our philosophy, as applied and lived amid the intricate social and intellectual problems of present-day life. Our writers too often prefer to hide their beliefs and principles in the hope that the public they cater to may not withhold its financial support.

A shrewd analyst who knows men's minds will, however, find that our world is composed of "thinking machines" ever striving for higher ideals and ever in need of intellectual leadership! True, the majority may be led by example rather than theory, yet it takes thinking to produce the examples. There was a time when such leadership sprang from religious conviction, but with the growing indifference there comes a concomitant evil—universal apathy towards the supra-sensible things.

To one who has closely followed current thought for the past decade there seems to have occurred a vast change in our "thinking world." Not only have new "isms" and "ologies" arisen, but man's "attitudes" have caused a decided reversal of "interests" and mass-motivations." Only a few years ago a few men, who were then considered "alarmists," warned against the "subsidence of our foundations of thought,"

and we who now review that opinion find that it was more prophetic and truer than even they had feared. Modern "systems" of philosophy have reduced themselves to little more than "opinions" of this or that "author of a textbook." Authors no longer care what others write, but provide their own interpretations, and if they happen to be teachers, they content themselves with the views expressed in their own books.

The consistent claim that the Schoolmen perfected and gave us true principles and methods of thought is now-a-days not very widely accepted by others than those of the Catholic faith. The average college student or State university co-ed may not even have heard of it. The few professors who make mention of the Schoolmen do so with little less than disgust. In a very recent book (*An Introduction to Philosophy* by D. R. Major), which claims to be an exhaustive treatise of its kind, the Scholastic explanation is hardly mentioned as a possible solution of a very common problem, although many other opinions are quoted which are far inferior to the solution offered by the Schoolmen. Truly it is one of the most mystifying destinies of true thought that it should not even be sought for, when it could be so easily had. To quote the words of a contemporary regarding this anomaly: "The great Scholastic synthesis which perfected the philosophy of Aristotle, itself the undoubted summary of the best thought of antiquity, is, at least in the English-speaking world and outside of Catholic centers, practically unknown, or at best regarded, even in representative philosophical centers, as an inconsequential doctrine that need not be considered."

Fortunately, we are to-day in a better position to observe and correct this condition of things than before. First, prejudice has considerably evaporated. Then there is the growing tendency of curiosity to seek something new or untried, and it is beyond question that our moderns have not yet tried Scholasticism. Thus the very fact of its long

obscurity may ultimately prove instrumental in having it resurrected.

If the old stock-in-trade types of ignorant philosophic spectres and unrealistic dreamings are ever to be laid low, I feel that the magic rod of the Schoolmen will play a prominent part, just as it did in the remodelling of the philosophy of the ancients.

But are present-day Scholastics preparing themselves to step into the front ranks of this new upheaval? Should they not follow the example of the merchant who, when he surmises an upward surge in buying, sets to work polishing up his wares for better public display? True, much of the traditional Scholasticism may have become dust-laden or impracticable, due to changing attitudes in education, but is this modification not rather in method than in the truths presented? Assuredly the present Scholastic problem is simpler in degree, since it does not require new things so much as new methods of presentation, new ways and means of exposition, and possibly a new terminology to suit the modern vocabulary.

In philosophy, as in the apologetical problem now being faced by several courageous groups, the change from "proofs" to "exposition" has completely revolutionized the traditional Scholastic way of presentation and has added difficulty to difficulty. At one time, when philosophic speculation was more wide-spread and interest keener, the mere presentation of a topic was not sufficient. Proofs were immediately demanded by an eager opposition. Now, however, it takes more effort to gain a hearing than was formerly needed for the complete presentation. The prevalent indifference to things philosophical, largely due to the enforced greater solicitude for the necessities of life, has caused men to cease caring greatly for philosophic problems as things of value. Even after detailed explanations they think little of the problem and less of its solution. They have grown weary, as it were, of trying to solve speculative questions. They care more to live life, to see and do things, than to think

about them afterwards, if at all. What was formerly hostility, has now generally turned to apathy, and, it will take a much greater resourcefulness for the thinker of the future to stir up the following enjoyed by the masters of the past.

Proof then, for the philosopher, as for the apologist, has been largely eclipsed by the urge for thinking in terms of positivistic (sense) images and facts. The popular mind, ever hungry for the unknown, the useful and the "cure-all," must somehow be made to taste the undying truths by subtler means. Philosophy, as philosophy, is often like the "bitter pill" that needs a sweet coating of sugar to make it attractive. Whatever form it may take, the new philosophic appeal must first make clear its own need, and then show (probably like our ultra-modern methods of advertising) that it, and it alone, fills that need. Modern philosophic competition, if I may use that term, has so clothed philosophic speculation with high-brow jargon and facile imagery that "what is said" is overshadowed by "how it is said." As a consequence, the modern mind thinks only in terms of such imagery and fails to, or does not care to, recognize anything else as philosophy which does not cater to its own (social) castes and forms. I might quote in this connection an experience of recent date which is pertinent to the theme of this article. A student at a State university told me that one day in the psychology class the question arose, "whether man can really think." In the ensuing lecture the professor stated "that in all probability man had not yet reached that degree of perfection in his long process of development." And when this student (who was acquainted with some Scholastic principles), expressed the view that man had "faculties" which could think and think "freely," there arose a spontaneous outburst of laughter from the majority of the forty students in the classroom. The professor, hastening to explain away the situation, said: "That was an old theory in vogue many years ago, but it is no

longer tenable in view of recent psychological research."

All this may seem incredible to the average Scholastic of to-day who has not been in close contact with the "progress" of modern education. Yet the facts mentioned are indisputable, and the professor in the case has now been promoted to "head of the department," which shows that his tenets and principles are acceptable to the heads of the institution.

When we consider this appalling ignorance, and what amounts to virtual contempt for the Scholastic position on things which we consider beyond reasonable dispute, there arises the suggestion that perhaps much of it is our own fault. It seems probable that the bearers of truth have lacked the aggressiveness which their charge warrants. In my opinion the present economic depression has not only placed the educational programme at the crossroads, but man's philosophy of life in particular stands there awaiting a leader. There can be no doubt about Scholastic philosophy being able to assume that leadership, did but the men imbued with its spirit and principles come forth to carry the lighted torch forward!

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The social programme of the present government is not identical with the principles of social justice outlined by Pope Leo XIII and Pope Pius XI in their encyclicals. We are glad to notice many points of resemblance. But there are also many points of departure. It would be entirely incorrect to identify the Catholic Church with the NRA or to intimate that the programme of the one is the programme of the other. Several of our Catholic editors have warned Catholics of the danger that lurks in such an identification. We think such a warning is very much in place. It is far better to insist upon Catholic principles of justice as such. They will always need stressing, even if the NRA should prove beneficial far beyond our present reasonable expectations.—*Josephinum Weekly*, Vol. XX, No. 23.

### Apropos of the Peking Man

To the Editor:—

The "Suggestion Regarding the Skeletons Found at Peiping" made by a contributor in the May number of the *F. R.* (p. 109) is based on a misapprehension of the facts. Never were ten skeletons, of which "nine were headless," unearthed from the Sinanthropus cave near Peiping. All that has been found up to date are the broken skulls of two individuals, a number of jaw fragments belonging to six or more men, many teeth, and a few (very few) other bone fragments. And of these the correspondent makes a romantic story of the decapitation and hanging of ten individuals in a not far distant time! Besides, the circumstances under which the discoveries were made, are by no means peculiar, as the writer imagines. Similar caves have been the habitats of prehistoric man at many places in Southern France and Northern Spain during the last Glacial Period.

The Geological Survey of China in May, 1933, published a Memoir (Series A, No. 11) in which the story of the find is authentically related and a description of the human bones, of the stone implements made and used by man, and of the animal fossils accompanying these is given. One who does not know these facts is not entitled to an opinion on the Peking Man, and much less on his antiquity. It is true, of late anthropologists have brought confusion into this latter question. Some assume exceedingly high figures, up to a million years and more, while others try to minimize the age of *Sinanthropus* unduly. A geologist, who should be the most competent judge, is convinced that the assumption of a high age for this early human culture is unavoidable, although he cannot at present give even an approximate figure.

Stephen Richarz, S.V.D.  
The Catholic University,  
Peking, China.

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[Dr. Stephen Richarz's interesting letter on the Peking Man was just be-

ing put into type when the news reached us of his sudden death in China, whither he went a year ago to assist in developing the Department of Science in the Catholic University of Peking, which the Holy See had seen fit to confide to the Society of the Divine Word. Fr. Richarz was born in Germany in 1874, joined the S. V. D. in 1893, and in 1901 was ordained to the priesthood in St. Gabriel's Seminary near Vienna, where he spent several years devoting himself to special studies in geology and chemistry and conducting classes. Later he served a term as rector of St. Gabriel's. In 1921 he came to the U. S. and joined the professors' staff of St. Mary's Mission House at Techuy, near Chicago, where he spent most of his time in teaching and his vacations in geological research work in the Lake Superior district, the Cascade Mountains in the State of Washington, and elsewhere. He was a member of several learned societies and highly esteemed by all who knew him. The *F. R.* was proud to have him among its occasional contributors. *R. i. p.*—EDITOR.]

The "Way to Social Peace" which Mr. H. Wickham Steed advocates in his new book with that title (London: Allen & Unwin), is the thoroughly safe one of employee partnership. He admits the force of the difficulty that if profit-sharing is not to be a mere "dole," and if it is to be fair to all parties concerned, it involves the sharing of losses—a burden which the wage-earners are usually not in a position to sustain. But, as he points out, industrial losses are reflected for the wage-earners in unemployment and reduced wages. Mr. Steed favors the well-known Valder scheme, according to which a fixed return is paid to capital, and the net profits are distributed to holders of labor shares, *i. e.*, to all employees, who have the right to appoint directors. He also describes other methods, one of which (the so-called "Ark" Scheme) seems to the *Christian Democrat* more attractive even than the Valder plan.



### A German Garden of the Heart

Our dear old friend and former contributor, Father John E. Rothensteiner, of St. Louis, who was raised to the monsignorship on the recent occasion of his golden sacerdotal jubilee, has not permitted advanced age to dull his interest in poetry. His latest contribution, *A Garden of the Heart*, is a collection of German lyrics from the *Volklied* to Rainer Maria Rilke, translated from the German. The book is divided into four sections (I. Hyacinth, Crocus, and Lily; II. The Rose of the World; III. The Azure Flower, and IV. Rosemary and Wildbriar), each of which is preceded by an explanatory foreword in the author's happiest vein. The collection itself is made up of German folk songs (such as *Es fiel ein Reif, Muss i denn, muss i denn zum Städle hinaus, O Strassburg*, etc.) and lyrics from the works of Klopstock, Goethe, the two Schlegels, Novalis, Tieck, Arnim, Brentano, Hölderlin, Wm. Müller, Chamisso, Fouqué, Eichendorff, Uhland, Kerner, Hauff, Schwab, Mörike, Rückert, Lenau, Platen, Immermann, Heine, Hebbel, Storm, Keller, K. F. Meyer, Droste-Hülshoff, Geibel, Heyse, Simrock, Scheffel, Greif, Hensel, Redwitz, Fontane, Liliencron, Hauptmann, Schaukal, and a number of minor poets. The translator's manner and ability may be judged from such pearls as his rendition of Heine's "*Du bist wie eine Blume*":

Thou lovely fresh-blown flower,  
So pure and fair thou art;  
I look, and pensive sadness  
Steals in upon my heart.

My hand I'd lay in blessing  
Upon thy golden hair,  
Praying that God may keep thee  
So lovely, pure, and fair.

Msgr. Rothensteiner has been for many years regarded as one of our leading German-American poets, and this volume of lyrical transcriptions proves that age has not dulled his poetical perception nor his love for the gems of German literature. *Ad multos annos!*

*A Garden of the Heart* is published in a limited edition by the B. Herder Book Co., of this city, and sells at \$2.50. Lovers of German literature and admirers of Msgr. Rothensteiner should secure a copy. They will not regret it.

### Is Dancing Sinful?

To the Editor:—

This note deals not with the theoretical definition of dancing, nor with the sacred dances of David before the ark, nor with such innocent solo dances as the clog-dance, but with dancing as practiced at parties in this year of grace, 1934.

Such dancing I regard as sinful, for several reasons: its origin lies in the underworld or in an immoral intention of the designers; its execution involves compromising contacts; it is a proximate occasion for adultery of the mind deliberately and passionately sought; it is in itself a "substitute for cohabitation."

The public Saturday night dance has always been known as a pitfall of morality. The popular Friday night dance with the same orchestra and the same music and the same steps, has become no less so.

The records of the police courts supply abundant evidence of the havoc wrought in dance halls. It is more painful to the officers of these courts when the record of a hall named for a saint equals one called Red Mill.

Many an innocent soul could be safeguarded in the future, if the complacent respondents who conduct question boxes in our Catholic newspapers and reviews, would awake to the responsibility involved in their answers. There is but one correct answer to the question, "Is dancing sinful?" As presently practiced, it is sinful. The participant is on the defensive and must prove his innocence. Sacerdos

Not disparagement, nor slander,  
Kills the spirit of the brave;  
Fling a torch down, ever upward  
Burns the brilliant flame it gave.

—From the Sanskrit.

### The Crusade for Decency in the "Movies"

The *Commonweal* thinks it will not do much good to inveigh against offensive movies unless there is a unified national plan, such as the one now before the Catholic Committee of Bishops directing the campaign, which calls for the establishment of a National Previewing Board, composed of both laymen and priests, to be set up in Hollywood to judge all pictures and to prepare two lists—first a Recommended or White List, and secondly a Non-Recommended or Black List. These lists should be distributed promptly to all newspapers, Catholic and non-Catholic alike, and to all organizations desiring the service, which would include hundreds, if not thousands, of non-Catholic groups.

Such a board, acting with the authority of the Catholic hierarchy, would, in the opinion of our contemporary, exercise a really effective influence upon the character of the movies. White lists alone, no matter how carefully prepared, are ineffective, as experience has proved. The evil films must be branded as such and the companies making them and the theatres showing them must be made to suffer. If some such plan is not adopted and made effective, there will be a state of sad confusion, leading to defeat of the movement among Catholics and decent-minded Protestants.

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While the matter is thus being agitated, such pamphlets as Fr. Lords's "The Motion Pictures Betray America" and Bishop Cantwell's article in the *Ecclesiastical Review*, now available in pamphlet form, should be circulated as widely as possible, so that honest folk of all denominations may become acquainted with and interested in this crusade for decency.

As in our lives, so also in our studies, it is most becoming and most wise so to temper gravity with cheerfulness, that the former may not imbue our minds with melancholy.—*Pliny*.

### "Rotary International"

The organization known as "Rotary International" is pushing itself into the foreground lately with a view "to set an example in group leadership towards the solution of both international and social problems," to quote a Chicago correspondent of the *Christian Science Monitor*. The correspondent refers to a report of a committee of social scientists of the University of Chicago appointed a year ago, in which it is stated, among other things, that "the hail-fellow-well-met atmosphere of Rotary" is "apt to crowd out the real aim of the movement and leave the group resting on a foundation which has no other support except fellowship." The report suggests that Rotary offers its services in the cause of international harmony and cooperation.

Just how far the committee's recommendations, made under the auspices of the Chicago Rotary Club, will be adopted and carried out, remains to be seen. Meanwhile it is well to remember, as we pointed out ten years ago in our *Dictionary of Secret and Other Societies*, that the "Rotary Code of Ethics" smacks of Masonic ideas and ideals and that Mr. Raymond M. Havens, for a number of years president of Rotary International, was one of the leading promoters of the Order of De Molay and of Freemasonry in general in the U. S.

The Rotary International, by the way, according to the newspaper quoted above (Vol. XXVI, No. 171), though less than thirty years old, now has 3,603 branches, with a total membership of 147,000. It has become the pattern and inspiration for a number of similar organizations, such as the Kiwanis, the Lions, Gyro, the Civitans, the Zontas, the Optimists, the Cosmopolitans, Vortex, Roxana, Probus, and Prosperity clubs, etc.

To what extent these organizations are under Masonic influence it is impossible to state.

Have you renewed your subscription to the F. R.?

## Notes and Gleanings

The prayers of our readers are requested for the repose of the soul of the Reverend Frederic Beuckman, for the past twenty-four years pastor of St. Mary's Church, Belleville, Ill., and before that for eighteen years of St. Mary's parish, Shawneetown, Ill., and the surrounding missions. He was a native of East St. Louis, Ill., where the late Bishop Janssen ordained him in July, 1892, at the age of twenty-two. He distinguished himself by his heroism in the famous Shawneetown Flood, by writing a history of the Diocese of Belleville, and by many scholarly contributions to *Mid-America*, the organ of the Illinois Catholic Historical Society. The FORTNIGHTLY REVIEW, which was founded the year after Fr. Beuckman's ordination, counted him among its faithful subscribers almost from the start. He leaves three brothers and an only sister, who since the year 1900 is Mrs. Arthur Preuss. R. I. P.

A Brooklyn reader informs us that Mayor F. La Guardia is not, as has been asserted in a portion of the Catholic press (cfr. F. R., July, p. 157), a fallen-away Catholic, but the son of an Italian Protestant father (there are a few such) and a Jewish mother. Of F. Pecora, our correspondent says: "Pecora's father was a Catholic, but Pecora himself at one time studied for the Protestant ministry. He was a mere child when brought to the U. S. A." Of the Italians of the metropolitan district in general, the writer, who is evidently well informed on the subject, says: "There are a very large number of Italians here who profess no religion at all, though many of them were baptized—mostly as an excuse for a celebration!"

The Sacred Congregation of the Holy Office has issued a decree condemning a devotion to the Blessed Virgin Mary based upon the supposed apparitions and revelations at Ezquioga in Spain. The decree states: "The asserted apparitions and revelations of the Blessed

Virgin Mary in the place known as Ezquioga, in the diocese of Victoria, Spain, are declared to be devoid of any supernatural character," and declares that three books which treat of this subject are *ipso iure* prohibited. These books are: (1) *Etude historique présentée par M. L'Abbé S. Fort: Une Nouvelle Affaire Jeane d'Arc*; (2) G. L. Boue, *Merveilles et Prodiges d'Ezquioga*; (3) Hermano Cruz de Lete y Sarasota, *Un fruto de Ezquioga*. (1933.)

A reader writes: Your commendatory notice of Fr. James Walcher's *I Offer Holy Mass* in No. 6 of the F. R. was well merited but did not, in my opinion, sufficiently emphasize the fact that Fr. Walcher has composed his prayers (of course, in the spirit of the sacred liturgy) freely, with special reference to the needs of the vast majority of the laity, to whom the Missal does not appeal because—*sit venia verbo*—it contains too much "head" and not enough "heart." The Missal, in the words of one of our bishops, "was not made for the people;" it is too indefinite and does not sufficiently indicate the ends of the Mass and its sacrificial character. In his prayers after Consecration, Fr. W. states these "*finis missae*," and clearly teaches the doctrine of the Mass, which is very necessary so that the people may duly enter into the spirit of the Holy Sacrifice and derive real benefits from it. A "Circular Letter about the New Prayerbook, 'I Offer Holy Mass'" brings out the special character of this new prayerbook very clearly and can be had for the asking from the North Star Printing Co., St. Cloud, Minn.

The *Catholic Daily Tribune* (No. 4818) concludes a leading editorial on the question, "Is the NRA Catholic?" with these wise and timely words: "One of the most disquieting features of the New Deal is the constant increase of the national debt. The day of reckoning is certain to come. There will have to be a far greater revival of business than is now in sight, to take care of the tax load to be imposed.

That load will work a tremendous hardship, with its unavoidable concomitants of suffering and unrest among the masses. The [Catholic] Church cannot afford to identify itself with this distress, and its causes. Nor can she afford to give the impression of being tied down to a political party. The Church will uphold her own principles. She will approve, in practice, whatever measures are conducive to social justice. She will not hesitate to criticize when necessary, and to dissociate herself from ephemeral, purely opportunist measures designed as a sop to voters or office-holders. She will preserve at all costs her freedom of action."

*Sponsa Regis*, the little magazine published for our Catholic Sisterhoods by the Benedictine monks of St. John's Abbey, Collegeville, Minnesota, deserves to be liberally supported. The religious life of women presents problems that, differing as they do from those of male religious, can be adequately discussed and treated only in a magazine devoting all its pages to the welfare of the "*Sponsa Christi*." *An Heiligen Quellen* is a German magazine that serves this same field and can be fruitfully used by those communities of religious women where the German tongue is still a medium of expression. This latter publication has been serving the "Ordensfrauen" in Germany for some twenty-seven years with an excellence that is typical of the work of German Catholics in whatever field they enter. *An Heiligen Quellen* comes to us from the Butzon and Becker Verlag of Kewelacr in the Rhine Province.

Vol. V, Part 17 of the *Colophon* (229 W. 43rd Str., New York) among other things contains a paper on "The Maria Monk Affair" by Ralph Thompson. This cause célèbre, which at one time threatened war between Canada and the United States, happened nearly a century ago, but the name of Maria Monk is somehow familiar to most American Catholics. She was an escaped nun from the Hotel Dieu in

Montréal, who published an account of the horrible conditions she pretended to have witnessed in the convent. The title page of her book, reproduced from the only known copy of the first edition, now in the Huntington Library, reads as follows: "Awful Disclosures of Maria Monk, as exhibited in a narrative of her sufferings during a residence of five years as a novice, and two years as a black nun, in the Hotel Dieu Nunnery at Montreal." The book was published in New York in 1836 and gave rise to a bitter controversy, in which a New York weekly, *The Protestant Vindicator*, distinguished itself by its virulent abuse of the Catholic Church and the religious life. The authoress disappeared from the limelight the following year and died in 1849, obscure and diseased, on what is now Welfare Island.

In the same number of the *Colophon*, Oscar Lewis tells the amusing story of what he facetiously calls "Mug Books." During the 1870's, '80s, and '90s there grew up a highly organized racket, the production of county histories, subscribed for at \$25 apiece by local farmers and business men, each of whom was to have his life history included, and for an additional fee his photograph in a borrowed cutaway. There were 3,000 counties in the U.S., nearly every one of which during this period had its history embalmed in a thick folio volume, many of them achieving the distinction three or four times. No one has been able to compute the number of distinguished historians engaged in this delightful occupation, but it is safe to assume that no country before or since has been able to boast half as many. But by and bye, the business began to decline, not because of the growing sophistication on the part of the farmers and grocers and superior judges who were its chief patrons, but on account of excessive competition.

We thank Dr. Anna Dengel, superioress of the Society of Catholic Medical Missions (Brookland Sta., Washington, D. C.) for a copy in pamphlet

form of an article recently contributed to the *Ecclesiastical Review* by the Rev. Michael A. Mathis, C.S.C., chaplain of the same Society, who possesses a personal knowledge of the foreign mission field. He deals with the urgent need of Catholic medical missionaries and the vocation for this necessary and meritorious profession. In its latter part the article gives some details about this vocation, as nurtured and developed by the Society of Catholic Medical Missions. All those interested in the subject should write to Dr. Dengel at the address given. The present enrollment at the Catholic Medical Mission House is 32, which includes 25 novices and three sister students at American medical schools.

Fr. Augustine Hobrecht, O.F.M., has kindly sent us a copy of *Service in Honor of the Blessed Virgin Mary*, compiled from Holy Writ, the liturgy, and other approved sources by Fr. Edward Lunney, O.F.M. The booklet was printed for St. Boniface Church, San Francisco, Calif., but several priests who have seen it have expressed a desire to introduce it into their parishes, and hence a larger edition has been provided, from which this demand can be met. The *Service* is eminently suited for parochial use and has the approbation of the ecclesiastical authorities of San Francisco. Prices (to cover cost merely) are \$3 per 100 and \$25 per 1000. Orders should be sent to the Rev. Pastor of St. Boniface Church, 133 Golden Gate Ave., San Francisco, Calif.

The "Kirchenväter-Kommission" of the Prussian Academy of Sciences is about to publish the first installment of a critical edition of the writings of St. Athanasius, which were first edited in 1698 by B. de Montfaucon, but have received no philological attention since. The text is to be re-edited according to approved rules and methods by Dr. Hans-Georg Opitz, who will issue the first section of Volume III through the publishing house of Walter de Gruyter, Berlin and Leipzig, in the near future.

Work was begun on the sifting of materials in 1929, and among those whose liberality has made the work possible, is Mrs. Anna S. Taft of Cincinnati, O. Method and results will be explained in detail in a volume to be published this summer by the same firm under the title, *Untersuchungen zur Ueberlieferungsgeschichte der Schriften des Athanasius von Alexandrien*. Besides the writings of St. Athanasius himself, the new edition of his works will contain a critical text of all the documents that have come down to us in relation to the Arian controversy.

The *Manchester Guardian* has deemed it worth while to inquire what a "highbrow" really is. Its readers have responded nobly and have settled beyond all doubt that, whatever else may be said about the highbrow, he is, on the whole, decidedly unpopular. On the one hand, he is said to be "an individual possessing imagination, reason, and culture," and on the other, "a man who admires what I don't, and understands what I can't." But most definitions submitted are in the vein of the reader who summarily dismissed the highbrow as "the jawbone of an ass masquerading as the backbone of an art," which, if not an example of courtesy, at least leaves no ambiguity as to meaning. One may question whether this prevalent scorn for the highbrow is really a good thing, because the average highbrow is at least a striver after ideals, and high ideals is what the world needs most at the present time.

The interesting question: "How many Catholics are there in the world?" has often been asked, but never satisfactorily answered. The English Catholic Directory gives the number as 334,664,791. A correspondent of the *London Universe* lately showed reasons for making it 351,839,665. An able statistician estimated it in the *Holy Rood Chronicle* at 363,764,793. And now, in an elaborate article in the *Annuario Missionario Italiano* for 1934, the number is calculated at 392,709,534.

Obviously, as the *Universe* (No. 3821) observes, exactitude is not obtainable, and if it were, the number would vary with the course of time. But it does seem that the general tendency of Catholic statisticians is towards understatement, for every fresh investigator places the total number higher. In compiling Catholic statistics there is always the obstacle of what the *Universe* calls "the complication of the double standard." Are Catholics those who fulfill their Easter duty and strive to live up to their religion, or are they all who have been made members of the Church by Baptism and have not positively apostatized?

The Sacred Congregation of the Holy Office has condemned all the writings of two notable Italian professors of philosophy, Benedetto Croce and Giovanni Gentile. The decree says they were already condemned *ipso iure* by the provisions of Canon 1399 of the Code of Canon Law, but now are condemned solemnly and by name. Prof. Gentile was for some time Minister of Education in Italy. It is understood that the works of both writers could not be amended, as false theories ran through all of them, and so all had to be condemned.

In the current *Philobyblion* (1934, Heft 5) Dr. Paul Lehmann of Munich writes learnedly on the manuscript tradition of the ancient Roman classics. He begins by showing how, in post-classical times, before the break-up of the Empire, certain classes of literature would naturally tend to disappear as interest in them waned. The very fragility of the papyrus roll, moreover, was adverse to its survival, unless the matter was good enough to deserve transcription upon parchment, when that medium was introduced. But the parchment codices themselves came to suffer at the hands of invading armies and religious prejudice; and we owe to the much-abused Middle Ages the preservation of such literature as still existed in the fourth, fifth, and sixth centuries. Not many fresh discoveries of

texts were made after Carolingian times; the *Ueberlieferungsgeschichte* from the tenth to the fourteenth century is on the whole a repetition of that of the eighth and ninth. The author has a good deal to say of the principal centres (*e. g.*, Bobbio, Corbey, Montecasino) which contained the literature, and of the scholars who kept it alive; among them especially Servatus Lupus of Ferrieres.

President Roosevelt, as we need not tell our readers, is what is known as a "jiner," that is to say, he belongs to a number of secret, semi-secret and other societies, from Freemasonry downward. Being a professional politician, it is probable that he has no particular sympathy for the specific ends and objects of these organizations, but uses them all for political purposes. We see from the *Christian Cynosure* that he is also a member of the National Grange and has taken every degree in that "Order," about which the curious reader will find detailed information in our *Dictionary of Secret and Other Societies* (Herder), pp. 301-304. The National Grange has an elaborate ritual with seven degrees, and its "secret work" is in control of the members of the seventh degree, who are headed by a "high priest." The ritual ignores Christ, but honors pagan goddesses like Flora, Pomona, and Ceres in its hymns.

A reviewer in the *Dublin Cross* (Vol. XXV, No. 2) of Jeanne Danemarie's *Stigmata from Catherine Emmerich to Theresa Neumann* (translated by W. B. Wells and published by Burns, Oates & Washbourne) says that the value of this book is seriously impaired by the fact that the author relies too much on Dr. Imbert-Goubeyre, whose obsolete treatise on stigmatization was published towards the end of the last century and hence contains no notice of such recent and remarkable cases as that of Bl. Gemma Galgani, the "Passion Flower of Lucca." Ann Catherine Emmerich (that is the correct form of the name) is known chiefly by the

story of her visions as set down by Clemens Brentano, whose book, *The Sorrowful Passion of Our Lord*, Miss Danemarie calls "a work of divine inspiration," even though she herself has to admit that Brentano was unreliable, and it is a notorious fact, to quote the *Cross'* critic, that he "so elaborated the visions that it is almost impossible to say what is fact and what romantic fancy." Of Teresa Neumann, whom she has visited, Miss Danemarie says that her's is "a miraculous life," though she is aware and reminds her readers of the fact that one must not anticipate the judgment of the Church, to whom alone it belongs to determine such matters.

The Rev. Jerome Daniel Hannau, of the Diocese of Pittsburgh, has traced the origin and development of wills in Roman Law, in Canon Law, and in modern civil law in his doctoral dissertation entitled *The Canon Law of Wills* (Catholic University of America). After this historical introduction, the author presents a comparative study of the prevailing canonical legislation and the maze of laws on wills obtaining in the various States. He shows to what extent the Church exercises her right over wills, especially if they contain bequests and legacies to pious causes and how the civil courts of the different jurisdictions admit and interpret wills, especially as regards the recognition or rejection of bequests and legacies for religious and charitable purposes.

We are obliged to Fr. Ignatius W. Cox, S. J., for a copy of his well written and timely pamphlet, *The Divine Romance of Marriage*. It is a lecture delivered by the author to the National Federation of Catholic Alumni and was first published in the *Catholic Mind*, from which it has been reprinted. The author makes what he calls "a synthesis of Catholic sex morality, both from the standpoint of reason and religion," and he does it most convincingly. What he says about the dignity of Christian marriage and the evil of contraception and its penalties

even in this life, is particularly apt and to the point. Fr. Cox's pamphlet is published by the Paulist Press, 401 W. 59th Str., New York City, and we trust it will have a wide sale.

The New Scholasticism claims the attention of modern thinkers by a three-fold title: it is heir at once to the best thought of the ancient and the mediæval past; it aims at making this double treasure serviceable for the present, and by a fruitful union of the best in past and present, it seeks to prepare the birth of a new and richer synthesis in the future. To refuse to consider its claims is to lay oneself open to the charge of obscurantism. It is only natural that men educated in Protestant traditions should be suspicious of a philosophy so closely associated with the teachings of the Catholic Church, but the earnest searcher after truth will examine it on its own merits, independently of the religious affiliations of the majority of its adherents. It has been said by a modern philosopher—Professor S. Alexander, of Manchester—that one of the main obstacles to the spread of Scholasticism is ignorance of its teaching, a statement which, coming from such a source, is at once a tribute to its value and a guarantee that every serious effort to understand it will be well repaid.

In a doctoral dissertation presented to the faculty of Canon Law of the Catholic University of America, the Rev. Robert J. White presents a study of *Canonical Ante-Nuptial Promises and the Civil Law*. The introduction describes the means which the Church has employed at different times to safeguard the Catholic Baptism and education of the offspring of mixed marriages, until in more recent times they have taken the form of specific guarantees. In the main part of this study the several precedents in civil law cases involving those guarantees are reappraised and new points of departure studied with a view to finding grounds upon which the enforcement of the guarantees may be more successfully obtained in the civil courts.

## Current Literature

—The fourth revised edition of Dr. Leo J. Latz's booklet, *The Rhythm of Sterility and Fertility in Women*, is published with ecclesiastical approbation, like its predecessors, and contains a number of important and valuable additions, strengthening the scientific basis of the natural method of birth control here recommended to all married couples who, for some valid reason, wish to limit their offspring. We call attention especially to pages 38 f., 43 f., 67, 70 ff., 82 ff., 88 ff., 108 ff. In view of the positive evidence accumulated by the Latz Foundation (see pp. 70 ff.) it is no longer possible to doubt the validity of the Ogino-Knaus theory regarding the physiological periods of sterility in women, and we must agree with that eminent Catholic American gynecologist, Dr. Emil Novak of Baltimore, who wrote in the *American Medical Association Journal* for February 10, 1934, p. 453: "For those who because of religious or other reasons are not willing to resort to contraeption [to which Dr. Latz, of course, is strongly opposed], the Ogino-Knaus method is a great boon and is certainly the one that should be recommended by the physician." We are glad to know that Dr. Latz's booklet, written not only with medical competence, but in a thoroughly Catholic spirit, is being recommended by conscientious physicians and by many of the reverend clergy, when consulted in or outside of the confessional on the limitation of offspring. *The Rhythm* has so far been printed in 60,000 copies; let us hope that it will soon be made available to all married couples. (The Latz Foundation [Corporation Not for Profit], Republic Building, Chicago, Ill.)

—*Aufstiege zur Metaphysik heute und ehemals*, by the Rev. Bernard Jansen, S. J., is a collection of papers, overhauled and reedited, from different periodicals, mainly the *Stimmen der Zeit*, in which the vitality of Scholastic metaphysics is demonstrated by its application to present-day scientific methods and the solution of modern

problems. The author's purpose was not a prejudiced apologetic, but to show that Scholasticism has not only a rich treasure to communicate to modern metaphysics, but can supply it with many fruitful thoughts and impulses. As the breach with the past has led present-day philosophers into many errors, so the *Philosophia perennis* would run the risk of becoming fossilized if it would shut itself off completely against modern thought. Fr. Jansen's book is a forceful admonition to the professional Neoscholastic to remain faithful to the programme of "*Nova et vetera*." The author is a profound thinker, yet—what is, unfortunately, somewhat unusual among German philosophers—he expresses himself simply and clearly. In Part II, ch. 9, Alfred Delp, S. J., deals with Heidegger's theory of "Being as Existence." Fr. Jansen's own concluding chapter, "Der Gottmensch und die Weltweisheit," constitutes a worthy finale to this profound and readable book, which can be warmly recommended to all who are interested in Neoscholasticism and its relations to modern thought. (Herder & Co.).

—Enid Dinnis, the popular English writer, in her latest book of short stories, *By Fancy's Footpath*, gives her readers a variety of charming and edifying tales which have appeared in the Passionist magazine, *The Sign*. All of the stories, as might be expected from the pen of this talented writer, are thoroughly Catholic in tone and substance. The little book, crammed to overflowing with thoughts of God and God's ways to man, will, we hope, uplift and entertain the souls of those who peruse it. Numerous illustrations in black and white, by Florence Harrison, add to the attractiveness of the work. (B. Herder Book Co.)—C.J.Q.

### MALE ORGANIST

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—The third and final volume of Mr. Douglas Carter's authorized translation of Fr. Léonce de Grandmaison's *Jesus Christ: His Person, His Message, His Credentials* contains Books V and VI of that classical study, dealing (Bk. V) with the works of Christ, His prophecies and His miracles (especially the Resurrection), and (Book VI) with the religion which He founded and the witnesses to Him in history. Like the previous two volumes, this one, too, has a number of scholarly notes, some of which amount to veritable treatises, and the author's principal aims, namely, "to throw a clearer light on the person of Jesus, the greatest fact in religious history," and to show that "a long and intimate acquaintance with the doings and sayings of Jesus, as they are related to us by those who were witnesses from the beginning and servants of the Word," is the only means by which a man can make Christ's message real to himself." stand brilliantly accomplished. Because of the eminent Jesuit's familiarity with the New Testament, his profound learning, and his wonderful clarity of style, this work will long retain its value, and no Catholic library can be called complete without it. The present volume concludes with three indexes, one listing the New Testament texts cited by the author, another listing the general topics treated throughout the entire work, and a third giving references to the authors quoted. (New York: Sheed & Ward).

—No. 38 of the *Freiburger Theologische Studien* is devoted to a learned disquisition, by Dr. Anton Antweiler, of the infinity of the metaphysical essence of God, viewed from the standpoint of higher mathematics, philosophy, and theology. (*Unendlich. Eine Untersuchung zur metaphysischen Wesenheit Gottes auf Grund der Mathematik, Philosophie, Theologie*; x & 200 pp. 8vo. Herder & Co.) In mathematics, the author deals especially with the quantum theory as a stepping-stone to metaphysics. In the philosophical part of his treatise he considers the labors of Gutberlet, Isenkrahe, and

Dempf. This portion of his book, by the way, contains a profound criticism of Hegel, who, he says, "ist in erschreckender Deutlichkeit der Beweis dafür, dass eine denkmässige, völlige Bewältigung der Gesamtwirklichkeit nur vom Menschen her unmöglich ist" (p. 117). In the theological section the author discusses the attitude of theology towards the notion of the infinite and shows to what extent a clarification of that notion affects the question of the metaphysical essence of God. The treatise can be heartily recommended to philosophers and theologians. (B. Herder Book Co.)

—Recent reprints of the London Catholic Truth Society are: *Prayers and Counsels of St. Thomas Aquinas* and *Blessed Thomas More*, by the Rt. Rev. Msgr. P. E. Hallett. Both have been previously noticed in the F. R. Among new pamphlets of this indefatigable agency for the spread of Catholic Truth is a short life of *St. Boniface, Apostle of Germany*, by Dom Dunstan Pontifex, O.S.B., and a *Life of Jesus Christ Our King*, by the Rev. W. Raemers, C.S.S.R.

—*Judaism* by A. Vincent, is a learned study by an eminent French writer, translated into English by James Donald Scanlan. The author gives a compact summary of Jewish thought and life, dealing with such topics as Rabbinic Literature, the Torah, Dogmas in Judaism, Jewish Morality, and the Mystical Life in Israel. He shows that Judaism and Christianity spring from a common source, but if modern Judaism desires to be an ally in the fight for God, it must cease to be absorbed in ethnical and national contemplation, return to the universalist line of the prophets, and at length find in the Gospel of Jesus Christ that fullness of life towards which it aspires with such noble ardor, and for which it is fashioned. We rather miss a reference to the ritual murder charge, which has latterly been revamped by the Nazis in Germany. (B. Herder Book Co.)

—Taking for his text the objection often heard, that no modern man can believe in the divinity of Christ, Dr. Karl Adam, in *The Son of Adam*, deals with that question in what is undoubtedly one of the most profound and challenging studies of Christ written in recent years. After clearing the ground, the author moves from the physical health of Jesus to His perfect mental sanity, thence to His inner life, and particularly His life of prayer. What He said of Himself is shown to have found its confirmation in the Resurrection, brilliantly demonstrated to be an authentic historical fact against the Vision theory, the only alternative the author deems worthy of consideration. The book is a splendid restatement of the arguments for the divinity of Christ and at the same time a corrective for the tendency among many present-day Catholics, of harboring too sentimental a picture of Our Lord. (Sheed & Ward, 63 Fifth Ave., New York City).

—A new book by the industrious and zealous Fr. Martin J. Scott, S. J., is always a pleasure to notice. In his latest, *Religious Certainty*, he endeavors to show that the Catholic Church possesses the four marks that must identify the true Church of Christ. In order to do this, the author discusses such things as Religion and Reason, the claims of Christianity, the divinity of Christ, and the religion He came to establish. He then goes on to prove that the Church which Christ founded is the Catholic Church, and that she, and she alone, has the characteristics that set her apart as the true Church of Christ. The little volume, written in Fr. Scott's usual lucid and popular style, should win him many new readers, both inside and outside of the Church. (P. J. Kenedy & Sons.)—C.J.Q.

—Dr. John D. O'Brien's *Manual of Nervous and Mental Diseases* (B. Herder Book Co.) is intended primarily, as the subtitle indicates, for students in schools of nursing, but will prove of real help to all who are interested

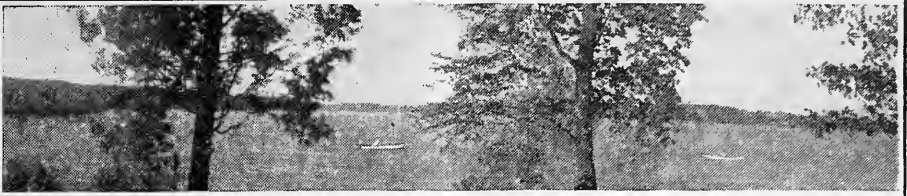
in mental hygiene. The author speaks from long experience as a practitioner and lecturer in hospital schools, and convincingly shows what an important place the study of mental hygiene has in health and disease. The various subjects (*e. g.*, psycho-neuroses, mental deficiency, psychometry, epilepsy, borderline states, etc.) are treated in simple language, and for greater convenience a glossary of technical terms has been added at the end of the volume. There is also a good alphabetical index.

—*Blessed Gemma Galgani*, by Father Germanus, her spiritual director, has been issued in a third revised edition by the Rev. Joseph Smith, C.P. This "Holy Maid of Lucea" was born in 1878, died in 1903, and was beatified May 14, 1933. Her life, so devoted to the Passion of Our Lord, reads like a glorious romance. The present edition is very timely, due to her recent beatification, and will help to spread a deeper and more reverent knowledge of the servant of God. The biography carries with it an appreciative introduction by the late Cardinal Gasquet, together with a splendid index. (B. Herder Book Co.)—C.J.Q.

—*Kateri, the Maid of the Mohawks*, by Margaret Thornton, is a short popular life of Catherine Tekakwitha, based mainly on the classical French Life by Fr. Ed. Lecompte, S. J., but containing no new information—which is not surprising, since the original sources are extremely limited. The beatification process of this saintly Indian maiden is under way, and the present essay (for it is hardly more than that) will help to arouse new interest in her life and example. (B. Herder Book Co.)

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### A SPRINKLE OF SPICE

Former governor Bilbo of Mississippi is a candidate for the United States Senate. For the last year he has been holding down a \$6,000-a-year political soft snap in Washington, given him, according to report, to get him out of Mississippi politics and thus keep him out of the Senate. Bilbo's present job is clipping newspaper articles dealing with the Agricultural Adjustment Administration. One of the stories coming out of Washington about him is that immediately after his appointment he demanded a permanent parking place for his automobile in front of the main Department of Agriculture building. He was told by one of Secretary Wallace's assistants that all of the space available for department officials was taken, and the rest was reserved for the public. Bilbo kept up his demands, getting the same answer, until finally the harassed assistant said: "Well, Mr. Bilbo, two bodies can't occupy the same space at the same time. If you want to change that, you'll have to see Dr. Einstein."

To whom the Mississippi statesman replied: "Where's his office?"

A Josephite Father who needed a few hundred dollars to pay the interest on his mortgaged church, met a friend, who invited him out to dinner (\$3.75 plus tip), and then took him to the theatre (\$8.80—it was in New York, you know) after which he took him

home in a taxi (\$1.20—the plot is still laid in New York), and then said to the begging missioner, "Gee, I wish I could spare a couple of dollars to help you out with."

Now here is an example of what friendship will do—nearly fifteen dollars to entertain a priest, but if the priest were to ask for that fifteen dollars instead of the entertainment, he would probably be told how hard the times are. Well, priests and sisters eat even when they are not being entertained.—*The Colored Harvest.*

### An Undelivered Commencement Address

"My young friends, you are going out into a puzzled world, a world whose leaders do not know whither they are drifting. What the future has in store for you I cannot even guess. Many of you, perhaps most of you, will not be able to find jobs. I have no formula by which you may easily attain fame and fortune. The world may call me a success, but I assure you, whatever I have attained, has been entirely by accident.

"My only advice to you is that you do not emulate the generation I represent. It was we who muddled into the present chaos, while all the time we were spouting optimism about permanent prosperity. My generation, unable to govern itself, has relinquished the reins to dictators in most of Europe. Even here in America, we blindly trust a President who we hope can save us, but whom we cannot help to find the way.

"As to your future, let me urge you to equip yourselves to understand the complex world into which you are coming. Your education has not done this. In fact, your school teachers have kept you wandering in a fog of unreality, while your fraternities lulled you to sleep in a world of make-believe.

"Perhaps some of you will furnish the guidance and leadership which the world needs so sorely. Unless you succeed where we have failed, I am afraid for the future. I thank you."

Here is a modern joke clad in ancient Roman garb from the "Omnes Rideamus" department of the *Auxilium Latinum*, which corresponds to our "Sprinkle of Spice":

*Petrus*: "Nomen tua uxor ipsa carrum automobilium dirigit?"

*Paulus*: "Ita; dirigit."

*Petrus*: "Quando pervenit ad eum locum ubi via ferrata viam publicam transit, curate signum: 'Siste! Circumspice! Audi!'"

*Paulus*: "Ha! Ha! aliquid, ni fallor, sistit et circumspicit; sed si verum queris, neque ab ulla re neque ullo homine effici potest ut audiat."

Mike: "My Dad's an Elk, a Lion, and a Moose."

Ike: "What zoo's he in?"

## FROM OUR FALL LIST

### THE SPIRITUAL LEGACY OF NEWMAN

By William R. Lamm, S.J.

### ROMANCE OF THE FLORIDAS

By Michael Kenny, S.J.

### TRAINING THE ADOLESCENT

By R. C. McCarthy, S.J.

### THE PROTESTANT REFORMATION IN GREAT BRITAIN

By Joseph Clayton

**BRUCE—MILWAUKEE**

# The Fortnightly Review

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ST. LOUIS, MISSOURI

September, 1934

## Scholastic Philosophy in American Colonial Colleges

By James J. Walsh, M.D., Ph.D.

I wish I could emphasize the message that the Reverend Mark Schmid, Ph.D., sent out in the August number of the FORTNIGHTLY REVIEW and that it could be broadcast throughout the country. My own recent studies in Scholastic philosophy, as taught at the colonial colleges here in America, not only during the colonial period, but for a generation afterwards until well on in the nineteenth century, demonstrate what a thorough formation of mind was secured by the students who attended the colonial colleges through this system of teaching. Most of the time in the last two years of the college course was devoted to mental, moral, and natural philosophy, subdivided into such subjects as ethics, politics, natural theology, but also metaphysics, pneumatology (under which they taught psychology), ontology, and jurisprudence. Ethics was usually taught by the president of the college and was evidently looked upon as quite the most important subject in the curriculum.

They had not only Scholastic theses almost exactly like those which are taught in Catholic colleges now, but their methods of teaching were also Scholastic. Once a week they had a disputation at which the defender expounded and proved the thesis and two objectors urged in syllogistic form the objections against either the proof or the truth expounded, and it was all done in Latin.

We have the theses that were issued for Commencement day in Latin from five of the seven colonial colleges, Harvard, Yale, Princeton, the University of Pennsylvania, and Brown at Providence. We know that the other two colleges, Columbia in New York, and William and Mary in Virginia, had the

same sort of theses, though no copies of them seem to have been preserved.

It was this teaching that formed the minds of the men who wrote the Declaration of Independence and who gave us the Constitution of the United States and the constitutions of the various States. The majority of the signers of the Declaration of Independence were college graduates, and nearly the same proportion held for the Constitution makers. The thesis: "All men are born free and equal," had been often defended in disputations before it was written into the Declaration of Independence. Jefferson himself repudiated the notion that there was any pretense on his part to originality in the laying down of these principles and he declared them to be the commonplaces of the Schools.

Americans will not have to go back to the Middle Ages, against which they still have so strong a prejudice that it would be very hard to get them to go back, but only to the eighteenth century, where they will find what the head of the Medieval Institute at Ottawa declared to be "pure Scholastic formulas."

By the way, one of those Scholastic formulas defended manfully at Harvard in the seventeenth century was, "Rather death than commit a mortal sin." Almost needless to say, that is not the teaching generally accepted at the present time.

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The Leisure League of America, Inc., suggests 700 known ways of employing spare time. "Frittering" is excluded. The League, recently organized in New York City, plans serious assistance (1) to those who cannot capture a hobby for themselves, and (2) to those who even then will need riding lessons.

### Rational vs. Empirical Psychology

To the Editor:

The article on page 171 of the August F. R. entitled "Psychology Without a Soul" seems to me rather benighted.

Why not admit once for all that Rational Psychology, that branch of Special Metaphysics which deals with the efficient, formal, material, and final causes of man's psychical life, is one thing, and that Empirical Psychology, which studies the uniformities of sequence and concomitance that obtain in psychical events is another? All such empirical sciences from astronomy through physics, chemistry, biology, psychology, up to sociology and anthropology, are substantially "actuarial." If they succeed in establishing the fact that, given certain antecedents, certain consequents follow in nine hundred and ninety-nine cases out of one thousand, they immediately aspire to establish the fact that the "law" is verified in nine hundred and ninety-nine thousand nine hundred and ninety-nine cases out of a million. In other words, these sciences are actually or virtually, as the case may be, applied mathematics, and, as St. Thomas says, mathematics is not concerned with causes.

No doubt the men of empirical science are human, and in order to stimulate themselves by means of the imagination to further researches, they make for themselves causal myths to account for these laws or for the events in which these "laws" are verified. If there is anything in these causal myths which is unsound from the standpoint of Special Metaphysics, it is the business of the metaphysician to criticise the myths of the men of science from the metaphysical point of view, and if any empirical "law" seems to be well established *ut in pluribus*, to give, if possible, an adequate metaphysical reason for it.

If the man of empirical science denies any metaphysical truth, he is to be brought to book and shown that the reasons for his denial, if he gives

any, are incompetent, impertinent, and irrelevant.

So far as I can see, there is no reason in the world why empirical psychology should not proceed on behavioristic, endocrinological, or psychoanalytic grounds *prescinding* from the existence of the soul. As a matter of fact, each one of these three methods and some others—what one may call neurological psychology, for instance—has proved most fruitful in results. It is ridiculous, for instance, to say that what Professor J. B. Watson and his followers have to tell us is in no way new. It may not be new in principle, but it is astonishingly new in richness of detail. What they have established in the matter of the conditioning of reflexes is most valuable. Why not criticise their vagaries with reference to morality on ethical grounds, without feeling obliged to belittle their work as men of empirical science?

Perhaps the Reverend Dr. Mark Schmid, O.S.B., who writes in the same issue concerning the "Need of a Scholastic Revival," and who deplores the relative neglect or contempt in which the Scholastic philosophy is held by so many non-Catholic philosophers, may find one reason for what he deplores in the somewhat stupid, bull-headed, and cantankerous conduct of Catholic exponents of the Scholastic philosophy with reference to the matter we are discussing. It is conduct which gives much scandal and tends to bring Scholasticism into ridicule and disrepute. However, it is probably useless to protest. Railing in indiscriminate fashion at "psychology-without-a-soul" has become one of the favorite indoor and outdoor sports of Catholic controversialists and is an old favorite in the repertory of Catholic editors.

(Rev.) Russell Wilbur  
Notre Dame de Lourdes Rectory,  
St. Louis, Mo.

Evidently not all who believe in decency have joined the Legion of Decency. If they did, we could make a more decent showing.—A.F.K.

## Locating the Lost Rivers of Paradise

By Trece Linden

Yes, I know the old adage: Fools rush in where angels fear to tread. And I also remember the fierce battle waged in the pages of the *Ecclesiastical Review* two years ago between Dr. Philo Mills of Washington and Father McClellan, S. J., about the location of Paradise. But all this cannot prevent me from entering the list of theorists (theorizing seems to be the best thriving business at the present time) and attempt to give my views on the location of the much disputed River of the Land of Eden.

I believe it is safe to say that the aboriginal tradition of mankind may be divided into three great classes, the Semitic, the Chamite, and the Japhetite. The Semitic is taken into the Holy Scriptures, and the Chamite and Japhetite is found in what we call mythology. Besides these, we have the Christian tradition. We can, therefore, say that we have, not three sources of knowledge, but rather, three sources of hints from which we may be able to piece together a theory that will harmonize with the Bible and be hard to overthrow.

My problem divides itself naturally into three tasks:

- 1) To locate geographically Pishon and Gehon, which are described in Gen. II;
- 2) To find the rivers of Eden, and
- 3) To connect these rivers.

I propose to take on my expedition the Bible as a foundation, Christian tradition as my guide, mythology as a verifier, and science as my engineering department to overcome obstructions.

The Bible states that the river of Eden beyond Paradise branched off into four separate and distinct rivers—Pishon, Gehon, Tigris, and Euphrates. Only the last two still exist and the direction of the other two is given. We must remember that the Land of Senaar is the cradle of the Semitic tradition, and although Moses wrote down this tradition in the wilderness

on the journey from Egypt, we must consider him as giving the directions from Senaar.

Pishon flows, according to Moses, around the Land of Havilah, that is, from the Mesopotamian location of the narrator, to the west of Havilah. Havilah was a son of Kush and had settled in the eastern part of Arabia. This land is mentioned twice in the Bible: first it is said that the sons of Israel lived between Shur and the land of Havilah, and again it is said that Saul whipped the Amelikites from Shur to the Land of Havilah. Therefore, the only logical place for this river in our present-day geography would be about the location of the Jordan.

Gehon is said to flow around the land of Kush. This land of Kush is a great biblical problem, and the consensus of opinion that it is Ethiopia is so great that both Catholic and Protestant bibles render it Ethiopia, although the Hebrew has the land of Kush. Some declare it to be an indefinite southern country. I venture the statement that both assumptions have no foundation in fact. In order to get a river from somewhere up in Armenia down to Ethiopia or some other southern country, you would have to invent something like a twin bed for the two rivers, for they would have to pass along the same lines. But where *is* the land of Kush?

My first endeavor was to find the exact division line between the Semites and the Chamites. I finally stumbled on Gen. X, 30, giving the division line in a very awkward place, due to the use of inversion: "And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east." But where is Messa? I looked up the Bible maps and they had it down in the wilderness of Shur. That is an impossibility. Sidon, a Chamite, lived north of Chanaan, and his brother, Hethite, lived still farther north, and hence this must be the land of Cham, according

to Moses. I figured that the Chamite country must reach to somewhere about Alexandretta, but not go very far beyond that point, because here was Haran, undoubtedly in the Semite country, whither the father of Abraham had moved to get away from the invading Chamite in the land of Senaar. I reasoned that the crotch where Asia Minor joins Asia would be a fine land marker, and behold, I found at the uppermost point of the Gulf of Alexandretta the little town of Missis, which could not be anything but the Messa of Moses. I began here and marched down the line, paralleling the Euphrates in quest of Sephar, the mountain in the East. I had gone to the headwaters of the Arabian Gulf, but not encountered any mountain. I looked up the Bible maps, and they had Sephar on the extreme end of Arabia, on the Indian Ocean.

Again I had to register my opposition. The land of Senaar was as far as I could go and remain in the Semite country. I stopped and mentally looked for the mountain that might be the one meant. At about right angles to the line I had travelled from Messa, I saw between East and Northeast, in the distance, the great mountain range of Hindu Kush. That must be the mountain in the east, and verse 30 should read: "As we go on from Messa as far as Senaar and thence to a mountain in the east." The land which had been traversed since the flood, was considered the old homestead and went to the first-born. All across the fence went to the second-born, and Japhet had to move to the islands of the nations.

I claim that here is an orthographical mistake in the Bible. Senaar in Hebrew would have been written with its three consonants, SNR, and Sephar the same way, without consonants, would have been written SPR. Take a little square with the horizontal lines heavy and the vertical lines light. Now put a heavy period or dot on the middle of the left-hand vertical line, and you have the Hebrew letter P. If you cut off the left half of the square, you

will have the Hebrew letter N. Now a transcriber might make his horizontals on the N a little too long and then a fly might change the whole Land of Senaar into Sephar, a mountain in the East. See how easily the mistake might have occurred?

But I may be told that Moses did not use the Hebrew alphabet, because it did not yet exist, but the Phœnician. Well, this mistake might have been made any time after the Hebrew alphabet had been invented. But let us see how easily this mistake could have been made according to the Phœnician alphabet. Here the difference between the two letters is even less than in Hebrew. P is like a written figure one, with an upstroke, and N is very much like a figure seven. See how easily the mistake can be made? And if a correction according to this line makes the text clear, then there is strong reason to believe that the mistake is a fact.

We have now the international dividing line, and one marker of this line is the Hindu Kush mountain. The last part of the name seems to indicate that we are on the right trail to the land of Kush. Beyond this international line I find, about one hundred miles northeast of the headwaters of the Arabian Gulf, a town by the name of Kush. Again, across this line, over in Afghanistan, coming out of the foothills of the Hindu Kush mountains, I find a river Kush. We have, therefore, three strong geographical witnesses that we are in the real land of Kush.

But I firmly believe that, with a little coaxing, the Bible itself will give us a strong clue as to where the land of Kush is located. Take Gen. X, 10, which treats of Nemrod, the principal son of Kush, and says: "And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalamme in the land of Senaar." This certainly sets forth a condition which is not in harmony with the truth, and hence there must be a mistake in translation. Every Bible student knows that the land of Senaar was Semite country.



The father of Abraham, who lived in Ur of the Chaldees, left the country and moved to Haran on account of the invasion of the country by Nemrod. He was already mighty and in his might he was strong enough to dare to invade an alien country. The acquisition of this country was not the beginning of his kingdom, but rather an increase thereof.

Most probably the mistake was made in translating the word which has been rendered "the beginning." If we turn to Gen. II, 8, we read: "And the Lord God had planted a paradise of pleasure from the beginning." The Hebrew version has: "God planted a garden over against the morning in the land of Eden." It is the strong opinion of Bible students that, instead of translating this particular word with "beginning," it should be rendered, "towards or from the east." If this is true, the tenth verse of Chap. X should read as follows: "And he extended his kingdom from the east into the land of Senaar, and occupied the various cities of Babylon, etc." If this is correct, the Bible would corroborate the geographical witnesses of town, river, and mountain, and support our contention that the land of Kush was located east of the land of Senaar.

Having found the land of Kush, we can now proceed to locate the Gehon. If from the Mesopotamian point of observation the river "compasseth the land of Kush," then its most logical place, according to present-day geography, would be along the boundaries of Afghanistan, where numerous rivers come down from the mountains and are lost in the sand, probably continuing in the old bed of Gehon, which has been covered up by some cataclysm.

There seems to be a strong echo of tradition in that part of the world that the old river Gehon passed through there. The Oxus and other rivers are frequently referred to as Gaikon, which name may be a derivation from Gehon. I am told that in the valley of the Jordan there is a spring called Pishon. So we would have tradition for the location of both rivers. Our

trouble is that we know too little of the ancient traditions. No telling of the riches of traditional lore that were stored in the old libraries of the East, and especially in that of Alexandria, when Moslemism swept over this part of our globe with its destructive motto: If this library claims to contain something better than the Koran, it must be destroyed, and if it does not hold such a claim, then there is no reason for its existence.

So the first part of our problem seems to be solved. We have the location of the four rivers that came out of the river of the land of Eden; but which was their origin? Where was the river Eden itself? I shall try to answer this question in another paper.

### The Missa Sicca

Abbot F. Cabrol, in an "Excursus" printed at the end of his work, *The Mass of the Western Rites*, translated by C. M. Antony (Herder), has an interesting note on that somewhat mysterious liturgical phenomenon, the *Missa Sicca*. The Dry Mass, he says, whether an abuse or simply from singularity, was fairly wide-spread in the Middle Ages. It was a Mass without Offertory, Consecration, or Communion, and thus in reality not a Mass at all. Since there was neither sacrifice nor sacrament, it was merely a rite (sacramental if we wish to call it so) which reproduced the ceremonies of the Mass with the exception of the parts mentioned. It was regarded as a substitute for the Mass. Thus, for marriages or deaths celebrated in the afternoon, a Dry Mass was said. As many Dry Masses as it was wished to say from private devotion could be celebrated on the same day. They were also said for those who wished to have as many Masses on the same day as possible. Bona very justly protests against this custom, which seems to him an abuse. As a private devotion, the *Missa Sicca* is still in use among the Carthusians. The *Missa Nautica* and the *Missa Venatoria* are also Dry Masses, in which by reason of the fear of tempests, or for other causes, the essential parts were suppressed.

## Teaching Latin as a Living Language

To the Editor:—

You may find it desirable to note in the pages of your REVIEW the effective and original work that is being done in the Latin department of the Central Catholic High School at Toledo, Ohio. Here Latin is being taught as a living language. The students are taught to speak Latin in the class room, and in the higher grades the explanations of the instructor and the responses of the students are mostly in Latin. Vocabularies are prepared for the classes with the aim to assist the students to converse about things and events of the present. For the past several years the students have given an annual presentation of a Latin one-act play. The players have been frequently requested to repeat these Latin plays for other schools and in nearby cities. A monthly school paper of four pages is issued in Latin and edited by the students. It is called *Nuntius Romanus*.

The Rev. Raymond Gorman, head of the Latin Department and author of several Latin plays which have been staged successfully by the students, will probably be glad to mail copies of these plays or copies of *Nuntius Romanus* to anyone interested enough to request them. Communications may be addressed to him in care of Central Catholic High School, Toledo, O.

We have been teaching Latin too long as a dead language. Unless we get out of this pedagogical rut, students will continue to regard Latin as a freakish survival of antiquity and cannot be expected to show much enthusiasm for what they regard as a corpse preserved from ancient history. Latin has too many interesting competitors in the modern curriculum, and unless something is done in the line of teaching to enable the student to express himself in Latin on themes of contemporary interest, our efforts to retain it will continue to be a fruitless, pedantic chore. The methods of Father Gorman deserve to be publicised and encouraged. The task of teaching Latin to American students has been, as a general rule, poorly done,

and as a result Latin has been more or less silently regarded as a branch of archeology.

Toledo, O. (Rev.) John J. Vogel

## The Other Side of the Picture

It is a promising symptom in these days of hypocrisy and blindness that the Jesuit *America* allows the Rt. Rev. Msgr. Andrew Ignasiak, of Erie, Pa., to write in its columns: "I have been here all my life as priest and pastor [of St. Stanislaus congregation in Erie]. I built the parish, and now when it is question of supporting it, I find it harder to support than it was to build. People born and educated here simply do not care to be members of the church for the present, and soon will cease to be Catholics altogether. . . And there was always a parochial school here, with all the improvements."

Of course, the industrial depression has not a little to do with the sad phenomenon of "abandoned churches," on which *America* has recently commented editorially. In the case of some non-English-speaking churches the failure of the parochial clergy to accommodate themselves to the legitimate demands of the younger, native-born element, may also be responsible in part for the wide-spread apostasy that causes not a few churches to be abandoned and others, like Msgr. Ignasiak's, to decay.

But there are other and larger causes, and the sooner they are investigated, the better it will be for the Church in America, so many of whose official and unofficial representatives love to boast of marvelous progress, but have never a word to say of losses and decay.

According to the *Annuaire Pontifical* for 1933, quoted by the KIPA, the total number of Freemasons in the world at the present time is estimated at 4,455,379, of whom 666,691 live in Europe, 6,402 in Asia, 4,500 in Africa, 3,492,141 in North America, 30,254 in Central America, 54,952 in South America, and 200,942 in Oceania.

## “Utopians”—A New Secret Society

Extracts from a Recent Radio Address by the Rev. Joseph A. Vaughan, S.J., Ph.D.,  
Los Angeles, Calif.

The Utopian Society was formed about eight months ago here in Los Angeles. Technocracy was its inspiration and guide, a system it still resembles, though latterly it has tended towards Communism. It is described as social, benevolent, altruistic—ideals which can surely be praised. Members must be 18 years of age, and when accepted, lose their name—become not a man, just a number, and are referred to as “Hermits.” The number system is borrowed from Ultra-Communists. Initiation conducts through “cycles” or degrees with all their mystic rites. On reading their ritual I was forced to smile; much of it is without rhyme or reason, though they never write the word “reason” without capitalizing it. The darkness or subdued lights, the hidden questioners and slow movement, are an appeal to sense and fancy, but not to reason. Shall I dare to call it a solemn farce?

It is called a secret organization. Secrecy insulates from criticism. Were it truly secret, it would stand condemned by the Catholic Church, together with other secret organizations. However, the oath of secrecy was tactfully framed, and I am tempted to suspect that its author was thoroughly conversant with Catholic teaching—his name sounds Catholic—and took all the necessary precautions to protect his society from condemnation on the score of secrecy.

The original oath reads as follows: “I will not reveal to any person the time, place or reason for this meeting, nor anything heard or seen tonight, nor the name of any person here attending (except in the necessary performance of my duty to my church), so help me God.” Some less unpatriotic individual evidently called attention to duties to country, and the oath was altered. It now reads: “I swear to uphold the Constitution of the United States and that I will not reveal to any person the time, place or reason for this meeting,

nor anything seen or heard here tonight, nor the name of any person here attending (except in the necessary performance of my duty to my church), so help me God.” On the score of secrecy, therefore, the Utopians will not be condemned by Catholics.

The Utopians swear to uphold the Constitution of the United States. If those words, which in the oath are properly capitalized and refer to a definite Constitution actually existing and already operating for a century and a half—if those words, if that oath is sincere, it means that they solemnly commit themselves to the defense of constitutional democracy such as we have it in the U. S. A. to-day. Yet their programme calls for the smashing of that Constitution and the substitution therefor of their Utopian programme. Let Catholics—all in fact—beware of a false oath. True, all members write a letter of commendation and loyalty to President Roosevelt. But it is only conditional loyalty. For after outlining their own Utopian ideas in the body of the letter, they conclude by saying: “To the measure that you do this, will my heart and mind and hand be at your command.”

Perhaps it would be going a little far to call the “Utopians” Communists. They themselves explicitly repudiate the name Communism. Yet listen to random quotations from their programme: “Do you believe the economic system of this country as now applied is at fault? Is your conception of wealth the possession of money or is it the possession of consumable and useful products? Do you believe that the essential necessities such as food, fuel, clothing, and housing should be handled by government agencies?” The programme continues—I skip for lack of time: “There is no such thing as government without dictatorship. The degree of dictatorship may vary, but the governing body always dictates.” The programme then praises

Mussolini—so do I; praises Hitler—but I do not; and adds: “And Stalin, the man of steel, is creating an orderly social establishment from the chaos and ruin left by the despotic Nicholas.” I wonder if these people have ever read such an impartial witness as Gene Tunney, or the originally very partial Liberalist, atheist, and idealistic Communist, Will Durant. The Utopians call for a dictatorship of seven wise men. Is this upholding their oath to the Constitution of the United States?

Plays are staged by Communists—as is well known—to arouse their adherents, always a parody on existing governments. The “Utopians” have borrowed these object lessons. In the fourth “cycle” a play is given, wherein a group of workers wander to the land of Utopia, led by a Hermit, the coordinator, the great leader. There in Utopia—the good place—they find seven departments with seven desks presided over by seven wise men, Interior, Industry, Labor, Education, Commerce, Foreign Trade, National Defense. Under Interior we find man is only a cog in a machine—technocracy—for agriculture, labor, raw materials, etc., everything is for the use of industry. Under Industry we find the Marxian slogan: Production for consumption and use, not for profit. Under Labor: Education up to twenty-five, labor from twenty-five to forty-five; each will receive the equivalent of \$15,000 a year, but must spend it (paper money) within the year; and the old man of forty-five—that just about shelves me—will be given a credit certificate and a house to live in, as a tenant of the government, unmolested by taxes and free to travel as he wishes. I wonder how many of the languid thinkers amongst the 100,000 Angelinos were attracted by this. Under “Commerce”: All share and share alike in food and clothing (I believe we have read something about the young ladies’ protest in Russia). Money must be used each year; the old competition and profit system is gone. If a citizen refuses to work he is placed in the medical department; if no cause

is found, he is placed on the Slackers’ List and left to shift for himself. (That, too, we have heard of in Russia). What a tremendous amount of virtue these idealists presuppose in humanity! And what a grand opportunity for espionage and graft! Under “Defense” we read the unphilosophical remark: “Profit and greed and crime—all born of necessity—have vanished.” Leopold and Loeb had all the wealth that over-indulgent parents could supply, yet they drove a chisel through an innocent boy. And neither profit nor greed nor any necessity brought about the butchery of Marion Parker. And so on, *ad nauseam*.

Last week I spoke at length on Communism. I have not the time to repeat it all here, though it is very much to the point. A full answer to all the unphilosophical principles of the Utopians will be found in that speech, a copy of which can be obtained from the sponsors of this programme: Sharp and O’Connor, Funeral Directors, 931 Venice Blvd. (Send stamped and self-addressed envelope to help with clerical work). There interested readers will learn that Communism (and Utopianism) is unnatural, opposed to our very nature, and hence cannot survive; that it presupposes universal virtue, which is morally impossible, that it destroys the right to private property, which originally and to-day is a natural right, for no man or group of men or even the State can own or exercise exclusive authority over the food and clothing which individuals destroy in use; that it hampers parents in the duty and right of educating their children; that in the field of labor it destroys all initiative and thrift, depriving man of that great incentive, the fruit of his labor; that it robs the dead man of the duty and right of caring for his family through inheritance; that it presupposes a sagacity and honesty in its seven wise men that is morally impossible; and that it exposes the entire country to all the evils of espionage and graft. In vain do they answer that the State will care for everything. Ask the Russian peas-

ants of to-day. Moreover, men came before the State, organized the State as their servant, had natural rights before the State existed, and created the State to protect pre-existing rights, not to alter or destroy them. Legitimate free will is natural to man, but the boasted liberty of the Utopian becomes a Machiavellian slavery to the State.

One more point. I forgot to state that the initiation fee is \$3.00, though this is not an absolute essential. Allow me to indulge my imagination. I am lying on a sick bed, let us say in a Hollywood hospital, recuperating, and wondering how I shall make my future living. I have a fertile imagination, a facile pen, and am a good organizer.

More, I appreciate that the nation is suffering from a national headache and craves a bromide, something that will soothe. I concoct the remedy; mix the ingredients cleverly disguised—few people after all are capable of making a proper analysis—and I sell my product. I am content with the decent living I make, and the national headache is momentarily soothed. Perhaps I have conferred a benefit on humanity. If so, I am satisfied. Utopianism cannot remedy the evil because it resists, does not assist, nature; but it soothes for a while, arouses a bit of enthusiasm at a moment when enthusiasm is much needed, but its sedative effect will soon wear off. Then the people will be seeking another remedy, perhaps just as futile.

### Dollfuss and the Redemption of the Proletariat

"Dollfuss was a reactionary," commented a certain metropolitan daily in the obituary notice dedicated to the memory of the murdered Chancellor of Austria. Were this opinion an isolated one, there would be scant reason for discussing it. But it is widespread, and indicative of the prevailing ignorance regarding the aims and achievements of the Christian Social Party of Austria and of the late Chancellor. Apparently our publicists believe the present constitution of Austria has inaugurated just another variety of Fascism, different both from the Italian and the German brand, and distinguished by antagonism toward Bolshevism on the one hand and National Socialism on the other.

To those, however, who have studied the Encyclical "*Quadragesimo anno*," who possess even a slight knowledge of the programme fostered for so long by the Christian Social School of Austria, and who have given heed to statements by Engelbert Dollfuss, as published from time to time in the daily press of our country, the true objective of the policies inaugurated under the Dollfuss regime are more readily discernible. And to them Dollfuss and

his associates must appear as real progressives, if not the most sanely progressive of all leaders and parties throughout the world at the present time. An article by Dollfuss, printed posthumously in the *Chicago Herald-Examiner* of July 29th, contains the following significant and revealing statement: "We seek to gain the confidence of the laboring class, so that each worker will understand that he is not condemned to remain a proletarian, but, on the contrary, that he is a useful and precious member of society and Christian humanity. German and man, he has a right in Austria to a worthy existence."

The Austrian programme, built to an extent on the established Christian Social programme, has, then, as its goal nothing so vague as a "square deal" or the introduction of the "golden rule," but precisely what Leo XIII and Pius XI demand—the abolition of proletarian conditions and the redemption of the proletariat. We have the word of Pius XI for the opinion that this was Leo XIII's aim, and that it is also his own aim. The official English translation of "*Quadragesimo anno*" declares:

"This is the aim which our predecessors urged as the necessary object of our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion, because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable."

A statement, than which there is none of greater importance in the entire document, and one which, unfortunately, has been robbed of much of its force in the English translation. For the Latin text speaks distinctly of the "redemption," not a mere "uplifting"—whatever that may mean—of the proletariat. But if the redemption of an entire vast class of the people is urged by Leo and Pius as "the"—not "a"—"necessary object of our efforts," and if Dollfuss and his predecessors and associates made it the great object of their endeavors, then surely the late Chancellor of Austria was an ultra-progressive rather than a reactionary.

Moreover, he was equally progressive in the means chosen for the attainment of the aim aspired to. Again, sound Christian Social teaching, embodied by Pius XI in *Quadragesimo anno*, dictated the course to be followed—the reinstatement of a hierarchy of vocational estates. Estates, not mere vague occupational or vocational groups, are to be, in Austria and elsewhere, provided the Encyclical is observed, the social and economic organs through which representation in government is to be attained, and in which economic functions are to be conducted and social life is to be newly ordered.

On March 10th last, Dollfuss declared in a lengthy statement, broadcast by the North American Newspaper Alliance: "... The inclusion of workmen in the new constitution of estates in Austria is a further step towards full political peace in the country. When the Austrian government begins to replace the present constitution . . . by the principle of estates, which will eliminate as much as possible political

passions and struggles, it will start upon historical developments in the country." Previously, on February 19th, he had told Karl H. von Wiegand, for publication, that it was the administration's plan to "rebuild co-operatively on the basis of guilds, trades, and professions," thus issuing in advance a partial explanation of the principle of estates.

It was, then, the intention of Dr. Dollfuss to realize in practice—and incidentally before any other leader—the great aim of "*Rerum novarum*" and "*Quadragesimo anno*," the redemption of the proletariat; and to do so by the very means urged by Pius XI, *i. e.*, the reinstatement of "*ordines*" or estates. He could build upon Catholic tradition in a country where the organic character of society is not yet wholly forgotten, and where the idea of the estate has not yet been eradicated from the memories of men. It is sincerely to be hoped that so progressive a programme will not be permanently blocked by the assassination of the courageous leader, who consciously sought to realize what Leo and Pius sought and seek—the restoration of a Christian Social Order.

F. P. K.

If we are to keep out of the seemingly inevitable European war when it comes, we Americans must be prepared to make our neutrality more effective than we ever did before. We must give up our pet doctrine of the freedom of the seas and restrict our shipping to keep out of dangerous areas. We are even now supplying some European countries with war materials and thus helping to bring war nearer. We cannot keep out of war if we are not willing to refrain from war profits.

We live in book-a-minute days, when it is impossible for those who read to keep pace with those who publish; but we do not agree with people who say that our Catholic publishers' catalogues are growing too bulky. Up-to-date books of instruction on the faith are always welcome.

## The Juvenile Problem and Modern Fads

To the Editor:—

Last June the Sisters of our school, which is partly district and partly parochial, received a letter from the Archdiocesan Superintendent of Schools, in which it was stated that, since the Boy Scouts were increasing in numbers, the Sisters should show more interest in the establishment of the Girl Scouts, or Camp Fire Girls.

Under date of July 7th, the *Chicago Tribune* carried the news that, "on the occasion of the meeting of the Sodality of Our Lady the Most Rev. Bernard J. Sheil, auxiliary Bishop of Chicago, called on the 500 young delegates present to oppose new subversive influences, which, he declared, are undermining the youth of the land. He charged that atheistic and Communistic propaganda is being spread among the young men and women of the country by paid organizers" and he added: "Last year the Boy Scouts alone lost 127,000 members, a great many of them entering the Young Pioneers, a radical organization."

In case the Bishop is right—and we presume he is—our Dubuque school superintendent must be wrong, and what we said twenty years ago in contributions to the FORTNIGHTLY REVIEW appears to be fulfilled, *viz.*, that fads cannot be expected to exercise a beneficent and lasting influence on our young men and boys.

The tendency should be, in our opinion, to keep the boys at home as much as possible, under the supervision of the parents, instead of devising ways and means to draw them away from the family circle and turning the home practically into a boarding and lodging house. Anybody ought to know that, if society is to be rehabilitated, we must direct our attention and efforts to its unit, which is the family. And those who make it their business to alienate young people and children from home and parents, are instrumental in making a bad situation worse. Conditions have by no means improved since we published our series of ar-

ticles in the F. R. twenty years ago. On the contrary, they have grown still worse, if we may believe recent reports.

For instance, the Illinois Reformatory for younger boys located at St. Charles, Ill., at present houses 605 lads, whereas the older offenders are confined in the Pontiac institution. (*Chicago Tribune*, July 13th.) And in a recent issue of the *Literary Digest* we read "that 200,000 children go as delinquents into the juvenile courts of the United States annually, aside from the larger number who are handled by the police, and others who manage to escape the immediate consequences of their moral frailty altogether." (*Literary Digest*, July 14th.)

Professor Lane, who investigated the situation among the boys at St. Charles, informs the public that more than half of them sent through the school subsequently committed acts which landed them in the Pontiac institution or into the State penitentiary, and that only 7% of Cook Country boys made satisfactory adjustment with life. (*Chicago Tribune*, July 13th.)

Now, since the faddists claim that the Boy Scouts are such a wonderful institution for the preservation and the moral uplifting of boys, we suggest that all the boys be initiated into that organization, and then let those who base their hope of saving and developing the boys of America into real men by such methods watch the result. Since so many experiments have been and are being made, we believe that this one ought to be tried out too.

Imagine the nonsense of enlisting country boys—farmer boys, if you please—into the Scouts! Farmer boys are outdoors more than indoors, at least during the day-time, in consequence of their occupation. The Camp Fire Girls in country parishes—what a humbug! It is astonishing how an educated man can conceive such ideas, and order the Sisters of St. Francis to execute them. And precisely so it is with other fads, which, because of their novelty, will perhaps work awhile,

but only to be discarded like the rest. Trying to drive out Satan with the help of Beelzebub, that's what it all amounts to. Nor can the words of the dying Christ be applied to those so-called reformers: "*Pater, dimitte illis; non enim sciunt, quid faciunt.*" (Luc. XXIII, 34). They cannot be ignorant of the fact that the family was established before the State, Church, and school, and that the greatest danger threatening both Church and country is the disintegration of the unit of society—the family.

If one undermines the foundation of a building, it must necessarily topple over, and anybody who helps to tear asunder the family, assists in accelerating the ruin of society. Too many wedges have been driven between parents and children during the last few decades, and that is why the "juvenile problem" has assumed such alarming proportions.

Years ago the probation officers in Chicago asked the writer of these lines what was to be done to end this desperate situation. We answered them and there, and we emphasize it once more here: "Rehabilitate the family, and there will be no juvenile problem." Sooner or later all these modern fads will break down completely, and while people persist in closing their eyes to facts, all we can do is to hope and pray that this point will soon be reached, for the sooner it is reached the better it will be for the entire structure of society. *Placeat, displiceat.*

(Rev.) Augustine Bomholt.  
Dubuque, Ia.

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A book tracing the course of the Modernist movement which was condemned by the Encyclical "*Pascendi*" in 1907, has been written by the Rev. A. R. Vidler, an English Protestant minister. It is entitled, *The Modernist Movement in the Roman Church: its Origins and Outcome*, and has special reference to the careers of Loisy, Tyrrell, and other leading Modernists. It will be published soon by the Cambridge University Press.

### The Baltimore Catechism

To the Editor:—

The Baltimore Catechism is still our authorized text-book of religious instruction. It has been so for almost half a century. From the very beginning this book has been a failure. It does not, nor ever did, suit its purpose. Children cannot understand it. It ignores every principle of pedagogy. No other branch of instruction would consider for a moment a text-book modelled on the Baltimore Catechism. Still it keeps its place amongst us.

According to recent inquiries, this Catechism was compiled in ten days, or less. No one knows to-day who was its author. For decades no one has been found to claim the "honor." From the very outset it was criticised severely. Still, in spite of all this, it got possession of our schools and still keeps its grip amid all the progress our schools have made in almost every other respect.

Every other text-book, good or bad, in use in 1885 has long since been relegated to the realm of oblivion. The Baltimore Catechism alone remains. In the forty-eight years that have elapsed since its introduction several new catechisms have appeared—right here in the United States. Some of these were well deserving of consideration. The worst of them were superior to the Baltimore Catechism. But none of them could get a wide hearing. They have gone. Their respective authors, after years of work bestowed upon the effort, gave up. They had hoped to do a real service to the noble cause of putting little children in possession of the great truths upon which eternal salvation depends. Several were men really capable of doing valuable service. With any kind of encouragement they would have been willing to continue their services unstintingly. But with one and all the conclusion has been: "What's the use, we get nowhere." And the Baltimore Catechism still holds the fort.

Nor does anyone dare rise in its defense, its merits to proclaim. It has had the unique experience of a forty-



eight years' success without so much as one weighty testimonial in its favor. It has been attacked over and over. Repeatedly its lack of merit has been pointed out in great detail—and none so poor as to do it reverence. Still, it is the text-book authorized for use in our parochial schools.

Among the many admittedly competent to pronounce upon the subject, we never hear of even one proclaiming that the Baltimore Catechism is in any way a satisfactory text-book. From coast to coast there is not a body of parochial school teachers who would not welcome a change. If the decision were left to the united body of parochial school teachers, some other catechism or catechisms would take the place of the Baltimore all over the country. It is a matter of daily occurrence to hear teaching Brothers and Sisters complain that such a text-book should be imposed upon them, always adding, of course, "but we can do nothing about it." September after September they accept the inevitable, realizing that for some mysterious reason—or for no reason at all—the Baltimore Catechism is there, and is going to stay there.

And so things go on. We are proud, and justly proud of our parochial school system. It has made good. It is achieving now, as a matter of daily routine, what even the most sanguine a generation ago would hardly have dreamed possible. Yet the primary purpose of our schools is religious formation and religious instruction. For this they exist. For the securing of this, no sacrifice was deemed too great to call upon our Catholic people to make. It was, therefore, a most reasonable thing to suppose that every effort would be put forth that the half-hour of religious instruction be the outstanding accomplishment in the day's programme. Honestly now, would we put forth the text-book for use during that half-hour as an evidence of our efficiency? It is certainly not unfair to form an opinion upon the character of work done in the school by an examination of the text-books selected by the

staff. The efficiency of a teacher in the class-room can be measured almost accurately by his competency to pronounce upon the merits or demerits of a text-book. The good text-book is merely a crystallized form of the good teaching carried on by its author. The Baltimore Catechism is peculiarly ours. It is used in our schools and no other. Would we have the character of the work done in our schools measured by the pedagogic qualities of this text-book? Presbyter Septuagenarius.

### A New Catholic Review

Messrs. Sheed & Ward announce the issue of a monthly Catholic "review of reviews," to be called the *Passport*, which "will take its contents wholly from Catholic periodicals published on the Continent, translate them, compress them when necessary, and thus present each month a review of human affairs, as they are seen and judged by Catholics outside of the English-speaking world." The *Month* recalls that a similar attempt was made thirty years ago in Chicago, where the *Catholic Review of Reviews* was founded by an able and ambitious priest, but, though ably edited, did not survive long. Our London contemporary does not know what were the causes of its failure. There was only one cause—the same that has killed so many other meritorious publications and renders the work of Catholic journalism so exceedingly difficult and unpromising in this country, namely, the apathy of American Catholics, the majority of whom support no Catholic paper or magazine at all and do not even read the official organs that are forced upon them in certain dioceses. This apathy, as we have often said, can be dispelled only by a prolonged and severe "*Kulturkampf*," which will unite the warring elements of our Catholic population and compel them to create and support a vigorous chain of Catholic periodical publications in all parts of the country as their chief means of defense.

Every failure teaches a man something, if he will only learn.

## The Christmas Message of the Angels

The editors of some of the "question boxes" in our Catholic weeklies take their job too lightly and as a result sometimes grossly misinform those who seek information. Thus, he of the *Catholic Messenger* (Davenport, Ia., Vol. LII, No. 34) tells a questioner who asks what difference there is between the phrases "men of good will" in the Douay version of Luke II, 14, and "good will to men" in the Protestant King James version of St. Luke's Gospel (II, 14), that there is a vast difference between the two versions and the Protestant translation cannot be correct because "there is no peace on earth though there is peace in the hearts of men who have good will."

In matter of fact there is a difficulty here, which arises from the Greek original. Are we to read "*anthropois eudokia*" or "*eudokias*"? And what is the meaning of the phrase? The textus receptus and Wetstein have "*en anthropois eudokia*," whereas Lachmann, Tischendorf, Tregelles, Westcott-Hort, Blass, and Nestle prefer "*eudokias*." The translations vary still more. Our English Catholic Bible has: "on earth peace to men of good will." Of those who read "*eudokias*," Horst and Westcott translate: "in (among and within) accepted mankind;" T. S. Evans: "among men of His counsel for good (of His gracious purpose);" Plummer: "among men of His good will."

Fr. Knabenbauer, S.J., explains "*en anthropois eudokia(s)*" by: "*in hominibus beneplaciti divini*" and says that "*eudokia*" means good pleasure and is never applied in Holy Scripture to man with respect to God, but only to God with respect to man (cfr. Ps. V, 12; L, 20; Phil. II, 13). It has been objected that if this explanation were true, the ancient Latin translation, "*et in terra pax hominibus bonae voluntatis*" must be false. But "*bonae voluntatis*" may be said—and here no doubt is so intended—of God with respect to man. Our vernacular versions ("men of good will," "*hommes de bonne volonté*," "*die guten Willens sind*") put

a wrong construction upon "*hominibus bonae voluntatis*," or are at least misleading.

In Herder's *Biblische Zeitschrift* (V, 4, 381 ff.) Aiehner tried to show, from what he believes to be the Hebrew original of the angels' hymn, that "*anthropoi eudokias*" was meant to apply to the Jews. The puzzle is by no means cleared up yet, and it remains true what we quoted in dealing with it in this Review for November 15, 1908: "*Brevis licet sit angelorum hymnus, multas tamen habet difficultates*."

For a fuller treatment of the question see the article mentioned, and especially that entitled "A Critical Disquisition on the Christmas Message of the Angels" in the FORTNIGHTLY REVIEW for January 15, 1905, Vol. XII, No. 2, pp. 30 ff.

## The Holy Shroud of Turin

The controversy over the Holy Shroud of Turin has been revived by Msgr. A. S. Barnes, who disputes Canon Chevalier's negative conclusion on the genuineness of that relic on the strength of new photographs taken and a fresh examination made in connection with the exposition of the Shroud in May, 1931. In his new book (*The Holy Shroud of Turin*, London, Burns & Oates, 1934) Msgr. Barnes gives a detailed description of the disputed relic, followed by a discussion of its congruity with the Gospel narratives and speculations as to the influence of the Shroud on Christian art. Two chapters are given to the history of the relic and the attitude of the Church towards it.

Msgr. Barnes says that "the learned everywhere, and especially the compilers of encyclopaedic dictionaries, followed the lead of Canon Chevalier like a flock of sheep" and that "the photographic evidence was contemptuously put aside;" but, as the *Times Literary Supplement* points out, most independent scientific investigators would probably hold that the historical question was outside their province and historical students that the conclusions they are invited to accept rest on too

many unverified hypotheses to be entirely satisfactory. It is unlikely that what St. Francis de Sales called "the palladium of the House of Savoy" will ever be allowed to be subjected to rigorously scientific tests; but, apart from that, the evidence of the new photographs seems to suggest that Canon Chevalier was wrong in thinking that the figure on the Shroud is the result of "painting," and if that fact be established, Msgr. Barnes has carried the investigation at least one little step forward.

### The Cost of the "New Deal"

The change in public attitude towards President Roosevelt, already noticeable here and there, will manifest itself this fall, when the cost of living goes up so fast and so far that it cannot be ignored or explained away. Up till now this feature of the reconstruction movement has been patchy, spasmodic, and not particularly distressing. But this fall there will probably be a turn in the screw which will make the masses yell with anguish. Then, of course, the President will be blamed, as justly or unjustly, he is blamed for everything that goes wrong under his administration. *Unity* predicts a second crisis in Mr. Roosevelt's popularity in 1935, when heavy taxes in city, state, and nation will begin to be levied to meet the truly enormous expenditures incurred by the administration. Most of those who have been applauding the "New Deal" have given little or no thought to the cost. All this expenditure, which has already boosted our national indebtedness to the greatest figure in history, will have to be met by the American people. This means taxes—heavier taxes than we have ever had to pay before. These taxes will begin to be levied in 1935, and they will keep rising for quite some time, and prove an almost intolerable burden, especially to the middle classes. Then the welkin will ring with complaints and protests against the heavy burden thus saddled upon a nation which is, and will for several years at least, be far from "normalcy."

### Notes and Gleanings

An eminent university professor sends us the following note: "The *Ephemerides Theologicae Lovanienses* for July, 1934, contains a scholarly article by the celebrated Jesuit moralist, J. Salsmans, on the safe period in marriage, which runs contrary to a great deal that has been written on this matter by lesser moralists. He seems to lean to the opinion that the use of the safe period over a lengthy period can be a grave sin, and he concludes his article with these words: 'But, as R. P. Heymeijer writes so well, neither the doctor nor the priest ought to be fired with zeal for the Ogino-Knaus method.' His final words are: 'Periodic continence' is *per se* illicit unless it is made licit by a *good reason*.' I personally feel that we shall get a renewal of the decree of 1880, and I think it would be wise, indeed due to your readers, after the vigorous polemics of Mr. M. Bower and some priests, to call attention to this article in the F. R."

A letter writer to the *St. Louis Star-Times* says that unless our daily newspapers "show a tendency to be more fit to enter the home, an organization similar to the Legion of Decency will have to check them up." At present, he says, they—we should say, more correctly, many of them—"look like a poor edition of the old *Police Gazette*." There are growing indications that a large percentage of the public is getting tired and disgusted with the sensational daily newspapers, especially those that hypocritically cry for a reform of the "movies" and at the same time advertise the rottenest of them in their pages.

A subscriber writes: I read in a certain Catholic weekly, as I have read before in other Catholic weeklies, that a certain church in Canada possesses authentic relics of St. Ann, mother of the Blessed Virgin Mary. Would it not be more in accord with the truth to inform inquirers on the subject that

there are no authentic, but only "alleged" relics of this Saint? (See Msgr. Holwek's *Dictionary of the Saints*, p. 79). As, according to the same authority, "nothing definite is known of St. Ann," and "not even the identity of her name is firmly established," it is not at all likely that there should be genuine relics of her in existence. Those preserved at Beaupré in the Province of Quebec are probably derived from the bones alleged to have been brought from Palestine by St. Lazarus and deposited at Apt towards the end of the fourth century by St. Auspicius. While St. Ann is said to have been venerated in Constantinople as early as 550, her cult did not spread until after the fifteenth century.

Fr. Camilo Crivelli, S. J., is the author of a *Directorio Protestante de la América Latina*, which forms the first number of a new series of publications edited by the historical faculty of the Gregorian University in Rome. The volume, which contains 826 pages, starts out with a 100-page survey of Protestantism, its doctrines, its organization, its resources, its missionary methods and activities, especially in the countries of Latin America. The main section, which is equipped with many tables and maps, gives detailed and up-to-date information about the various denominations active in those countries. There are more than 150 of them, which Fr. Crivelli divides into 24 groups, distinguishing between sects properly speaking, mission societies, and mission auxiliaries. Each organization is entered with historical data, details of organization, missionary methods, and statistics. Several indexes at the end of the book facilitate its use. The work is designed to serve both scientific study and practical use. It can be procured through any Catholic bookseller.

The *Commonweal* says in the course of an editorial leader on the political and economic situation in this country (Vol. XX, No. 14): "Anybody with an ear reasonably close to the ground can see that unless the whole practical

work of government is simplified and clarified, the end is going to be a psychological rout. Evidently there is genuine need of finally going into the matter of executive personnel and method from a far more adequate point of view than that which characterizes the run of politicians. Recently a number of persons close to the White House made remarks which indicated their awareness of the problem. Some time ago rumor had it that the President contemplated making a thorough revision of the 'system.' The sooner the problem is dealt with, the less chance will there be to say 'too late.' If government is to increase in scope and influence, then surely the U. S. must finally decide who is to do the governing. Otherwise we shall end in worse than the futility of Moscow, where a flock of theorists sit spinning cocoons out of which no silk ever comes. One cannot blame either labor or business, either the small man or the big man, for complaining about the 'deal' he is getting."

We cordially agree with this utterance, and also with the concluding sentences of the editorial quoted, to wit: "Everybody knows that the 'New Deal' has cost and will cost a tremendous amount of money, by no means all of which is going to come from a few wealthy people. Indications that this burden is not equally distributed—that, as a matter of fact, money is being allotted in order to secure political control—are by no means as absent from the landscape as friends of social reconstruction could desire. If the public should ever be convinced that under-cover manipulations are greasing the palms of the faithful, we may all of us say goodbye to any dreams of basic improvement."

If the meek inherit the earth, says the Los Angeles *Times*, there is a glorious future in store for the American taxpayer.

To-day is the tomorrow you worried about yesterday.

The London *Month* (No. 841) expresses the opinion that, when Pope Benedict XV in his famous Peace Note advised "an entire and reciprocal condonation" of all injuries received and costs incurred by the World War, "he not only showed himself a far more enlightened economist than the Versailles peace-makers proved to be, but he probably had in mind what the Church has always detested—the breach of charity involved in charging interest on an unproductive loan incurred out of sheer necessity. If President Roosevelt," adds our Jesuit contemporary, "is thinking of asking America to be content with a return of the principal in gradual instalments, and to reckon the interest already paid as part of that return, he will thus combine statesmanship with Christianity in a degree which is rare indeed."

A doctor, speaking at a hospital board meeting in Ireland recently, discussed the modern girl, and remarked that she would be better occupied in learning cooking and housework instead of typewriting. Mr. G. K. Chesterton said much the same thing in a book of his some years ago. "Modern women," he wrote, "defend their office with all the fierceness of domesticity. They fight for desk and typewriter as for hearth and home. . . . That is why they do office work so well, and that is why they ought not to do it." Whether these imputations are justified or not, there is a marked tendency among girls to shun housework of any description, even to the extent of waiting months unemployed until an office or shop job is found for them.

The reluctance of girls to perform domestic duties as a regular occupation has raised a problem in the industrial sphere. In some of our cities there is a premium upon the service of housemaids, surprisingly few of whom are completely reliable—presumably because the work is, generally speaking, distasteful to them. There is nothing degrading in housework, as some of our young housewives (graduates from city

offices) would be quick to assure us. Yet there is a disinclination to work in other people's homes—even for a few hours each day at good wages. And those who are driven by economic necessity to this work naturally cannot be expected to make the most efficient maids. Man will never fathom woman's logic, least of all perhaps how pounding a typewriter in a city office can in any way serve as an apprenticeship for efficiency and happiness in married life.

Writing to the *Nation* (No. 3603) in reference to the "Corrective English Clinic" recently established for undergraduates at Princeton, Mr. Wm. Burl Thomas says that this is not a new remedial measure for undergraduate illiterates, but has been tried at a number of State institutions, without, however, accomplishing much good. The difficulty of the student who is backward in English, he rightly says, is not simply ignorance of grammar and syntax. Grammar and rhetorical principles (with a few exceptions, such as the use of "shall" and "will") are wholly and completely logical, and accordingly the defect of the so-called illiterate student is not so much ignorance of language, as incapacity to think correctly. What he needs is a course in elementary logic.

The anti-Prohibition organization known as "Crusaders" has turned to large-scale political activities on a platform which, as P. H. Noyes says in the *Nation* (No. 3603), "would provide an acceptable frame-work for American Fascism." The "Crusaders" call themselves "a great voluntary organization which is militantly opposing all efforts of radical minorities to enforce their views on the majority. To the patriots, they insist upon Americanism and constitutionalism; to the financially conservative they offer an emphasis on sound money, a balanced budget, 'bearable taxation,' and support of individual business enterprise. For the benefit of those who have been divorced from their traditional polit-

ical allegiances by the scandals of recent years, the Crusaders appeal for 'intelligent reform,' explaining that 'we want it plainly understood that we do not stand for reactionary orthodoxy.' " Mr. Noyes fears that if the Crusaders take over the economic propaganda of Alfred P. Sloan, Jr., president of General Motors and servant of the Du Pont family, and the Roosevelt administration continues to fall short of its recovery hopes, these Fascist efforts "might easily restore the discredited old regime."

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There is too much nationalism in the world to-day, and the sooner the people realize it, the sooner shall we make progress toward peace. National propaganda must be purged from our educational literature and the value of international co-operation taught in its stead. The mass of men, when normal, do not wish war. They desire peace, a decent living wage, some measure of leisure, and a chance to lead decent human lives. Yet the menace of war is ever present, though we are deliberately closing our eyes to it. Violent nationalism is in the saddle in most countries. British politicians clamour for an increased navy. Japan is breaking her financial back to increase her military and maritime forces. France and Poland remain armed to the teeth, and Hitlerism seems on the way to a re-armed Reich. America's naval heads are calling for bigger and heavier ships. It is time the people began to think peace instead of talking incessantly about the war that is always "just around the corner."

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26,500 new copies of the Bible were placed in hotels, hospitals, jails, and other institutions during the past year by the Gideons (Christian Commercial Men's Association) and their Women's Auxiliary. The activities of these societies now extend to Canada, Brazil, Ceylon, Chile, China, India, Indo-China, Japan, Java, Korea, Siam, the Straits Settlements, and several other countries. During the thirty-five years since the Gideons were founded, they

have distributed nearly 1,250,000 copies of the Protestant Bible. We wonder how many of the members still hand on the hoary fable that Catholics are not allowed to read the Bible and it is, therefore, a charitable act to put that sacred book into public places where the benighted children of the Pope can see and examine it. As we observed ten years ago in our *Dictionary of Secret and Other Societies* (p. 151), the bibles distributed by the Gideons contain many mistranslations and omit several books of the canonical Scriptures. The Gideon Bible, therefore, is not in any sense the written word of God for Catholics; why, then, should it be foisted on them and the general public?

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Long ago Pole met Pole with the salutation, "Praised be Jesus Christ," to which the response was, "For ever and ever." One of the Polish bishops has begun a movement for the revival of this ancient custom. In this connection the *Tablet* recalls that when the present Pope, as Msgr. Ratti, was nuncio in Poland, he learned the old greeting in the Polish tongue, and often used it.

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Fr. John Ryan's estimate of an important work on the subject recently published may be gathered from the opening paragraph of his article on "The Church of Ireland and the Celtic Church" (*Studies*, Vol. XXIII, No. 90), in which he states: "The Church of Ireland has always been and still continues to be the Church of the English colony in Ireland."

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Dr. H. O. Wildenskov, who is medical superintendent of the Keller Institution for mental defectives at Brejning, Denmark, has investigated the family histories of two groups of mental defectives. Each group contained fifty examples, one group being composed of feeble-minded patients, the other of low-grade idiots and imbeciles. He found a much larger percentage of affected sibs and parents in the families of the higher-grade group, and among

them, also, the illegitimacy rate was higher and the social status lower as compared with the low-grade group. His researches (laid down in a volume entitled, *Investigations into Causes of Mental Deficiency*; Copenhagen, Levin & Munksgaard) show that there is a regular increase in the numbers of mentally defective offspring running parallel with an increase in the severity of parental mental defect, and when his results are analyzed from the point of view of parental defect, the numbers of affected offspring are about equal in both groups.

A topic that has received little attention in canonical literature is treated by the Rev. James J. O'Rourke, of the Archdiocese of Philadelphia, in his doctoral dissertation entitled *Parish Registers*. In it the development of the five registers to be kept by every pastor is traced from their vague beginnings of the earlier centuries to their more exact delineation by the Council of Trent, and to their final form in the Code. Then the few stray texts in various parts of the Code are carefully collected and evaluated and practically explained in their many applications.

We should never oppose civilization, the arts, the sciences, literature and culture, but if civilization gets soft with too much refinement and threatens to go rotten, it would be a godsend if some John the Baptist would come in from his desert—gaunt, haggard, clad only in a loin cloth, stalk fearlessly into the centers of civilization and castigate us for our corruption.—Rev. James M. Gillis, C.S.P.

Dr. Lynn Harold Hough, in his lately published book, *Vital Control* (Abington Press), cites many brilliant and sententious sayings. One of them is from Don Marquis' introduction to a study of Henry Ford: "He [Ford] has in him the makings of a great man, the parts lying about in much disorder. If only Henry Ford were assembled." Dr. Hough's own thoughts are mostly worth while, as he tries to lift con-

temporary thought out of the materialistic slough to a somewhat more idealistic plane. But he reaches no spiritual heights, chiefly, perhaps, because of his false conception of sin and its relation to human experience. As a result, in the words of Mr. Albert F. Gilmore, writing in the Weekly Magazine Section of the *Christian Science Monitor*, "one peruses these pages with a conviction that, although Dr. Hough has thought deeply upon the major problems of life, yet he has missed . . . the solution."

When John Henry Newman was in full possession of his mental vigor, literary skill, and psychological maturity, he allowed a number of years to pass without publishing a single book. One of his admirers who, with a host of others, greatly deplored this respite of the gifted writer as a distinct loss to Catholic literature, asked him about the cause of his literary inactivity. At that time Newman was under a cloud, misunderstood and misquoted by many envious and biased persons, and as a consequence his books were not selling well. He replied dolefully to his interrogator, saying: "Why should I write books merely to clog booksellers' shelves?" A better day soon dawned, which dispelled the "encircling gloom" of his literary activity.

A reviewer of Lieut.-Commander R. T. Gould's book on *The Loch Ness Monster and Others* (see F. R., XLI, 8, p. 176) in the London *Times Literary Supplement* (No. 1,693) regrets that the author neglected to add to his gallery of strange beasts here presented one from his previous book (*The Case for the Sea-Serpent*),—namely, the Moha-Moha of the Queensland coast, "beyond question the weirdest chimera-like creature ever seen by modern man, being part snail, part tortoise, part fish, with abnormal scales and a fluked tail. The Loch Ness monster would look commonplace set by the side of this wondrous product of the sea."

There is such a thing as social or collective sin. The total state of mind proper to men of our age is due to a cumulative ponderous legacy from the past, within which sin has been involved, especially intellectual pride. In this sense the sins of the fathers are visited on their sons, who may never, personally, have committed any of them. This is certainly so. The unexamined state of mind of many a Catholic is manifestly class-ist, nationalist, racialist, and could hardly be anything else (anti-Catholic as such mentality is *in se*), despite Baptism, Confirmation, Communion, not to mention schooling, given the vital environment in which he has been embedded. The tremendous current of non-catholic thought sweeps all but heroic swimmers into itself.—*C. C. Martindale, S. J.*

Somewhere lately I read the phrase "the essentially revolutionary character of the Christian religion." It's a good phrase, and if correctly understood it is true. Christianity has turned the world upside down and inside out half a dozen times. Why not now once again?—*The Catholic World*, No. 833.

A phrase is going the rounds nowadays amongst those eager souls who have grown impatient with Catholic lethargy—"the Church Dormant!" When did the fighting Church get the divine command to lay down her arms and go to sleep behind the "breastworks"?—*The Catholic World*, No. 833.

It is stated in the daily press that the New Deal Cabinet officers were invested with 21 honorary college degrees in June. If you want to rise to the highest scholastic honors in this country, evidently all that is necessary is to become a successful politician.

When we hear of corruption in the New Deal, we know the politicians are up to their old tricks.—*A.F.K.*

Occasionally even a short sermon will bring out a long face on some of the hearers.—*A.F.K.*

The freedom of the press is a good subject to talk and write about; but what about the abuse of that freedom? "Just recently," says Mr. S. A. Baldus in *Extension*, "a nation-wide campaign has been launched to compel the movie magnates to be half-way decent in their offerings to the public. What about the press—the metropolitan dailies? The motion picture industry is comparatively new; it began only about six years ago to flaunt vice and indecency in the face of the public. The daily metropolitan press is an old and flagrant offender. For more than a generation it has been a sinister influence and an insidious agency of corruption, all the worse in that it carries its daily cargo of filth right into our homes. As a matter of fact, the libertine metropolitan dailies prepared the way for the indecent movies.

Whitewash is at the moment more fashionable than tar-and-feathers among historical biographers.

Yesterday is dead—forget it. Tomorrow has not come—don't worry. To-day is here—use it.

An economist is defined by a newspaper wit as a man who knows what to do with another fellow's money—if he has any.

Certain government economists, according to Paul Mallon, the well-known Washington correspondent, tell this story on themselves: One of their group was riding across Montana on a train recently, when he got into conversation with a sheep rancher. The economist started estimating the number of sheep in herds they passed. The rancher was astonished at the accuracy of the estimates. When they passed a herd owned by the rancher himself, the exact number was rattled off by the economist. The rancher demanded to know how the economist did it.

"It's simple," said the economist. "I count their legs and divide by four."

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Review.



## Current Literature

—In *The Mass of the Western Rites*, which has been competently translated into English by C. M. Antony, Abbot F. Cabrol, O.S.B., first examines the Mass in the first three centuries, during which a certain liturgical unity reigned and the different Christian provinces of the West had not yet created their own special liturgies. Then he explains how and why, from the 4th to the 7th century, those liturgical characteristics which distinguish the various Latin families became definite, and in the following chapters rapidly sketches the general characteristics of the Mass in Africa, Gaul, Spain, Milan, and Great Britain. Certain questions which would have delayed the progress of the work are treated in an "Excursus" at the end of the neatly printed volume. (B. Herder Book Co.)

—*Jesus Christ: His Life, His Teaching, His Work*, by Dr. August Reatz, professor of theology at Mayence, is, as may be seen from the title, more than a life of Our Lord. It is a profound and sympathetic study of His Divine Personality, and the significance of His teaching and His Church. The author has approached his thesis with an admirable combination of reverent devotion and sound and wide learning, and as a result, we have here a volume that is not only distinguished, but can be read and re-read with the greatest profit for the vast amount of thought-provoking ideas it contains. This really worth-while book has been translated by Mary Sands from the German and ably edited by the Rev. G. Brinkworth, S. J. The lack of an index is a deplorable oversight on the part of the editor. (B. Herder Book Co.)—C.J.Q.

—In our notice (F. R., August number, p. 190) of the Rev. Dr. Karl Adam's book on the Divinity of Christ an error of the types made us give the title as, *The Son of Adam*. We wish to correct this mistake. The book, which, as we said, is undoubtedly one of the most profound and challenging

studies of Our Divine Saviour written in recent years, is entitled, *The Son of God*, and is published in this country by Sheed & Ward, 63 Fifth Ave., New York City.

—The first really up-to-date *Pastoral Medicine* written in many years is that of the Rev. Dr. Ludwig Ruland, professor of moral and pastoral theology in the University of Würzburg, recently published in Germany, and just adapted into English by the Rev. T. A. Rattler, O.S.A. It is to be followed by two more volumes under the general title of *Pastoral Theology*. The guiding principle throughout Ruland's work is "the formation of proficient shepherds of souls in the civilized world of to-day," and the present volume deals with topics and problems bordering on the natural sciences, especially medicine and hygiene. Ultimately all discussions in this volume tend to promote health, physical and mental, as a prerequisite of spiritual and religious development. Books of this type, as the adapter points out in his foreword, cannot and must not be too technical or exhaustive in matters of the sciences bearing on pastoral theology, under pain of being useless, if sensational. Hence no attempt is made to turn the priest into a medical or engineering expert. The information furnished goes as far as priests can safely and profitably use it to solve practical cases. Profuse notes have been omitted as superfluous, but every page betrays that Dr. Ruland is a consummate master of his subject in all its aspects. The six chapters of this volume deal with the beginnings of human life, the conditions of good health, euphoria and euphoric luxuries, life in sickness and in health, questions concerning both moral theology and psychology, and the ethics of sex life. One notes that Dr. Ruland has made a thorough study of the Ogino-Knaus method of natural birth control and approves the use of it. "From the moral point of view," he says (pp. 15 f.), "there can be no objection against limiting marital intercourse to this sterile period, since the natural pro-

cess is not interfered with, and hence this practice can in no wise be ranked with sinful forms of birth prevention. Nor need we fear a future decrease of births, for those who do not want any children have sufficient means at their command to achieve their desire in the various current methods of 'birth control' and abortion. Rather is there a chance of reducing the use of contraceptives, which so lowers the dignity of woman, and of taking every semblance of justification away from the movement to legalize the interruption of pregnancy. As to the question whether the priest should acquaint his parishioners with the Ogino-Knaus theory, the answer depends on the possibility of directing inquirers to a conscientious physician or rather scientific agency, for erroneous calculations of the cycle are apt to do harm and bring disrepute on both the priest and medical science. Under no circumstances should the priest himself undertake such calculations. But since scientific knowledge of this sort is quick to become common property, it will no doubt soon be possible for all women to obtain expert advice in this matter.' (B. Herder Book Co.)—P.M.T.

—The *History of St. Vincent's Orphan Asylum of Tacony, Philadelphia* by Rev. Francis Xavier Roth, O.S.A., is a most interesting account of seventy-five years of social service rendered by one of the oldest orphan asylums in the United States. The author had abundant source material at his command and he certainly made excellent use of it. In apportionment and presentation of this material Father Roth's volume may well serve as a model for similar publications. Immediate interest in histories of this kind may be local and ephemeral. But for future historians and for general Catholic American history the value and importance of such histories cannot be overestimated, considering how carelessly local records (letters, reports, photographs, etc.) are often kept and how wantonly they are sometimes destroyed. We congratulate Father Roth

on his fine memorial volume and hope it will contribute to the high idealism and steady progress of St. Vincent's Asylum. (Philadelphia, "Nord-Amerika" Press, 1934).—F. B. Steck.

—One of the most entertaining books we have come across recently is *A Sheed and Ward Survey*, the publishers' choice of pages from sixty of their recently published books. The volume is handsomely printed and bound, and its 426 pages are replete with brainy matter from distinguished Catholic writers, both clerical and lay. There are essays by Chesterton, Noyes, Fr. C. C. Martindale, S. J., Eric Gill, Christopher Dawson, and Michael Trappes-Lomax; studies in philosophy and psychology from the pen of Maritain and Fr. M. C. D'Arcy; followed by papers on sociology, the saints, theology, controversy; extracts from fiction, and a miscellany. What more could a reader want for his money? It is surprising how much splendid material the publishers have put within the compass of a book that one can easily carry around. And there is no crowding: the print is of the best and the margins are generous. The anthology contains a brief biographical index of the authors represented, compiled in April of this year. (Sheed and Ward, Inc.)—C.J.Q.

—C. T. S. pamphlet publications of recent issue are: *Modern Judaism*, by the Rev. Joseph Bonsirven, S. J., one of the excellent series of "Studies of Comparative Religion;" *Visits to The Blessed Sacrament*, by the Rev. Henry Davis, S. J., a handy little prayer-book for those who find the printed word necessary for their meditations or visits to the Blessed Sacrament; an excellent commentary on St. Paul's *Epistle to the Ephesians* by the Reverend Robert Eaton, of the Birmingham Oratory, in which difficult Pauline theology is prepared for the layman in an acceptable manner; *Catholic Boy Scouts and the St. Vincent de Paul Society*, by the Rev. Frederick F. Corballis; *Pitfalls of Confession*, by the Rev. Arthur Day, S. J., a boon to the

priest in the confessional; a short life of the Bernardine Prioress, *Dame Gerarde*, translated from the French, worthy of the splendid list of biographies of saintly women now being published by the indefatigable London Catholic Truth Society.

—In *Twelve Years in a Reformatory* the Rev. Francis J. Lane looks at broken careers and characters. The first and last parts of the volume of 166 pages relate Father Lane's work and experiences as chaplain at the well-conducted New York State Reformatory for Boys. The three parts in and between bring letters from inmates and their relatives. There is much of interest in these well-written pages, and priests and educators, especially those in charge of protective and correctional institutions, are advised to secure a copy from the Rev. author at Elmira Reformatory, Elmira, N. Y.—K.J.H.

—*Meditations on the Life of Our Lord*, by St. Bonaventure, translated by Sister Emmanuel, O.S.B. Only one-fourth of this series of meditations, those on the Passion, can claim St. Bonaventure as author. The rest is from the pen of an unknown Tuscan Franciscan of the thirteenth century. Since the *Meditations on the Life of Our Lord* embodied also those by the Seraphic Doctor on the Sacred Passion and appeared anonymously, the entire set of meditations was ascribed to the Saint. The meditations are noted for simplicity and directness, vivid presentation and soul-stirring unction. Even their influence on Christian art has been traced by such authorities as Thode, Gillet, Male, and Oliger. In their English dress, nicely wrought in keeping with their spirit and character, these meditations will be welcomed by all who are striving to walk more closely in the footsteps of our Lord. (B. Herder Book Company).—P. N. N.

—Peter Hanstein, of Bonn, Germany, presents the fourth, considerably enlarged edition of Dr. Joseph Sickenberger's *Geschichte des Neuen Testaments*. This classical History of the New Testament now appears separately

and has been considerably enlarged and somewhat popularized in order to make it useful to the wider circle of readers for which Dr. F. Tillmann's series, *Die III. Schrift des Neuen Testaments übersetzt und erklärt*, of which the book now forms a part, is intended. The author employs a strictly scientific method, and we were pleased to read his condemnation of Loisy and the Modernist Bible critics in the concluding section of this solid and withal readable volume.

—The Rev. J. Elliot Ross has added a Third Series to his well-known and popular *Five Minute Sermons*. Those who liked the previous two, will also want to purchase this volume. The sermons it contains are meaty, timely, and clothed in terse and vigorous English. An alphabetical index indicates the principal topics treated. (B. Herder Book Co.)

—The London Catholic Truth Society's new series of *Studies in Comparative Religion* is making rapid progress. Nos. 14 and 15 on *Religion in Early Rome* and *Religion in Imperial Rome*, respectively, are by Fr. Cyril C. Martindale, S. J. No. 23, by the Rev. Philip Hughes deals with *The Conversion of the Roman Empire* and is practically a condensation from that author's *History of the Church*, Vol. I. The same is true of No. 24, *The Church in the Christian Roman Empire*, by the same author. (Catholic Truth Society, 38/40 Eccleston Sq., London, England.)

*Pastor*: "To-day I will have for my topic 'The Great Flood in Genesis'."

*Prominent member of the congregation*: "You'll have to excuse me. I have an important engagement, but I'll head the subscription list with \$50 to relieve the suffering Genesians."

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### A SPRINKLE OF SPICE

The absent-minded professor called his biology class to order shortly after the lunch hour. "Our special work this afternoon," he said, "will be inspecting the inside of a frog. I have in my pocket a frog to be used as a specimen."

He reached into his pocket and pulled out a paper bag, shook its contents on the table, and out rolled a sandwich. He looked at it, perplexed, scratched his head and muttered: "That's strange; I distinctly remember eating my lunch."

*Priest* (to boys running off with some apples from the parish orchard): "Donald, wait a moment, I wish to tell you a thing or two!"

*Donald*: "That's all right, Father; children should not know everything."

The Rev. John Haynes Holmes, leader in the New York group which has denounced the "Legion of Decency" as an invasion of the people's rights, was formerly a Protestant minister and is now at the head of what is called "The First Humanist Church." A delicious typographical error made a United Press dispatch describe him as a "Humorist."

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A priest was visiting one of his parish families, when little Elsie came to him asking: "Do you know what's behind a star?" Not answering immediately, the priest was told: "That's easy—a policeman."

Before beginning his sermon one Sunday a certain minister said that he was sorry to have to complain about the congregational offerings, but he felt bound to make a protest and an appeal. "In last Sunday's collections," he said, "there were no fewer than six buttons. I hope such a thing will not occur again." Then, turning to the Bible, he announced the text: "Rend your hearts, and not your garments!"—*Christian Advocate*.

*Tourist* (in Yellowstone Park): "Those Indians have a blood-curdling yell."

*Guide*: "Yes, ma'am; every one of 'em is a college graduate!"

The effort the Nazis put into the work of ridicule is without end. After having spent a full night trying to find something nasty to say about the press, one Nazi some months ago coined an expression which to-day leads the wit of the brownshirts. He asks all comers to read the word *Times* as though it were Hebrew (from right to left), and goes off tittering.

A philanthropic woman was visiting a lunatic asylum. There was an old man walking up and down, who roused her special compassion.

"How long have you been here, my good man?" she asked.

"Nearly twenty years, Madam," was the reply.

After several more questions she passed on, and her guide then told her that the old man was the medical superintendent.

"Oh, I'm so sorry," said the lady, and hurrying back, made a profuse apology to the old gentleman and assured him that she would never judge by appearances again.

President Wilson once visited his old college, Davidson, and expressed a desire to visit, alone, the room on the first floor of the dormitory where he had lived. He knocked on the door.

"Who's there?" inquired the student occupant.

"Woodrow Wilson."

"I'm George Washington, so come in," flippantly replied the student.

When the door opened, and the boy caught a glimpse of the President's face, he leaped out of the window, in a panic of embarrassment.

# The Fortnightly Review

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October, 1934

## The Myth of French Interference in the Establishment of the American Hierarchy

By the Rev. Francis Borgia Steck, O.F.M., Ph.D., Catholic University of America

In a volume entitled *France and the Establishment of the American Catholic Hierarchy* (Baltimore: The Johns Hopkins Press, 1934, ix-182 pp.), the Rev. Dr. Jules A. Baisnée presents an interesting study of the part played by France in the negotiations that resulted in the appointment of John Carroll as the first ecclesiastical superior of Catholics in the newly established republic of the United States. The author's purpose is to disprove what he terms in his subtitle "The Myth of French Interference" by "a re-examination of the evidences of the case," as found in the official documents dated from January 15, 1783, to February 27, 1785.

There are six chapters, the last of which embodies in abridged and partly altered form the discussion which the author published not long ago in *The Catholic Historical Review* (January, 1934, pp. 437-459), under the title "The Myth of the 'French Scheme for the Enslavement of American Catholics (1783-1784).'"

The most valuable portion of the volume are undoubtedly the five chapters treating "Backgrounds of the Negotiations" (pp. 7-19), "Roman Initiative, 1783" (pp. 21-61), "French Co-operation, May 1784" (pp. 63-94), "Roman Decision, June 1784" (pp. 95-128), and "American Reaction, October 1784 and Aftermath" (129-153). To each of these chapters, except the first, the author appends in chronological order the available documents upon which his own presentation of the case is based. This inclusion of these forty-seven documents in their entirety naturally makes a favorable impression upon the critical reader and inclines him to the conclusion that in his defense of the French the author has

nothing to hide and is willing to let others judge for themselves.

As indicated by its title, the last chapter of the volume is controversial in character. It takes issue with those historians who followed John Gilmary Shea in accusing the French of employing underhand methods in their undeniable, but easily explainable and perhaps justifiable, "interference in the affairs of American Catholics" (p. 3) a century and a half ago. Against these historians, on the strength of the documents now available, Dr. Baisnée arrives at the following conclusions, well summarized at pages 174 and 175:

(1) "... at no stage of the negotiation did French authorities [either civil or ecclesiastical] take the initiative or make suggestions [in the matter of a superior for the Catholics in the United States] that would justify historians in denouncing their interference in American Church affairs and *a fortiori* their scheme for the enslavement of American Catholics."

(2) The "part [of the French authorities] in the whole affair was one of generous co-operation with the plans of Rome in a spirit of friendliness to their allies and their fellow Catholics in the United States."

(3) "It was the Prefect of Propaganda Fide who, anticipating the lack of American clergymen qualified for the episcopate, suggested in his first Instruction the possibility of having recourse to a French ecclesiastic."

(4) "It was upon his [the Prefect's] instructions, reiterated again and again, that the Nuncio pleaded with Vergennes and the Bishop of Autun for the admission of American seminarians in a French institution, and for the establishment of a fund to support them."

(5) It was Benjamin Franklin who "submitted to the Nuncio the project of a French ecclesiastic residing in France, charged with the regulation of the spiritual affairs of America."

(6) Again it was Franklin who, for political reasons, "begged the Comte de Vergennes to agree to the appointment of a bishop 'who is of this [the French] Nation and who may reside here [in France] among our Friends.'"

(7) Asked for his opinion regarding "Franklin's request, the Bishop of Autun advised caution," (a) because "the Nuncio had already claimed for the representative of the Holy See the privilege of exercising supervision over the American Church;" (b) because "Barb -Marbois [French Charg  d'Affaires in the United States] advised even against the appointment of a French bishop in America."

(8) While "rather little attention was given to" the project of a bishop, "the Nuncio's main effort in dealing with the French authorities was directed to finding means of support for the seminarians to be brought to France for their education," an effort to which "the French response . . . was prompt and generous."

(9) "Hence the French part in the negotiation should not be regarded as one of interference or intrigue, but as one of co-operation, which might, no doubt, redound to the benefit of France, but which was not inspired by mean political motives."

In appraising the relative merits of the case it is important to remember that J. G. Shea was a pioneer in the field of Catholic American history. Had he studied the documents as closely and carefully as Dr. Baisn e, he would probably have reversed, or at least modified, his verdict in this case, as he did, for instance, in the case of Hennepin. Whatever opinion one may adopt as to the employment of such terms as "intrigue" and "enslavement"—the documents do not warrant the use of such terms.

Dr. Baisn e's study is a valuable and important contribution to this much disputed topic of Catholic American history. It brings us a step closer to

the truth and exemplifies the fact that history is a progressive science, whose occasional "revolutionary" findings we must at least consider if we would rid our annals of the myths that sometimes cling to characters and events of the past.

## The Christmas Message of the Angels

To the Editor:

On page 206 of the September F. R. there is an article on the Christmas Message of the Angels, "*en anthropois eudokias*," stating that our vernacular translations of it put a wrong construction upon "*hominibus bonae voluntatis*," or are at least misleading. Which I suppose, is the common opinion. I dare say that the vernacular translations are correct.

To prove this, let me take "*en anthropois eudokias*" as the correct reading of the Greek text. Now, in the Christmas Message, "*eudokia*" ("good will") means, as I understand it, both good will of God in respect to men and good will of men in respect to God: God having shown His good will in respect to men by offering them salvation; men show their good will to God by accepting, with their free will, the salvation offered to them. But accepting salvation necessitates a change of will in man from *bad* to *good*, *i. e.*, from self-love to love of God. And by faith we know that this change of will is due to the charity of Christ infused into man's soul (Rom. V, 5); and also that with the charity of Christ goes the peace of Christ, precisely that peace which was promised in the Christmas Message. Certainly, only to men of *good will* in respect to God was this peace promised.

Thus in the Christmas Message, we may, I think, rightly put "peace to men of good will." This, of course, we do without excluding the "good will of God," from which the "good will of men" proceeds and which it connotes.

[V. Rev.] A. Weiler, C.R.  
St. Jerome's College,  
Kitchener, Ont.

## Opinions on the Rhythm Theory

### A Doubtful Blessing

To the Editor:—

I was surprised to notice in the August number of the F. R., under "Current Literature," a recommendation of the booklet issued by the Latz Foundation of Chicago, on the Rhythm theory advanced by Drs. Ogino and Knaus. Many opinions regarding the merits, resp. the liceity, of this new doctrine have been expressed by laymen, physicians and clergymen, but not all of them endorse the suggestion that married couples may make use of marital rights while declining to accept the natural consequences, namely, the *generatio et educatio prolis*.

Since so much stress is laid on the legality of performing the act at a time when conception, while not impossible, is improbable, it is well to call attention to the wording of certain rescripts of the S. C. Poenitentiaria, especially one of June 16, 1880 (see Lehmkühl, *Theol. Mor.*, II, page 608; Sabetti-Barrett, *Compendium*, n. 941; Sebastiani, *Summarium*, No. 588) in which we find, substantially, the following: "*Conjuges praedicto modo matrimonio utentes inquietandos non esse, posseque confessorium sententiam, de qua agitur, illis conjugibus—caute tamen—insinuare, quos alia ratione a detestabili onanismi crimine abducere frustra tentaverit.*"

This answer of the S. Congregation cannot be construed as an approbation, but is merely a *tolerari potest, scil. ad majus evitandum malum*.

The confessor is by no means obliged to suggest the application of the Ogino-Knaus-Latz theory; *potest insinuare, sed non debet*.

It is only an *ultimum refugium*, namely, in the case of *conjuges* persisting in the practice of Onanism, notwithstanding all admonitions of the confessor to the contrary.

The S. Congregation certainly does not grant permission to broadcast this theory, by word of mouth and in print, without restriction, but suggests its use only *intra sacrum poenitentiae tribunal*.

So much about the rescripts of the S. Poenitentiaria. Now anybody who has the modest price can purchase *The Rhythm* booklet, not only *conjuges*, but also unmarried young people who keep company for years, and now have at hand the necessary information to avoid "getting into trouble." Catholic newspapers carry the ads, and the Latz booklet is on sale in Catholic church goods houses. I wonder, is this in conformity with the instructions from Rome? A physician of high repute told me a few days ago, that it must lead not only to family limitation, but also to a serious increase of fornication, and, in my humble opinion, the man is right. Who cares to accept responsibility for these consequences, when conditions, for instance among the pupils of high schools, leave so much to be desired in this respect?

As for family limitation among married people, it is urged that, under present economic conditions, it is impossible to bring a goodly, if not a large number of children into the world; but let the masses of people once understand that they can use the Rhythm period with the sanction of the moral law, and there will be many more childless families than we have to-day. Fr. Lehmkühl, S. J., and other moralists teach that, if there is a prenuptial agreement between bride and groom to have no issue, the marriage is invalid, inasmuch as this is a *conditio turpis*, affecting the primary end and the very substance of matrimony. Suppose husband and wife, both employed, agree to apply the safe period theory always, because pregnancy and childbirth would disqualify the wife for her job in store, office or factory, what about the validity of matrimony? If the application of the Ogino-Knaus-Latz theory is morally lawful in one instance, it ought to be lawful in all. Many things, indeed, are to be considered, and many difficulties remain to be solved.

The idea of exercising one's rights without meeting the obligations resulting therefrom, of accepting the agreeable and rejecting the disagreeable

features of one's state of life, especially in a matter of such far-reaching consequences, does not appeal to me. In the old Testament the good Jewish women looked upon sterility as a punishment, if not as a curse, and here men are preaching race suicide from the housetops in the 20th century of the Christian era. Mussolini and Hitler—though the latter is a renegade—place a premium on large families, and here in the U. S. A. children are not wanted, for imaginary reasons or for no reasons at all. It really looks as if, in this respect, everybody was henceforth to be permitted to do as they pleased. On August 18th last I received a bid to affiliate my parish with the National Council of Catholic Men. Among the inducements named was "our perennial fight against federal legislation pertaining to birth control, etc., hitherto unexceptionally successful, but now growing increasingly difficult." Whether this means legal or illegal birth control I do not know, but if young and old, married and single, become acquainted with the Ogino-Knaus-Latz theory, the fight will automatically come to an end.

If everybody has a right to his opinion, as long as there is no conflict with the moral law, we can claim this right for ourselves, and say in conclusion: Aside from the rescripts of the Sacra Poenitentiaria, the Ogino-Knaus-Latz theory is, in our humble opinion, opposed (a) to the express command of the Creator, "*Crescite*," etc.; (b) to the *bonum prolis*, because "*melius est esse quam non esse*;" (c) to the *bonum Ecclesiae*, because of the resultant serious curtailment of membership; and (d) to the *bonum societatis*, as it will eventually result in depopulation.

We do not have to agree always with the opinions of others, even though they be doctors, nor are they obliged to agree with ours. But we cannot help believing that the unrestricted promulgation of the Ogino-Knaus-Latz theory is a very doubtful blessing.

(Rev.) Augustine Bomholt  
Dubuque, Ia.

## II

## Still a Moral Question

To the Editor:—

In the Sept. number of the F. R., page 219, note is taken of Dr. Ruland's *Pastoral Medicine*. It is justly recommended. It is a far way from Capellman's *Medicina Pastoralis* of fifty years ago. Therein, too, are suggestions on the safe period in marriage which has long been a crux for teachers of pastoral theology in seminaries—if it was taught at all—in classes for such as were already in holy orders, and for spiritual directors in and out of the confessional.

The FORTNIGHTLY in its praiseworthy notices of current literature (they are timely, judicious, and reliable), usually gives the gist in concise selection. The reviewer in this case quotes Dr. Ruland's view on the "method of natural birth control." From the moral point of view there can be no objection against limiting marital intercourse to this sterile period, since the natural process is not interfered with, hence this practice can in no wise be ranked with sinful forms of birth prevention. The reader should not fail to read the advice given by the author as to the question whether the priest should acquaint his parishioners with the Ogino-Knaus theory.

There at least is something positive for the director of souls as well as for the laity.

But is every form of impropriety and danger removed from the practice, in other words, is there no longer a question of morality?

On first thought it would seem so. Of course, there is always stress on a reason *satis gravis* "to legalize the interruption of pregnancy." Considering the fundamental purpose in divine and natural dispensation that of marital intercourse is procreation, the only means of perpetuating the human race. The intention of foiling that purpose in the act, though nature's process does not result in fertility, is certainly not perfect nor in accord with God's design; and the more constant the practice, the more enduring the intention.



The argument from natural sterility is not conclusive. There is no intention. The knowledge of it on the part of husband and wife may be an incentive and only indirectly affect intention. Theologians warn against such suggestions for fear of producing scrupulosity. But will that outweigh the question?

The moral quality of the marital act, as of every human act, has its main root in the will, even where there is mutual consent. Intention gives direction to the will. I am quite aware of the secondary purpose of marriage: *ad sedandam libidinem*, but not to the annulment of the primary purpose. If the inability to bear children, physically or economically, is permanent, it becomes a question of no marriage at all, if previous to it, or restraint, if subsequent. There is danger of breaking the moral law by conniving in laxity of conscience. Dr. Ruland wisely suggests that the priest leave the judgment as to the safe period to the physician. It's not infallible even by computation.

I am not aware of any official pronouncement by Roman authority that may be construed as an approval. Maybe Rome's answer would be: *Consulantur probati auctores*. In the meanwhile, *salvo meliori iudicio*.

(Rt. Rev. Msgr.) Joseph Selinger  
Jefferson City, Mo.

### The Designation of "Scholastic"

To the Editor:—

For a Catholic philosophy that is systematic and coherent the term Scholastic can no longer be considered proper. If the term means anything, both in the writings of the historians, like M. De Wulf, and in its popular acceptance, it must be regarded as applying to a complexus of systems compatible with Catholic faith and originating within the Middle Ages. The term is indifferently applicable to the teachings of Abélard, St. Bonaventure, St. Thomas, and John Duns Scotus.

A system of philosophical teaching is not merely consistent, but in the strictest sense of the word exclusive. The teachings of the Angelic Doctor are incompatible with any doctrine that is based on divergent principles,

even though that doctrine should be consistent enough to merit the name of a system. Any attempt to compromise between them, to select a few portions of both and present them together, will result in a work that is not philosophy, but eclecticism. Teaching of this sort could in all propriety be termed scholastic, since there would be no further specific designation.

However, every effort is being expended within the Church for the accomplishment of a teaching that is not merely philosophical, but a true Catholic philosophy. This teaching, which the Church not only favors, but actually demands, is a development and exposition of the teachings of St. Thomas Aquinas. In those centers where it is being propounded most successfully, it is known, not as Scholasticism, but as Thomism.

In the August issue of the FORTNIGHTLY REVIEW Dr. Mark Schmid very convincingly showed the need of a philosophical revival. In the September issue Dr. James J. Walsh pointed out in an excellent paper that it is not at all necessary to go back to the Middle Ages to find the exposition of a sane teaching. As a matter of fact, it is not necessary to go back at all. In spite of the fact that Thomism is hardly recognized outside of Catholic circles in our own country, it is the dominant philosophy of Europe to-day. Any system that has enlisted the talents of men like Grabmann, Maritain, and Garrigou-Lagrange in our own day need never fear any sensible accusation of mere traditionalism.

We are in need of a revival, but this can only begin with a renewal of our own appreciation. We have at our disposal, not merely a bulk of erudition brought over from the Middle Ages and the Renaissance, but the philosophy that is truly perennial. The Scholastic revival will be of no avail unless it is deeply and articulately Thomistic.

Joseph C. Fenton, S.T.D.  
St. Ambrose College,  
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Somebody did a golden deed,—Somebody proved a friend in need,—Was that somebody you?

### Practical Aspects of Religion

To the Editor:—

Let me make a few remarks on your article, "The Other Side of the Picture," in the September F. R. about "losses and decay."

Besides the causes you mention, there are others. Thus people often do not know their religion, either because the parents did not give them a chance to get instruction, or because in some cases priests neglected their duty, or gave religious instructions in such an unpractical way that the children do not know, and hence do not love and appreciate their religion.

One of the sad consequences of this lack of practical instruction is that so many do not make the proper use of the means of grace. Who has not seen young people, and older ones, too, attend Mass in a careless way, without a prayerbook which would enable them to follow holy Mass intelligently, and hence without profit. They pay absolutely no attention to what is going on at the altar, and hence do not fulfill the law of "hearing Mass." The same is true of the reception of the Sacraments, which is only a mechanical matter with them. Will such a reception of the Sacraments do them any good? Hardly! I fear that many commit material sacrilege, *i. e.*, are in a state of mortal sin without knowing it. As a result they do not get the necessary help of actual grace and so gradually commit formal sacrileges, and finally give up their religion.

Now who is to blame for all this? The greater part of the blame falls on priests who do not instruct children and adults to use these holy means of grace in a proper and profitable manner.

How much would children learn if you would simply send them to school, but would not teach and direct them? Most of them would never even learn the alphabet. Now if you send children to church, but do not teach and guide them by prayer in common, most of them will pay more attention to their finger-nails or their companions than to holy Mass. Then when they grow up, they will watch persons of

the opposite sex and sin in thought and desire, besides not fulfilling the law of "hearing Mass."

It is certain that without a prayerbook the ordinary Catholic is about as helpless in church as a soldier would be without weapons on the battlefield, or a workman without tools in a shop. Hence priests should urge people again and again to use a prayerbook for the good of their souls.

In this connection I would like to recommend my little prayerbook, "I Offer Holy Mass," which helps the user to *offer* holy Mass, not simply to "hear" it, as most others do. It only costs 15 cents postpaid (publishers, North Star Printing Co., St. Cloud Minn.) and 10 cents a copy in quantities. Their "Child's Prayer Book" is also good. Free samples to priests.

One of the worst consequences of original sin for the Catholics of the U. S. A. is that Baltimore Catechism, of which "Presbyter Septuagenarius" gives such a fine and scathing criticism in the same number of the F. R. Hence our bishops ought to forbid it and compel the use of a practical and intelligible catechism. One of the best is Faerber's (Herder). Let us be *practical* in teaching and living up to our religion, then it will save souls and not become a means of damning them!

(Rev.) James Waleher  
St. Cloud, Minn.

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Six years after the Kellogg-Briand Pact was signed, leading nations still believe it can and must mean a new era for the world. Soon every nation will have signed this agreement, which is a solemn pledge to renounce war as a national policy and to adjust all disputes by pacific means. Mr. Frank B. Kellogg believes it has greatly advanced the cause of peace and is to-day the only hope of a disturbed and troubled world. The armament race gravely menaces the pact, Mr. Kellogg finds. Why do the nations let fear, ambition and national pride drive them into a race? he inquires. "Because a few nations ignore their solemn promise, are we to abandon efforts to prevent a ghastly repetition of the World War?"

## Locating the River of Eden

By Trece Linden

[NOTE:—In my last month's article on "Locating the Lost Rivers of Paradise" the printer by an error made me say "Israel" instead of "Ishmael" in col. 2, line 11 from the top. Those who keep their REVIEWS for binding will please correct this mistake.]

The first milestone in locating the river of Eden was the locating of the two lost rivers, Pishon and Gehon. The probability that these two rivers, from the Mesopotamian observer's point of view, were over one thousand miles apart, suggests a magnitude of original design never dreamt of. In looking for a connecting point between these widely separated rivers, our eyes would naturally turn northward on this vast expanse. Assuming that the river Pishon, according to the description given in the Bible, must have run down the great broken-up trough that is occupied by the Upper Euphrates, the Orontes, the Leontes, the Jordan, the Dead Sea, the depression running south and ending in the Gulf of Akaba on the Red Sea, the Bible seems to invite us to aim our range high in fixing the location of the River of Eden. I permitted my imagination to soar at will. But my final conclusion was so startling that I should not dare reveal it unless I had some great authority to at least point in that direction. I had recourse to the Fathers of the Church, and, finally, was given a helping hand by St. Ephrem Syrus, who died in 373.

St. Ephrem was a man of great learning, who lived in a land of Bible tradition, who had access to the recorded traditions of old before the scourge of Moslemism destroyed the great libraries of the East. He was a man eminently qualified to assist me, and if his views harmonized with mine, then it would be hazardous to declare mine ridiculous. In writing about the river Pishon, he says: "Pishon, quod est Danubius"—Pishon, which is the Danube. This declaration was so startling that I would have hesitated to sponsor it before I had verified it with mythology.

St. Ephrem was the bearer of the Semitic traditions. What did the Japhetite tradition have to say on this question? I scanned all the Greek myths that might have some bearing on this problem. I finally found a corroboration of the Semitic tradition in the Greek myth of the Argonauts. When Jason had rescued the golden fleece, he did not return the way he had come, but, according to one version, he returned by the river Phasis, which connected with the ocean. The assumption that the river Rion is the Phasis of mythology is a grave reflection on the Greek knowledge of geography. The Greeks surely knew that only a short distance from its source, Rion comes out of the Caucasian mountains and cannot possibly have or have had any direct connection with the ocean. If Rion is not the Phasis of old, then there is great probability that Phasis is the same river as that referred to by St. Ephrem, which must have run north of the Caucasus.

I am not the first to suggest that Phasis is identical with Pishon, but let me show how the change in name could have come about, similar to the change of Senaar to Sephar. Pishon is also written Phison. In the original Hebrew there was no difference between P and Ph, and at present the latter is indicated by a mere dot. The one is written PSS and the other PSN. We already know how a Hebrew N looks. Now if we make the horizontal bars a little too long, and a dark fiber should happen to be in the paper at the left end of these, one with good eyes would be in doubt whether N or K was meant, but one with bad eyes would unhesitatingly take it for an S. Therefore, a mistake in the spelling of the name would be very easily made.

But has Divine Providence not perhaps left some relics of that river of both traditions to serve as guide-posts for future generations? I say, it has, in two places.

The first is Lake Manyeh, north of the Caucasus. This is a peculiar lake.

It is very narrow and has a length of 200 miles. This I claim as one of the relics of the great river of Eden.

Then there is an old river bed on the northern side of the Ust Urt, a peculiar plateau east of the Caspian Sea, which is claimed by scientists to be a former bed of the river Oxus, which now empties into the Sea of Aral. Why a river should change its mouth to a location 250 feet above its old location is puzzling. I claim that the Oxus flowed through this bed, but only after it had joined the river of Eden and that this is the second relic of that great river left as a guide-post by Divine Providence.

But I shall probably be told that all this will not help my theory that the Danube has a natural outlet into the Mediterranean Sea through the Bosphorus. I am ready to admit that this old ditch has caused me plenty of headaches. But having both Semitic and Japhetite tradition in harmony about a great river flowing east, and having found the remains of that great river still existing, I called on science to be of assistance to me. I found that Ernst Carl von Baer, an eminent scientist, had examined the Bosphorus thoroughly from 1880 to 1885 and had published his findings in the *Scientific Review of St. Petersburg*, to the effect that he had discovered evidence of volcanic action on both sides of the Bosphorus "within historic time."

As a result of these findings the *Britannica* does not hesitate to say: "Now, as there is strong reason to suspect from the evidence of recent volcanic changes in that locality, that the opening of the Bosphorus took place within a period which, geologically speaking, was very recent, it does not seem at all improbable that this event (which some writers identify with the deluge of Deucalion) was the commencement of a series of changes by which the 'Asiatic Mediterranean' came to be divided into the three separate basins which now constitute its 'survivals'." The Professor proved that the Black Sea and the Caspian Sea had once been one large inland sea, which left the marks of its height on the sides of the mountains by the wash-

ing of the waves, and that the waters of this sea had been discharged through the opening caused by recent volcanic actions, which we call the Bosphorus. Professor von Baer did not investigate the age of that former sea. I claim that the creation of that sea was contemporaneous with the volcanic actions he discovered on the Bosphorus. All constituted one great cataclysm, which we know by the name of Deluge.

The Deluge had impaneled a great sea of water, which stood higher than the Black Sea—probably so high that the intruding waters were discharged over the hills which are broken by the Bosphorus. There they stood, perhaps for ages, the while the discharging waters at the present location of the Bosphorus were laboriously grinding away the hard rocks that blocked their way. Finally, erosion had done its job, and now the waters had easy work to continue their task of cutting down to the present level, but not before the waves had left those imprints on the rocks of the mountain sides, which von Baer had observed.

The Bosphorus cuts through what is known as the Alpine-Himalayan anticline, which scientists consider as the oldest anticline of the world. This anticline corresponded to a gently sloping syncline to the north, which, in turn, may have extended from the Iron Gate in the west to Lake Balkash in the east, having a length of 3000 miles and being about 1000 miles wide, a country which, with the density of population of Germany, could have held a billion people. Through this valley, the land of pleasure or Eden, flowed the Danube, taking up on its way to Lake Manych the rivers Dniester, Dnieper, and Don, and on its farther course the Volga and the Ural, and, coming to the Sea of Aral, bending south, was joined by the river Syr and the Ancu Daria or Oxus, and coursing around the Ust Urt, flowed through the ancient river bed known to science, and then turned south towards the four rivers of the Bible.

But here I shall be told that the Elburz mountain range blocks the way, and beyond it are the mountain ranges of Persia and Armenia. It has been

proved that the mountains of Asia have risen within historic times and that they are still rising. Perhaps the cataclysm which broke through the Bosphorus was not the center of a great cosmic disturbance which took place at that time. I wish to call attention to the fact that the University of Pennsylvania, in conjunction with the British Museum, has excavated for twelve seasons in Ur of the Chaldees, and at the lowest level, probably below that of the Arabian Gulf, found the ruins of an ancient city. This gives us the privilege of going even farther south for observation. We have the Red Sea syncline, the Arabian anticline, the Mesopotamian syncline, the Taurus anticline, the Salt Desert syncline, the Elburz anticline and the Black Sea-Caspian syncline. Now in the supposed cataclysm, the foundation of the Bosphorus, some cosmic force acted, according to the findings in Ur of the Chaldees, on these synclines and anticlines, like the force exerted on the folds of an accordion: the synclines went down and the anticlines went up. By this act of divine omnipotence the Mesopotamian city was buried below the level of the Sea and the mountains of Asia blocked the great river of the land of Eden, creating a basin for the Flood.

We have the Black Sea-Caspian depression as a fact, and I think that I can prove from a study of the maps that this subsidence was sudden, and I think I can show why it was sudden.

Take a map and note the peculiarity of the rivers that empty into this depression. All the rivers whose course is not a straight line towards these seas, have an abrupt bend about the same distance from these seas; those which come from the west have an abrupt right-hand turn, and those coming from the east, an abrupt left-hand turn. If the subsidence had been gradual, the increased incline would have put more force to the waters, and they would have eroded the original beds of these rivers gradually, and would not have turned aside. But the subsidence being sudden, the rivers naturally overflowed and formed a new bed from the point of subsidence.

I think the data of science give us the reason why this subsidence was sudden. The subsidence of a syncline may be so gradual as to evade the scrutinizing eye of science, because the opposing cosmic forces are balanced; but if this subsidence should end in what is called a geological fault, the conditions are entirely different. Slowness would then turn into speed, because the pent-up cosmic forces would be without a retarding opponent.

All the data of science indicate that the subsidence in our case ended in a geological fault. It has been ascertained that the northern bed of the Black Sea continues on the same ratio of inclination as obtains in the gently sloping steppes which lie towards the north, and that the depths of 20, 40, and 60 fathoms run almost parallel to the coast. But shortly after the 60 fathom depth has been reached, it drops down to 700 fathoms. This cannot well be accounted for except on the assumption that the crust of the earth on the south side slipped under the crust of the north side. This break of the earth's crust would have naturally followed the line of least resistance and not wantonly broken through the reinforced projection of the Caucasus mountains. We may assume that, on investigation, we should find a jog in this break, turning north in the position of the Strait of Kertch and then east through the depression north of the Caucasus.

The *Standard Encyclopedia* states: "On the northern slopes [of the Caucasian mountains] Juracic and Cretaceous sediments predominate, and are continued into the Caucasian steppes, where they dip below the Tertiary and Quaternary formations." What else does this mean but that here is a gigantic geological fault? The south slope, with the immense wedge formation of the Caucasus, slipped in between the Primary and Secondary formation of the north side, plowing up the Secondary, Tertiary, and Quaternary formations, heaping up the debris of these three strata, to be worked on by water and the other elements to their final disintegration. Of the Tertiary and Quaternary little is left, the

predominating constitution of the sediments being Juracic and Cretaceous, the two strata which compose the Secondary formation and these sediments lead us to the place whence they had come, namely, under the Tertiary and Quaternary formations of the south side in the Caucasian steppes."

No doubt, when the Caucasian mountains took this northward dip, they broke loose from the Armenian Highlands and formed the Rion-Kur valley. Again, the eastmost part of the Caucasian mountains found itself extending over the north and south break and, probably, after having loosened the top formations of the earth, and not being able to withstand the stress, broke off and formed the Strait of Kertch. The river Don, coming from the northeast, rushed into the loosened ground, and, sweeping around in a circle to get to its outlet in the southeast, created the Sea of Azoff, which is a shallow basin of water, with a depth not exceeding 52 feet. This same cosmic disturbance brought about the break in the Alpine-Hymalial anticline at the Bosphorus. Reconstructing the devastations of this cataclysm in our minds would give us the land through which the great River of Eden flowed.

Divine wisdom had selected the Elburz mountains with their exceeding hard rock as the spillway of the Amazon of the land of Eden. If you look up your map, you will find four large rivers flowing from Asia through the Elburz mountains into the Caspian Sea. They are: the Kur, the Aras, the Saffed (or Kysyi Usen), and the Attreck. These rivers are large enough to be marked on maps 600 miles to  $\frac{3}{4}$  of an inch. They are the reversed four rivers that were formed by the River of Eden. The Kur was the Pishon, the Aras the Euphrates, the Saffed the Tigris, and the Attreck the Gehon. This arrangement of the rivers harmonizes wonderfully with the enumeration of the four rivers in the Bible. It says, the first or the main river was Pishon, the second or the first branch of the main river was Gehon or Attreck, the third river or the second branch was Tigris or Saffed, and the fourth river or the third branch was the Euphrates

or Aras. There would be a reason for calling the greatest of the two existing rivers "the fourth river."

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J. M. B. Hewitt, of the Smithsonian Institution, who is engaged in an intensive study of the traditions of the Iroquois Indians, has reached the conclusion that Hiawatha was a historic figure, even though Longfellow did not stick to the facts. The real Hiawatha was the brother of an Onondaga chief, a vicious character, who murdered Hiawatha's wife and children. Hiawatha sought refuge with the Mohawk Indians and there married again. But his misfortunes preyed on his mind. One day he killed a stranger and took his body home to eat. But when the water boiled in the pot, Hiawatha was startled to see the reflection of a human face. He foreswore cannibalism and wandered out into the woods. The face he had seen was that of Dekanawida, another Indian, who had climbed up on the roof of Hiawatha's lodge and looked down the smoke hole. In the forest Dekanawida approached Hiawatha and talked with him about a gospel of human brotherhood to take in all the Iroquois tribes, which to these reformers meant the whole world. Out of this meeting grew the Iroquois League of Nations, which marked a distinct stage in the cultural progress of these Redmen.

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The London *Catholic Times* learns from reliable American sources that "corruption and chicanery are rampant" here and "are ruining every administrative effort to improve trade and standards of living. More important still, they are killing the fine enthusiasm for reform which was the President's greatest asset and achievement." "If Capitalism," concludes our British contemporary, "cannot give us planned economy and improved living standards, it will go a long way towards proving Marx right when he said that Capitalism will kill itself through conflict of interests, and that it can only thrive on shortage." It is very instructive sometimes "to see ourselves as others see us."

## Why Does the "Baltimore Catechism" Hold the Fort?

To the Editor:—

A well written article, entitled "The Baltimore Catechism," in the September issue of the F. R., raises the question: What are the causes which led to the extensive use of this unpedagogic and unintelligible text? I have spent considerable time and effort searching for the answer to this question. I respectfully submit the following, and trust that the readers of the F. R. will supply other information.

To begin with, as far as I know, nearly every catechetical leader worthy of the name, condemns the Baltimore Catechism as unpedagogic, unintelligible, and unsuited for children. If such be true, how did its widespread use ever come about? Perhaps some of the reasons are as follows:

(1) One reason why the so-called "Baltimore" Catechism has been regarded by many as something sacrosanct and given such wide use, is because many are under the impression that this particular catechism was enjoined by the Third Plenary Council as the official catechetical text for the United States, and that its use is obligatory. As has been heretofore pointed out in this REVIEW, the above view is erroneous. For the proposed catechism which the Baltimore Council had under consideration never came into existence. What the Council did was to appoint a commission of one archbishop and six bishops to prepare a catechism; and *after* this catechism would be *approved by the body of archbishops of the United States, then* it was to be the official text.

How much this commission had to do with the compilation of the present so-called Baltimore Catechism is shrouded in mystery. (Priests of the past generation tell me that Bishop J. L. Spalding was the chief compiler. It is worthy of note that the Catechism is copyrighted under his name.) Be this as it may, it is certain that the Catechism was never submitted to the body of archbishops of the United States, nor was it approved by them, as the decree of the Council required,

before it could become the official text for this country. Hence we have no real and genuine Baltimore Catechism; this so-called "Baltimore" Catechism with which we are familiar was never enjoined by the Third Plenary Council.

(2) Doubtless another reason for the extensive use of the so-called Baltimore Catechism is its cheapness. Its price (less than a dime) is less than that of the average dime novel. This is undoubtedly due to the poor quality of paper and binding and to mass production.

Apparently a strange "complex" exists in many minds relative to the cost of a catechism. People pay fifty or sixty cents, or even more, for a primary reader, speller or geography and do not regard the cost as exorbitant. But when it comes to a catechism (the most important text-book of all) no more than a dime can be spared. Why? I can give no answer unless that these same people have unwittingly fallen into a state of mind where they believe that religion is not worth the expenditure of much money. And since the Baltimore Catechism is about the cheapest catechism on the market, the cheapest is being bought—and *cheap* it is in more senses of the term than one.

(3) To my mind another reason why the so-called Baltimore Catechism still holds the fort is because of the lamentably low standard that obtains in elementary religious education in this country. To prove this would necessitate going beyond the scope of this paper. Suffice it to say that Archbishop McNicholas voiced the prevalent sentiments of religious educators when he said that "Religion is the worst taught course in the curriculum."

Were it not for this low standard of religious education, a text-book like the Baltimore Catechism would be thrown into the discard. Imagine any teacher, worthy of the name, using a text-book in arithmetic or grammar as unintelligible and unpedagogic as the Baltimore Catechism! Such a teacher would be consigned instantaneously to some psychopathic institution. Yet there are many who cling to the Baltimore text and teach parrot-fashion, apparently un-

mindful of the wretchedly low standard to which elementary religious education has fallen.

[Rev.] Jos. A. Newman  
Louisville, Kentucky

### “Hearing” Mass

To the Editor:—

In the June issue of the *F. R.* (p. 141), a brief review includes this statement (I quote but the essential text): “. . . the author constantly keeps in view the idea that the Mass is a sacrifice and that those who ‘hear’ it, as we improperly say in English, should offer it with the priest.”

The phrase “to hear Mass” may be objectionable from a purely theological point of view, inasmuch as it connotes no participation in particular spiritual fruits (*fructus Missae*), supernatural benefits, etc., on the part of those who attend. It is possible, too, for one to “hear” Mass mechanico-physiologically, let us say (by means of radio transmission), without being corporally present in the canonical sense of the term. On the other hand, the moral theologians quite generally employ the phraseology “*Missam audire*,” as well as “*Missae assistere*.” I find this usage in Noldin, Sabetti-Barrett, Arregui, Sebastiani, and Teleh, to cite but a few authors that are immediately accessible. Koch-Preuss (Vol. II, p. 134) has “to hear Mass.”

From the viewpoint of historically acceptable and genuinely idiomatic English, however, the usage “to hear Mass” is unchallengeable.

As a matter of fact, the terminology is pre-Reformational. The Oxford English Dictionary (*s. v.* “hear”) has an example that is dated circa 1375. It is taken from the Lay Folks’ Mass Book and reads: “Hou mon scholde here hys masse.” Another example is taken from Sir Thomas Malory’s *Morte d’Arthur*, which, it is generally agreed, was written about 1470 and printed by Caxton in 1485. It reads: “Vpon the morowe whan they had herde masse.” The Oxford also quotes from Henry Hallam’s *Constitutional History of England* (1827): “Many persons were sent to prison for hearing mass.”

These idiomatic instances are confirmed by the Oxford under the entry “Mass,” where we read the definition, at 1 a.: “The celebration of the Eucharist. Frequently without article, *e. g.*, at mass (to go) to mass; to say, sing, hear, attend mass.” Under this general heading are ranged at least three additional examples. One is again dated 1375 (it is quoted from a source other than that adduced above). Another is dated 1845. A third example occurs in a title, “Hurt of hearing Mass,” and antedates 1555.

I have a very recent example of the usage from the *New York Times*. Reporting the so-called “bi-denominational” church at Old Point Comfort, Virginia, the *Times* for June 24, 1934, has: “Catholics hear Mass said by the Rev. Richard V. Washington.”

Additional confirmation of the acceptance of this idiom may be found in Webster’s International (*s. v.* “hear”) and in the Encyclopaedic Dictionary, also known as Hunter’s (*s. v.* “mass”). The latter has: “To hear mass: To be present at mass; to assist at the celebration of mass.” This work quotes Tennyson’s Lancelot and Elaine (1,414): “They rose, heard mass, broke fast, and rode away.”

A superficial examination reveals no specific definition or example in the Century Dictionary or in either edition of the Standard.

The Josephinum [Rev.] H. J. Heek  
Worthington, O.

The *Ecclesiastical Review* (Vol. XCI, No. 3, p. 332) has this to say of the first volume of verse by Fr. James J. Daly, S. J., whom certain reviewers have played up as a great poet: “The thought of the poems [in the collection *Boscobel*] is always lofty and noble, the word-pictures often graphic and vivid, but the verses on the whole lack the fire, the depth of feeling, and the beauty and originality of expression which characterize truly great poetry.”

Free and fair discussion will ever be found the firmest friend to truth.  
—George Campbell.



### What is Psychology?

To the Editor:—

The article "Psychology Without a Soul" in the FORTNIGHTLY REVIEW for August, 1934, elicited one on "Rational vs. Empirical Psychology" in the September number. To complete the trilogy, let me quote from "The Abolition of God" by a university student in *The Catholic World* for September. In an editorial note in "Our Contributors" of the magazine it is stated that the author desires to be unknown and that the article was written from three years' observation in a Western university. I quote:

"White rats and red lights, bells, gongs, snakes, rabbits and dials form not a stage show as it might seem, but a modern psychological laboratory. Freed from its original Greek meaning—study of the soul—psychology to-day abandons both study and soul and revolves madly in a squirrel cage of experimentation and observation. Struggling desperately, objective psychology is trying to establish itself as firmly on a scientific basis as the physical sciences. It must have intricate equipment, machines measuring in sigmas (thousandths of a second), it must not be armchair speculation, but a scientific study of human behavior. If biology has its microscopes, and physics its micrometers, then psychology has its pneumographs, mazes, and whatnots. Complicated formulas, rules, laws, and a mumbo-jumbo of technical terms give it prestige and place it on the lofty plane of the ununderstandable."

The author introduces the professors of the new experimental psychology as saying: "We are scientists—truth-seekers—whatever we can observe and check, we accept. But we can consider only facts, checked observations and duplicable experiments. This at once eliminates religion and similar supernatural superstitions, for we can have no contact with an unseen, unknowable super-world; seeking facts we are limited to material things. There is no soul, there is no mind—such things are feeble explanations, idle vaporings of savages carried over into a scientific civilization where they are incongruous

as ox-carts. Free will is another day dream; our body is only physical and there is nothing supernatural connected with it. A baby is born, and immediately the internal forces of his body and the external stimuli of the world start to elicit behavior; with his responses so conditional, the idea of a free will is a myth, because he acts in obedience to the strongest internal or external forces stimulating him. The same conclusions apply to adults; their present actions are the conditioned results of all the stimuli which have acted on their bodies since birth.' "

With regard to these statements put in the mouths of professors of the new psychology, the editor of the *Catholic World* remarks, that they are "actual classroom quotations of the professors."

J. H. W.

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The London *Catholic Gazette* (Vol. XXV, No. 8) thinks that the so-called Dalton system is worthy of the serious attention of all concerned with educational work. The Dalton system omits all such traditional means of training as class-rooms, marks, prizes, and, of course, corporal punishment, and in their place puts "subject rooms," recorded "units of work performed," freedom in the choice of games, and "more rational penalties." In other words, its aim is to bring out the latent potentialities of the individual pupil, and of each individual, as against the "mass production" of scholars. The *Gazette*, which is edited by a Catholic theologian, thinks that "there can be no reasonable doubt that this aim is more in accordance with sound human psychology (and therefore with Catholic theology) than class routine carried out to the accompaniment of bodily fear—factors which have so often dominated the education of the young." Several English schools are now run on this system, and the results are claimed to be "definitely better in the formation of character and the quality of work in all departments." Has the Dalton plan been tried anywhere in America by Catholic pedagogues, and with what result?

## Notes and Gleanings

One who was himself formerly a Catholic editor renews his subscription to the F. R. with the following much appreciated note: "This goes for another year. There is no visitor more welcome to me than your 24 pages a month. With all good wishes, [Rev.] Edw. Dahmus, Okawville, Ill."

The postal authorities now require that two cents postage be paid by publishers on each card sent by postmasters regarding change of address of subscribers. Furthermore, on each magazine sent to an old address, we must pay extra postage before it will be forwarded to the new location. We ask our subscribers to help us avoid that unnecessary expense by sending us their new address promptly in case of removal.

The St. Paul *Wanderer*, one of the best of our Catholic weeklies, calls attention to the way in which the film industry is turning to evasion and trickery in an attempt to circumvent the critics whom it can no longer ignore. Our contemporary instances "The Girl from Missouri" as an example. This film, the latest vehicle of Miss Jean Harlow, has had its title changed several times, "in order not to annoy the decency drivers." First it was called "One Hundred Per Cent Pure," then, "Born to Be Kissed," and, finally, "The Girl from Missouri." It tells the story of an attractive hussy, whose climb to wealth is of no interest whatever aside from its sexual aspects, and in the opinion of the *Pioneer Press*, a liberal but fair-minded daily, "is not immoral [only] because it is not important enough to be called that," but "tawdry stuff," which "makes the censors angry and gives parents reason to think twice before sending their children to the pictures. . . ." The *Wanderer* incidentally warns Catholic parents against some of the moving pictures that do *not* appear on the current lists of objectionable films; for the reason that "not all objectionable pic-

tures can be immediately discovered, old pictures are being re-run, old titles are being changed." Those who wish to co-operate further in the reform of the screen are advised to report any unlisted objectionable pictures to their pastor or to the local directors of the Legion of Decency.

Fr. Francis Markert, S.V.D., who edits the *Kath. Familienblatt* with rugged honesty and a genuine love of truth at Techmy, Ill., sharply reprimands Mr. W. R. Hearst for his inconsistency in condemning the obscene films which his own newspapers have advertised and recommended in a most offensive manner. Fr. Markert says that Mr. Hearst's papers have printed letters of commendation from ecclesiastical dignitaries, praising that versatile gentleman for his present attitude, and adds: "These letters contain nothing but expressions of gratitude and approval of Mr. Hearst's utterances on the decency campaign, but it is deeply to be regretted that not one of them refers to the responsibility of the Hearst press for the present low level of morality, though that responsibility is notorious and should have been pointed out plainly in this connection. It is possible that some of these ecclesiastical dignitaries did remind Mr. Hearst of his guilt, but if so, the newspapers omitted the respective passages."

Our greatest need is for an Amos or a St. Francis of Assisi to call in trumpet tones our times to a realization of where alone salvation can come from in all our troubles. Only applied Christianity can make a success of the "New Deal," and the "New Day," and all the other formulas we hear and read for a fairer and a better world. So great is the end sought—the transformation of the entire social order—that it must have an adequate power behind it, and there is no other power than the dynamic of religion. A great surge of Christian awakening would deliver the world, for Christ is still sufficient to save.

*El Palacio*, which we welcome back to our exchange table after missing it for some time, in its Vol. XXXVII, Nos. 1-2, calls attention to the work done by German scholars in Spanish America since the days of Alexander von Humboldt. The Spanish-American Institute of Berlin publishes an excellent quarterly, called *Spanish-American Archives*, which in a recent issue gives a review of this work, especially its biological features, together with a bibliography which will surprise many students by the extensiveness of German research in this field.

Having sped a new and promising author, Frederick I. Cowles, on the way, *Catholic Book Notes* (Vol. XI, No. 4) advises him to eschew in his future writings such tales as "The Miracle of Evesham," to which he devotes a long and serious reference in his latest book, *Neath English Skies* (Sands). He tells there how Bishop Edgwin shackled his feet, threw the key into the Avon, walked to Rome, and, at a meal on his arrival, found the key of the shackles inside the fish which had obligingly preceded him to the refectory in the Eternal City. A similar legend, as the critic points out, exists in Aberdeenshire regarding St. Nathalan, the patron of Deeside. "Although," says the *Catholic Book Notes* reviewer, "present-day Catholics can afford to smile at such tales, harm is done to certain non-Catholic readers who are apt to regard these sort of chronicles, if seriously set down, as an essential part of Catholic belief." We think Mr. Cowles would do well to follow this sane advice.

On Sept. 6th, the Abbot General of the Cistercian Order, Mt. Rev. Francis Janssens, D.D., dedicated the new vacation home for priests established by members of his Order at Spring Bank Manor, Okanabee, Wisconsin. The guests, we understand, could not find words enough to praise the comfortable accommodations provided and the beauty of the grounds. Our readers have been made acquainted (see F. R., for July and August, pp. 167

and 191) with the advantages of this new foundation, and we have only to add that Spring Bank Manor will be open all the year round and that priests sojourning there can obtain massages, baths, and ray treatments during the winter season as well as in summer. There has long been a crying need of just such a vacation home for priests in the West, and we are confident Spring Bank Manor will flourish under the competent management of the Cistercian Fathers.

In connection with the discussion of the merits and defects of "Rotary International" it will be well to note the warning issued in 1929 by the primate and the metropolitans of Spain, to the effect that Rotary International "professes an absolute laicism with a universal religious indifference."

The White Collar League of America is a new patriotic, non-profit, non-sectarian association, without political affiliations, which stands "against any change in our American traditions of freedom of thought and individual action" and aims at "mitigating the unrest of the great middle class by giving them a united voice in the affairs of this country." By the white collar is meant not only salaried employees, male and female, but also those whose income is derived from the great middle class (doctors, dentists, lawyers, teachers, salesmen, owners of small stores, etc.) The White Collar League appears to be directed chiefly against Communism. We cannot say, from the scattering references we have seen to it in the daily press, whether or not it is a secret society.

In Vol. XXXIV, No. 9 of the *Catholic School Journal*, Sr. Marie Antoinette, S.S.J., Ph.D., discusses "Latin as an Aid to English." She compares the grammar and vocabulary of the two languages and summarizes the threefold advantages of the study of Latin to the student of English for the mastery of his own language and literature as follows: "By its logical precision and strict severity of form, the

Latin makes clear the syntactical structure of the English language. Through its many synonyms expressing finer shades of meaning in vocabulary it develops power and command in the use of the English which is both accurate and correct. Finally, because of the intimate relation existing between Latin and English literature, the study of Latin and its literature affords an indispensable preparation for the understanding and appreciation of English literary masterpieces."

The *Semaine Religieuse de Québec* (Vol. XLVI, No. 48) recalls the decree of the Holy Office, of Feb. 4, 1929, which forbids bishops to permit clerics to join Rotary Clubs or to attend their meetings. The text of the decree reads as follows: "*Q. An Ordinarii permittere possint clericis ut nomen dent Societatibus hodiernis temporibus constitutis, quibus titulus 'Rotary Clubs,' vel ut earundem coetibus saltem intersint. R. Non expedit.*" In printing this decision, the official *Acta Apostolicae Sedis* (1929, p. 42) said: "These societies are not positively judged to be illicit, but clerics are forbidden to join them or to attend their meetings; for if, in virtue of canon 684, laymen are obliged to avoid suspect societies, etc., this applies *a fortiori* to clerics, for the reason given in the preceding number." The reason given is that "clerics are obliged to lead a holier life than lay people, and to set them a good example." In conclusion the *Semaine Religieuse de Québec* refers to an article in *Il Monitore Ecclesiastico* for 1929, pp. 104-105.

We cull these stimulating thoughts from a letter signed Floyd Keefer in the September *Ecclesiastical Review*: "The Official Catholic Directory for 1934 is authority for the statement that the Church in the U. S. has increased by 54,191 persons during the preceding year. . . . Our increase should be the impressive figure of 345,951. . . . In other words, practically 300,000 souls have actually been lost to the Catholic Church in the U. S. during the year 1933. . . . The sinister thing is that

we are not holding our own baptized Catholics. If any of us have been laboring under the delusion that all is well with us, we are very much mistaken. . . . We can no longer expect to grow by immigration, which is a deceptive growth anyway. We must, therefore, convert more of our non-Catholic neighbors, and we must find some means of keeping our 'born' Catholics within the fold, if we are not to fall rapidly behind."

The *Catholic Columbian* of May 11, 1934, printed a note, to which our attention was but recently called, on "a new national patriotic organization" veiled "Americaneers," of which Col. Frank A. Hunter, a prominent Knight of Columbus, is "general counsel." The Americaneers, says the *Columbian*, "will wage active war against Communism and other anti-government menaces which seek to crush the social, moral, and religious freedom of the people of the United States." The membership is not confined to Catholics, but "any American citizen of good reputation, regardless of creed, who is 16 years of age or more, is eligible." The headquarters of the society are at Suite 715, 16 E. Broad Str., Columbus, O. We cannot help asking: Why this unnecessary multiplication in a country which is already overrun with "nonsectarian" organizations of every conceivable kind?

Miss May McKissack, of the University of Liverpool School of Medieval History, recently wrote to the *London Times* (No. 46,798) to protest against the use of the word "medieval" as a synonym for "lawless," "ruthless," "violent," in the editorial columns of that otherwise fair and courteous newspaper. "Perhaps the two most outstanding characteristics of medieval society," says this Protestant lady, "were an almost fanatical reverence for law and a profound and widespread belief in the applicability of Christian standards to the organization of the State. It is, therefore, surely unjust to suggest a comparison between Germany to-day and medieval Euro-

pean conditions. You refer to the 'bloody intrigues' of Richard III and the chaos of the Wars of the Roses, but as the late fifteenth century was the period of the dissolution of medieval society and of the rise of the very different society of the Renaissance, it cannot rightly be regarded as typical of the Middle Ages."

Speaking of the abolition of slavery throughout the British Empire a hundred years ago, the *Bombay Examiner* says that a new form of bondage has taken the place of the old, and if Christianity should lose its influence in the countries of the western world, it is not at all impossible that actual slavery may return. Fortunately, says our esteemed contemporary, Catholics are by no means behind-hand in combatting the new forms of economic and scientific slavery which to-day oppress not so much the dark-skinned races, as the industrialized white race. It was a Catholic, Hilaire Belloc, who first gave a name and definition to the "Servile State," and Catholic priests and laymen are the leading exponents and defenders of those other human rights which are daily threatened more and more by the financial and other masters of modern society. Unless the Catholic social reform movement succeeds in the near future, our civilization is likely to be ground to pieces between a relentless Capitalism and an equally tyrannical Bolshevism—*quod Deus avertat*.

The *Dublin Cross* (Vol. XXV, No. 4), while praising the general tenor and purpose of Fr. E. F. Murphy's *New Psychology and Old Religion* (see *F. R.*, XLI, 8, 171) disapproves of the author's "undeserved contempt for modern science." The critic evidently agrees with those who, like our learned friend, Fr. Russell Wilbur (see his letter in the September *F. R.*, p. 194), hold that we should draw a line of demarcation between rational and experimental psychology, and, while adhering strictly to the metaphysical principles that underlie the former, should not hesitate to acknowledge and

adopt the real achievements of the latter. "Condemnation and unthinking criticism," says the Dublin writer, "are the least effectual correctives to apply to a generation of psychologists who are laboring with unremitting zeal and who have achieved results of exceedingly great value. There is much good to be found in the New Psychology. Freud, for instance, has introduced a new, and, under proper safeguards, a useful method in the treatment of nervous disorders. And, as Leo XIII tells us, we should gratefully welcome 'every wise notion, wheresoever it may come from.'" The main thesis of Fr. Murphy's book, however, will stand, namely that religion and Catholic philosophy have anticipated many of the things which the New Psychology proclaims as modern discoveries.

*El Palacio* quotes some interesting passages from a bulletin on the *Historic, Social, and Cultural Backgrounds in Modern Language Teaching* by Dr. F. M. Kercheville, head of the Department of Modern Languages and Literature at the University of New Mexico. Dr. Kercheville emphasizes and extols the opportunity given—especially in New Mexico, whose people are still largely Spanish-speaking—of making the teaching of Spanish in high schools and colleges a means of instilling knowledge of the historical and cultural backgrounds of the Southwest. As these backgrounds were almost entirely Catholic, we should support his efforts to the best of our ability. Dr. Kercheville and his colleague, Dr. Arthur Campa, of the same university, are the authors of an excellent course in the Spanish language for beginners, copies of which can be had from the University Press.

Dr. Josef Loebel, in *Whither Medicine?* has written one of the most philosophic, and one of the most interesting books on the science and art of medicine that have been prepared by a doctor for the general reader. He claims that nothing less than a full knowledge of man—not only of his

physical parts and their physical interrelations, but also of his mind and spirit, his temperament and his character—is adequate as a basis for medical art. Like most of the other arts, he says, medicine until quite recently rested on a foundation from which the spirit of science, as we now understand it, was practically absent. Physicians continued to regard disease and to treat it almost exactly as their predecessors had done for a thousand years. The change that has come over the aims and methods of medicine in the last fifty years is enormous; but the revolution is still in process. The attitude of most thoughtful doctors to their task and to their problems is to-day far from a complacent one; they feel that they, and the art and science which make up their special province, are in a state of rapid transition. Of the nature of the new medicine towards which they are moving, they have no clear idea; but that it will differ profoundly from the medicine of to-day, most of them are quite firmly convinced.

It is seldom that a contemporary English scholar, especially a non-Catholic, publishes a biography in Latin. Professor H. W. Garrod employs that ancient classical language for a sixteen-page life of the late P. S. Allen, with which he prefaces the eighth volume of his friend's collection of the letters of Erasmus of Rotterdam, recently issued by the Oxford University Press.

Mr. Hermon Ould begins his 244-page volume on *John Galsworthy* (London: Chapman & Hall) by recording his dissent from M. André Chevrillon's opinion that "no great English novelist of our times has shown so little of himself in his books as John Galsworthy." Mr. Ould maintains that, on the contrary, one of the characteristics of Galsworthy "is perfectly revealed by his books." The *Tablet* (No. 4910) comments as follows: "With no desire to undervalue John Galsworthy, we cannot help saying that one of the characteristics of that very serious man was the abundance and importance of his limitations. Mr. Ould so faithfully

presents the Complete Galsworthy as to convey, perhaps unintentionally, a sense of these limitations to his readers. On the positive side, he writes with keen intelligence, and even where we do not agree with him, we find his writing suggestive. If these lines of ours seem to be lukewarm, Mr. Ould is not to blame. They are tepid because John Galsworthy's conscientious industry seemed to us to be ineffective by reason of his failure to see the just proportions and relations of morals to religion."

The Spiritual Book Associates, Inc., of 415 Lexington Ave., New York City, select and furnish the best religious book of the month (in the opinion of an Editorial Board) at the sum of fifteen dollars per annum. The first selection, for September, 1934, was *The Bible for Everybody*, by Archbishop Alban Goodier, S. J., a book the merits of which are set forth in Vol. I., No. 1 of the *Survey of Current Catholic Literature* published by the organization. The declared purpose of the Spiritual Book Associates is to promote spiritual reading as an inspiration and an antidote against the sensual and materialistic writing of the day. The Editorial Board comprises such well-known scholars as Dr. Fulton J. Sheen, Fr. Francis X. Talbot, S. J., and Fr. Francis X. Downey, S. J. This organization is a worthy movement in the cause of Catholic Action and deserves commendation and support.

On a high point on the Alaskan island of Kodiak, Dr. Ales Hrdlicka, of the Smithsonian Institute, with two other anthropologists, is investigating the remains of an ancient people which he discovered there last year. Dr. Hrdlicka's annual Alaskan expeditions, as our readers are aware, have for their main purpose to trace early immigration from Asia into America, to study long abandoned sites of habitation in the Far North, and to search for ancient skeletal remains showing the types of men that came across Bering Strait to the New World. The buried village on Kodiak Island, according

to *Science Service*, is very nearly unique. Its remains show that two distinct peoples lived at the site at different times, and that their culture changed in a rather radical fashion. The earlier inhabitants were cannibalistic and had the curious custom of burying a fox with every dead child. Whether the foxes were pets or had some symbolic meaning, is one of the many as yet unfathomed mysteries of the site.

What are said to be the remnants of the oldest Christian church edifice thus far excavated were lately discovered in Mesopotamia. On the site of ancient Dura the excavations reveal a network of streets dating back to the third century of the Christian era. A considerable number of parchments, dating to about 105 B. C., were discovered in the ruins. They afford valuable information concerning Roman military affairs. Special interest, however, attaches to several of the buildings laid bare by the picks and spades of the expedition—edifices which had evidently been devoted to purposes of divine worship, the one a Jewish synagogue, the other a Christian church. According to Professor Rostowzew, the Christian church must have been erected in 232, and hence the remains represent the oldest Christian church edifice known. Numerous frescoes decorating the walls, resembling in style the paintings found in the Catacombs, are in a good state of preservation.

Coffee, alcohol, and tobacco have of recent years been so widely condemned by physicians that more than one member of a growing class of patients will be relieved to read that Dr. S. Calvin Smith, the widely known heart specialist, says in his new book, *That Heart of Yours*: "Coffee is a most beneficent beverage for adult hearts; . . . it might truly be called a heart food." "Alcohol is more than a stimulant to the circulation; it is a food to the human body; virtually all heart patients require alcohol at some period of the illness." Again "The smoking of tobacco is a pleasure and a gratification that

should not be denied because the heart is affected," since "there is no scientific proof that tobacco adversely affects the heart." The writer quoted is not only a high medical authority, but likewise a Doctor of Science, and his opinion, therefore, deserves special consideration.

The Greek-American fraternal Order of Ahepa, which we somehow missed in compiling our *Dictionary of Secret and Other Societies* (Herder, 1924), now has members in more than half the States of the Union. Its 1934 annual national convention at Columbus, O., was opened with an invocation by Archbishop Athenagoras, head of the Greek Orthodox Church in North America. (*Columbus Dispatch*, Aug. 19, 1934). The Order of Ahepa has a junior branch called Sons of Pericles. (*Columbus Citizen*, June 23, 1934).

In a notice of Georges Coolen's *Histoire de l'Eglise d'Angleterre* (Paris: Bloud & Gay) in No. 7 of the *Theologische Revue*, Abbot Albert Schmitt praises this history of the Anglican schism by a Catholic writer for its thoroughness, objectivity, and dignified mode of treatment, and contrasts it with Hilaire Belloc's far more pretentious, but as yet incomplete *History of England*. Belloc, he says, especially in treating of the Protestant Reformation and subsequent developments, is entirely too controversial, nay, at times bitter and offensive. As our readers know, we have always regarded Mr. Belloc as a polemic rather than as a historian.

The constant vitality of the Christian Church is a fact re-affirmed in every generation by the events of history. Thinking men throughout the ages have been led by this fact, perhaps more than by any other, to the study and eventual acceptance of its teachings.—F. P. K.

"That unassuming but exceedingly scholarly little Catholic publication, the FORTNIGHTLY REVIEW. . . ." *Inland Catholic*, Spokane, Wash., Vol. III, No. 37.

The School of American Research and the University of New Mexico are excavating on an ancient pueblo site, one mile west of Bernalillo, N. Mex. The site has been tentatively named "Bandelier's Puaray," because the late Adolph Bandelier referred to it as the pueblo that was destroyed by Otermin on Dec. 18, 1681. Fisher's Archeological Survey mentions it as the place where the two Franciscans, Augustine Rodriguez and Francis Lopez, met their death at the hands of the Indians, but Professor Lansing Bloom denies that this is the site of the original Puaray.

The National Sojourners, who held their fourteenth annual convention in Columbus, O., last June, are described in the *Citizen* of that city (June 25, 1934) as "a Masonic military group." Their international president is Capt. Robert L. Queiser. In Preuss's *Dictionary of Secret and Other Societies*, there is a third of a page devoted to "Sojourners' Clubs," with which the National Sojourners are evidently identical. What was new to us in the newspaper report above quoted is the fact that this organization of Freemasons has now become international.

The Catholic laity, says Father Gillis of the *Catholic World*, must get rid of the idea that the army of the Church, like the army in a Latin-American republic, is composed entirely of generals.

Four things a man must learn to do, if he would make his record true: to think without confusion, clearly; to act from honest motives purely; and to trust in God and Heaven securely.—Henry Van Dyke.

The Oxford University Press announces a new study of *The Emperor Gaius (Caligula)* by J. P. V. D. Balsdon. Forty years ago an eminent German historian (L. Quidde) questioned the justice of the general view that Caligula was a madman; in the forthcoming book a strong plea is made for his sanity and wisdom.

## Current Literature

—A *Grammar of Plainsong*, by a Benedictine of Stanbrook, has appeared in its third edition. (Rushworth & Dreaper, Official Depot for the Society of St. Gregory, 11-17, Islington, Liverpool, 1934. Price \$1.25. Sole Agents for the U. S. A.: J. Fischer & Bro., 119 W. 40th St., New York). It was at the request of the Bishop of Birmingham that the Nuns of Stanbrook Abbey prepared and published the above handbook in 1905, "as a practical guide in the study of Gregorian Chant." In doing so, they were greatly helped by Dom A. Mocquereau, Prior of Solesmes, and the Rev. Henry Beverunge, Professor of Ecclesiastical Music at Maynooth. Valuable additions were made to the second edition (1926), and in this third edition (1934) the Chapter on Rhythm has been recast and that on Psalmody re-arranged. The term "Grammar" might suggest something "dry-as-dust," but the chant student will be agreeably surprised to find in chapter one, "The Aim of Church Music," a truly sublime exposition of the art of music, and in chapter two, an excellent sketch of the music of the Church. The remaining twelve chapters impart accurate knowledge concerning the burning questions of Gregorian Chant. If you wish to find excellent information at short notice, this is the book for you.—(Dom) Gregory Hügle, O.S.B., Conception, Mo.

—*How to Build a Church: What to do and What to Avoid*, is the title of a richly illustrated book for all who have to do with the construction and custody of churches. It is the first treatise of its kind in English since the publication of Wigley's translation of St. Charles Borromeo's instructions on church building, nearly eighty years ago. Embodying as it does "the practical experience of a long life, and also the conclusions derived from close observations in various countries of Europe" (Foreword), it will be found very useful by those for whom it is intended, *i. e.*, priests, architects, builders, etc. The author sees in the won-



derful development of church architecture in Italy during the past few years "the beginning of a really living style of architecture," which "gives promise of a glorious future." The chapter on "Smaller Churches" is interesting and useful, but unfortunately all too short. Of reinforced concrete as building material for churches he says that "we must remember that to a great extent it is a new and untried material. Theoretically and on paper it is excellent, but not so reassuring in practice, owing to the unequal expansion of the two materials, steel and concrete. But carefully watched, and the smallest crack being immediately grouted with cement, the structure may endure for a long time." We heartily recommend this book to all who are interested in church architecture. (B. Herder Book Co.)

—The latest installment of the *Florilegium Patristicum* (Fasciculus XXXVIII) presents *Textus Selecti de Paenitentia* from the writings of St. Augustine, edited and annotated by the Rev. Bernard Poschmann, D.D. The texts are taken mainly from the *Enchiridion*, the *Tractatus in Ioannem*, the treatise *De Baptismo contra Donatistas*, the *Enarratio in Psalmos*, etc., and will enable the student to form his own opinion in the controversy concerning the Saint's teaching on Penance, of which a short bibliography is given in the preface, and in which Dr. Poschmann himself has taken a prominent part. His notes naturally reflect his opinion on private penance and the "corruptio secreta." (Bonn, Germany: Peter Hanstein).

—The late Fr. Joseph Jordans, S. J., who gave many missions in the U. S. between 1900 and 1921, shortly before his death published a 280-page book under the title, *Petrus Canisius, Katholische Marienverehrung und lauterer Christentum*, in which he makes the great Latin work of the Saint, *De Maria Virgine Incomparabili* (first published in 1577 and again in 1583) accessible to present-day German readers. It is a splendid rendition of what the late Professor M. J. Scheeben described

as the classical defence of the Catholic teaching on the Blessed Virgin Mary. (Ferdinand Schoeningh, Paderborn, Germany; for sale in St. Louis by the B. Herder Book Co.)—T.H.

—In his recent book, *A Doctor Studies Crime* (D. Van Nostrand Co., New York) Perry M. Lichtenstein, tries to help answer the question: Why Criminals? The author was for 18 years physician in the Tombs, New York, the largest detention prison in the world. In the first seven chapters he looks at crime and criminals through the physician's eyes and finds that scientific knowledge of personality has advanced farther than practical treatment; but he is confident that an enlightened public opinion will soon bring about a change. In the last three chapters Dr. Lichtenstein discusses the legal treatment of prisoners and delinquents and offers pertinent advice. This study from the inside of prison and prisoners is interestingly written and well illustrated by facts and cases. It will be a revelation to many a reader. The physically or spiritually ill and morally abnormal receive the greatest share of attention. Some may differ with the author's views on questions of heredity and the necessity of sexual relations, but the book, as a whole, is worthy of recommendation. Not only social workers, but also parents, teachers and clergymen will read it with profit.—K.J.H.

—Some chapters of the volume entitled *Katholische Leistung in der Weltliteratur der Gegenwart, dargestellt von führenden Schriftstellern und Gelehrten des In- und Auslandes* are well done and give the reader a clean-cut and fairly complete picture of the work being done in various countries by Catholic writers. But the chapter on "Die katholische Literatur in

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den Vereinigten Staaten," by Agnès de la Gorée (Paris), whoever she may be, is deficient (only 15 pages out of a total of 387), inaccurate, and superficial. The authoress refers to Hawthorne's *Scarlet Letter* as "perhaps the most beautiful book in American literature," lists Ralph Adams Cram and Henry Adams as Catholics, and devotes over two pages of her very limited space to Willa Cather! It is too bad to see such a pretentious and on the whole interesting and serviceable work thus disfigured. (Herder & Co.)

—We must thank the Paulist Press for giving us in cheap pamphlet form the address delivered Dec. 7, 1933, by Fr. Ignatius W. Cox, S. J., to the National Federation of Catholic Alumnae in New York. The author convincingly shows the difference between human love and lust, that the sexual faculty is primarily a social faculty, and that, "though fruitfulness is not the unique and necessary end of every individual marriage, it multiplies, especially when it can be multiple, blessings in the family. Fruitful marriage," he concludes, "alone responds to the full desires of nature; the child and children are the benediction of the home from every standpoint, biological, psychological, social, moral, and religious." This pamphlet is a splendid antidote against the virus of the "new freedom" and the "new sex morality," and we warmly recommend it. (New York: The Paulist Press).

—"An epoch-making work in the history of lexicography" is what Professor L. E. Kastner calls the new *Standard French and English Dictionary* of which the French-English section has lately been issued (London: Harrap) under the editorship of J. E. Mansion. The English-French section is scheduled to appear in 1935. The work of compiling this dictionary has occupied an expert staff since 1919, and its publishers have already spent on it well over \$100,000. The function of Mr. Mansion and his associates differed widely from that of the editors of the great Oxford *New English Dictionary*. The latter were mainly concerned with

the history of a single language, and their problem involved the discovery and selection of illustrative examples from the writers of all periods. The compiling of the French dictionary has meant the equally difficult task of finding an exact and idiomatic equivalent in one language for every word and expression in another. In this respect the previously existing French-English and English-French dictionaries were all sadly out of date. It is not simply that, while retaining much archaic lumber, they lacked the numerous words added to the vocabularies of both languages in recent decades. One would also seek from them in vain any exposition of the enormous development in the uses of familiar words. The *Standard French and English Dictionary* is to supply this need.

—Fr. Joseph Will's S. J. *Handbuch der katholischen Aktion* has been so favorably received that a new edition had to be printed within a few weeks after the book's first appearance. The author lays down the religious foundation and rationale of Catholic Action and outlines a practical way of making it effective. The booklet is excellently written, and this fact, together with its cheapness, will no doubt result in an even larger sale wherever the German language is understood. Of course, the author has German conditions in mind, but the general principles of Catholic Action which he sets forth so lucidly are applicable everywhere. (Herder & Co.).

—*Maria Mazzarello*, by the Rev. H. L. Hughes, is a brief but highly interesting and edifying account of the life and times of the first Mother General of the Daughters of Our Lady, Help of Christians. The little volume of 161 pages gives the reader graphic pictures of the background and character of the saintly heroine in four parts: Dawn, Sunrise, Noonday, and Twilight. Maria Mazzarello was a simple peasant girl, with no special intellectual attainments, but endowed with a deep and sincere love for children. Because of this latter qualification, Don Bosco selected her as the first superior of the

congregation he was founding, in order that she might carry on the work for girls similar to what he and the Salesian Fathers were endeavoring to accomplish for boys. The book is timely because of the recent canonization of Don Bosco, and should be a source of inspiration to those interested or engaged in Catholic education. (B. Herder Book Co.)—C.J.Q.

—The *Manual of the Eucharistic Crusade*, by Fr. Gregory G. Rybrook, O.Praem., explains the origin and nature of a movement which, though barely fifteen years old, is already exerting a powerful influence. The contents are set forth in four parts: I. Fundamental Principles, II. The Spirit and Life of the Crusade, III. Constitutions, and IV. Ceremonial. In the foreword the compiler says that "the Eucharistic Crusade is an effort to provide Catholics with a Eucharistic philosophy of life." If the counsels and exercises given in the second part of Fr. Gregory's Manual are put into practice, that purpose will be successfully accomplished. (West De Pere, Wis.: National Bureau of the Eucharistic Crusade).

—It is not often that the biography of a saint is written by a friend who knew him while alive. No wonder Fr. H. L. Hughes' *St. John Bosco (1815-1888), Founder of the Salesian Congregation*, is, in the words of a *Month* reviewer, "more fascinating than many a romance." John Bosco was the son of an obscure peasant, who rose to be one of Italy's most famous men, the counsellor of popes and prelates. He did not live to see the restoration of Christianity in Italy, but was a most diligent worker in preparing for the harvest of to-day. Now the great Congregation of the Salesians, which he founded, is spreading over the whole world, and besides working for Christian youth, is planting the faith among the heathen as far as Patagonia. (B. Herder Book Co.)

—The Oxford University Press will soon begin publication of *The Oxford History of England*, a large-scale un-

dertaking designed to cover the whole ground from the Roman occupation to the present day in a series of fourteen volumes embodying the results of recent historical research. Less space than usual will be devoted to political and constitutional history, and more to economic and social matters and to the arts and sciences. Each volume will run to some five hundred pages, and include maps and a full bibliography. The first to appear will be *The Later Stuarts (1660-1714)*, by Professor G. N. Clark, the general editor of the series. It will be followed by *The Transition to the Twentieth Century*, by Mr. R. C. K. Ensor. Other volumes will be issued at regular intervals.

—*Blessed Gemma Galgani (1878-1903)*, by Benedict Williamson, has gone into its second printing. It is a popular life of the Italian stigmatisée, couched largely in her own words, but without any attempt at a critical estimate of her many extraordinary miracles and manifestations. Gemma's was pre-eminently a life of suffering and sacrifice, and Fr. Williamson compresses its message into the terse sentence: "Without shedding of blood there is no remission." Among the illustrations is a portrait of the Saint and a picture of the famous "Volto Santo," so highly venerated in the city of Lucca, where Gemma passed her brief life of twenty-five years. (B. Herder Book Co.)

—*Jesus for Little Folk*, by Teresa Lloyd, aims at giving seven or eight year olds and even smaller children an idea of the elements of Christian doctrine, with the life of Our Lord for a basis. The handsomely printed and bound volume is written in a simple and attractive style and illustrated by six colored pictures. (B. Herder Book Co.)

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### A SPRINKLE OF SPICE

Pat had been married twenty years and never once had his wife seen him smile. So when he came home from work one evening amid howls of laughter, she timidly asked: "Patrick, what's all the laughter about?" And Patrick replied: "Think of it, Eileen, I'm tearing down a Protestant church and they are paying me for it!"

Visitor: "That tenor in your choir has a wonderful voice. He holds his notes for over a minute."

Parishioner: "That's nothing. I've been holding one of his notes for over two years."

Two Irishmen were watching some negroes load numberless cases of fish onto a ship bound for Cuba. The firm sending these fish had the name of Klein, Kling, and Kloos, and used three K's on the boxes. One old Irishman, seeing these initials, remarked to his neighbors: "See that, Mike, the Ku-Klux-Klan are shipping all the fish out of the country, so that the Catholics will have to eat meat on Fridays!"

A preacher, having lost his manuscript began: "I am sorry to say I have mislaid my sermon, and therefore must trust to Providence for inspiration; to-night I will come better prepared."

Writing of the late T. J. Cobden-Sanderson, author and expert on typography and the art of printing, William Dana Orcutt says in the *Christian Science Monitor*: "He was a paradoxical personality . . . a slight man, with stooping shoulders, his red beard being tinged with grey. . . . He was so painfully absent-minded that on one occasion, when I invited him to dine with me at my hotel, he arrived the evening before, and was so mortified by his mistake that he failed to keep the appointment on the following evening."

When an irate woman in Brooklyn concluded an argument with a policeman recently by saying to that official, "You can go to hell," the guardian of law and order considered himself insulted and hauled the lady into court. There, however, he met with rebuff, and on these grounds: The defendant, the magistrate pointed out, had not ordered the officer to go to hell; she had not suggested hell as his assured destiny, nor even expressed the hope that such would be his lot. All she had done was to affirm that he *could* go there; and that, as the Court emphasised, was a possibility open to sinful humanity generally.

The news reel in a down-town movie had just shown the King and Queen of Italy receiving the plaudits of the people of Rome. Then the announcer said:

"And here is *Il Duce*."

"Say," exclaimed a woman, "he looks just like Mussolini."

Mrs. Nurich: "I wonder how the people in France can understand one another."

Friend: "Why, quite easily."

Mrs. Nurich: "That's funny. Both my girls speak French, and neither one knows what the other is talking about."

The village sexton showing the belfry to visitors: "This bell is only rung on the occasion of a visit from the bishop, a fire, a flood, or other calamity."

A student reported himself ill, and the teacher thought it was just a subterfuge.

He visited him; found him with a high temperature and a red rash.

Teacher: "I thought you were making an idle excuse, but I am pleased to see you are seriously ill."

The appointment of Dr. Bernard O. Heywood to be Anglican Bishop of Ely recalls the somewhat equivocal compliment paid to one of his predecessors. When Dr. Harold Brown became bishop (1864) he asked the head verger some questions about where the previous bishop had been accustomed to sit in the cathedral, what part he had taken in the services, and so on. The verger was unable to supply the desired information, and said in self-exuse, "You see, my lord, his late lordship wasn't at all a church-going gentleman!"

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## THE PROTESTANT REFORMATION IN GREAT BRITAIN

*By Joseph Clayton, F.R.Hist.S*

If you have ever entertained any questions relative to how Protestantism gained a foothold in England, what forces were responsible for its spread, and what were the characteristics of the men involved in the chaos that followed its introduction, read this extraordinarily well-written account, as interpreted by one of the foremost historians of our times. **\$2.00**

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# The Fortnightly Review

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ST. LOUIS, MISSOURI

November, 1934

## An Important New Work on Neo-Scholastic Philosophy

By the Rev. Chas. R. Baschab, Ph.D., Sausalito, Calif.

It is a pleasure to announce the appearance of a new work on philosophy, especially when it is done in such an excellent manner as the *Epistemologia* just published by the Mission Press of Techny, Ill. The author is Father Gerard Esser, S.V.D., professor at St. Mary's Mission Seminary, Techny, Ill. Three years ago appeared Father Esser's *Psychologia*. After a careful perusal I was so well pleased with the book that I wrote to the author that he should continue to write and, particularly, give us his thoughts on Neo-Scholastic metaphysics. Not much more than a year after the *Psychologia* appeared Father Esser's *Metaphysica Generalis*, done with the same care and the same measure of success. And now, scarcely a year and a half after the *Metaphysica*, comes his *Epistemologia*.

The importance of this series of text-books for the students of philosophy in our seminaries and the houses of studies of our religious communities can hardly be exaggerated. So far we were dependent entirely on importations from Europe, and while some of these text-books are excellent, both from the pedagogical and the philosophical point of view, none of them takes much account of the currents and trends of philosophical thought in the United States. In this regard Father Esser's volumes have a distinction all their own. Nor is this their only, or even their principal, distinction. I do not know of any Latin text-book on philosophy in which the fundamental principles of Aristotelian and Scholastic thought are presented more exactly, profoundly, and completely. The modern flavor and the up-to-dateness of these volumes deserve special mention. They contain not a simple restatement of the philosophy of the great Greek masters and the

medieval Schoolmen, but whatsoever good thinking has been done in modern times, Father Esser has examined, tested, and incorporated with evident appreciation into the body of the *Philosophia Perennis*. In other words, our author is not simply an Aristotelian or a Scholastic, but in the best sense of the term a Neo-Scholastic or modern Schoolman.

I alluded above to the pedagogical excellence of Father Esser's text-books. Their structure is systematic from beginning to end. A mere glance at the table of contents shows clearly the general plan and the more detailed division and subdivisions in the sequence of the whole subject matter. The more important thoughts are introduced in the form of theses. When necessary, the "status quaestionis" is presented and developed. A great deal of precious information with valuable reflections is often found under this rubric. Then the arguments for the thesis are proposed in approved Scholastic solidity and conciseness. The demonstration is followed, when required, by manifold corollaries and scholia. Of very special pedagogical value is the diversity in print—there are three different types used—which marks the relative importance of the various problems and their solutions. Pedagogically of not less importance are the copious quotations and references appearing on practically every page. They are apt to win the careful reader's confidence and good-will from the start. Especially are we impressed when we notice the wide range and great variety of philosophical authors and books thus quoted or referred to, beginning with Plato and Aristotle and ending with the men that write for our present-day journals of philosophy.

These various points of excellence are found in every one of Father Esser's books; however, they make their strongest appeal to our appreciation in the *Epistemologia*, his latest volume. The reason is the paramount importance of this part of philosophy in our day. What apologetics is in theology, *i. e.*, the proof of the system of theological thought as a system, therefore fundamental theology, that epistemology is in the field of philosophy: It must lay the intellectual foundation of the whole system of philosophical thought and, therefore, it is fundamental philosophy. It is an aspect of philosophical study relatively recent, for the epistemological problems were not discussed in ancient or medieval times because of the more objective viewpoint of the ancient and medieval mind. Though we may deplore the more subjective tendencies of the modern mind, we must meet its essential requirements if we do not wish to preach in the desert. The most beautiful and harmonious system of thought will remain a castle in the air for modern men and women unless we can show that it rests upon a solid foundation, and is able to answer all the fundamental questions and allay all the legitimate doubts of the human mind of to-day. Such is the purpose of the *Epistemologia* of Father Esser. Any priest, and indeed any Catholic who understands Latin, after studying this volume and mastering its contents, will be able to give a reasonable account, not only of the faith that is in him, but what, in the present attitude of mind of the world is infinitely more important, of the natural philosophy that underlies the divine Revelation.

In conclusion I wish to call attention to the excellent bibliography appearing in Father Esser's volumes. While not complete—I miss, for instance, in the periodical literature, *The Modern Schoolman* and *Philosophisches Jahrbuch der Görres-Gesellschaft*—it is more than sufficient for the purpose of supplying the needs of ninety-nine percent of students in philosophy.

Last but not least, let me add two more considerations; the first referring

to the material make-up of the volumes, which does credit to the printing establishment of the Society of the Divine Word, the other, to the linguistic ability of the author, which deserves high praise. Let no one who knows Latin at all, be deterred or even discouraged because of the idiom in which Father Esser's books are written. The language and style are as simple, clear and precise as only good scholastic Latin can be. Therefore, my advice to all priests and clerical students and all who are interested in philosophy is: "*Tolle lege!*"

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In reply to a question we reprint here the famous passage about the Mass from the late Mr. Augustine Birrell's essay, "What Happened at the Reformation?," printed in the April issue of the *Nineteenth Century* magazine for 1896. Coming from an eminent Protestant author and statesman, it is well worth clipping and preserving. The passage runs as follows: "Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and dusty land for the help of man, who is apt to be discouraged if perpetually told that every thing really important and interesting happened once for all, long ago, in a chill historic past. . . . It is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveller, the Communion service according to the Roman Catholic ritual without emotion. It is the Mass that matters; it is the Mass that makes the difference: so hard to define, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one."

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Things worth while require painstaking efforts, for what is handed us on a golden platter seldom satisfies.

## Primitives and Belief in a Supreme Being

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

Some anthropologists hold that the number of primitive tribes and groups alleged to have no knowledge whatever of a Supreme Being will be reduced with the progress of ethnologic research. In the meantime we must accept facts reported by reliable witnesses as to the presence or absence of such knowledge. It will only hurt our cause and the interests of science summarily to reject evidence as to religion-less people still found in remote regions. Thus, members of the Weston-Carr expedition of 1933 to the Goajiras, a tribe of Colombia, S. A., affirmed that this people had no knowledge of God, a report which is confirmed by Capuchin missionaries from long experience. In the *Historia de la Mision Guajira Sierra Nevada y Motilones, Colombia* (Valencia, 1924), P. Eugenio de Valencia, O.M.C., says: "*El guajiro no profesa religion alguna; prueballo el hecho de no tener idolos, ni templos, ni sacerdotes.*" (The Guajiro professes no religion whatever; proof is found in the fact that he has neither idols, nor temples, nor priests.)

We therefore welcome a recent study of the Reverend Dr. John M. Cooper, of the Catholic University, published as Vol. VI, Nos. 3 and 4, of *Primitive Man* (Catholic Anthropological Conference, Washington, D. C.). Its title is "The Northern Algonquian Supreme Being."

The Algonquian linguistic stock once occupied an immense area in the central part of North America, stretching from the languages of the Penobscot and Abnaki on the Atlantic seaboard to that of the Wiyot and Yurok in Northwestern California. It also had offshoots among the Cree and Montagnais in Canada.

Dr. Cooper had been engaged in field work among the Cree of the James Bay region in Canada for several summers and lately turned his attention to evidences of a possible belief in a Supreme Being among the Indian tribes of that

area before their contact with Christian missionaries. He begins with the data secured at Albany and the neighboring district on the west coast of James Bay, then presents those from the Moose and Kesaganic region on the southwest and southern end of the Bay, concluding with some from the Eastmain area and northern Labrador. (The Labrador Peninsula bounds James Bay on the East.)

Father Cooper proceeds in the only way open to the investigator of the primitive beliefs of a people that have already been subjected to our civilization. These people are "pre-literate," not having Sacred Books like some of the pre-Christian religions of Asia. So the path of the ethnologist on such a quest is not an easy one. He interviews (or tries to interview) the "oldest inhabitant." Father Cooper gives the data he secured from informants of the Albany and Atawapiskat Bands, from Moose Factory and Kesagami, from the Eastmain, and finally from the Davis Inlet and Barren Ground Bands of the Labrador Peninsula.

All this evidence seems to point to the presence of a belief in a "great manitu" or Supreme Being among these people, before their contacts with Europeans. It is worth while to quote Father Cooper's remark that "the Manitu was clearly personal in the minds of my informants, and not identified with impersonal supernatural force. In fact nowhere among the Albany River Otchipwe, among the Eastern Cree, or among the Montagnais have I been able thus far to find the word manitu used to denote such force in connection with the Supreme Being belief, with conjuring, or with any other phase of magico-religious culture. Manitu, so far as I can discover, always denotes a supernatural personal being" (page 75).

Having given the evidence (sometimes in the original Cree text), the author discusses three important ques-

tions: "First, Are the accounts reliable? Second, Have we to do here with Christian influence? Third, Have the James Bay Cree and Montagnais derived their Supreme Being concept and cult from the neighboring Algonquian-speaking peoples with whom they have been in contact, especially on the west coast?"

He finds that the answer to these queries does not invalidate his conclusions.

Discussing a possible "Christian influence," he says that "not only the general concept of a Supreme Being, but also a number of significant details in the concept itself and in the associated observances are independently matched and confirmed by the data reported by older and earlier observers from times when Christian influence could not have been operative at all or to any appreciable extent" (page 107).

No doubt Father Wilhelm Schmidt, S.V.D., whose massive volumes on *Der Ursprung der Gottesidee* are now attracting wide attention, will gladly welcome this study as a confirmation of ideas embodied in that learned work.

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### The Lives of the Saints and Modern Criticism

In No. 843 of the London *Month*, Fr. Herbert Thurston, S. J., reviews an important new book by Fr. Hippolyte Delehaye, S. J., in which that erudite author, the present head of the Bollandist school at Brussels, points out the absolute necessity of the scientific method of criticism applied to the lives of the saints, which method is "often so strangely ignored even by ecclesiastics of high repute whose zeal for the edification of the multitude is in excess of their zeal for truth."

In the first chapter, entitled "The Co-Ordinates of Hagiography," stress is laid upon the importance of such details as the date of a feast in the calendar and the place to which a cultus can be traced. These data, when well authenticated, rarely mislead us, whereas the written narratives which purport to set out the entire history, are apt to be wholly unreliable. The au-

thor exemplifies this in his second essay. The third chapter deals with the intricate question of the entries in martyrologies, especially the "*Hieronymianum*," a matter which, as Fr. Delehaye has pointed out before, is "full of traps for the unwearied."

The most important and most actual section of the volume, in Fr. Thurston's opinion, is chapter IV, devoted to a discussion of the relics of the Saints. It is "a painful but necessary exposition of the utter lack of criticism which prevailed with regard to the authentication of relics for over a thousand years, and from the effects of which it is now impossible for us to recover." No relic, says Fr. Thurston, "can be authenticated by the fact that holy men have crowded to the spot and venerated it on their knees for centuries. We, unfortunately, know too much of the terrible things which happened when Rome, not once but many times, was looted by the barbarians, and the almost more terrible things which occurred when the intense devotion to holy relics made these pious memorials a matter of traffic and often of unscrupulous trickery. It is a great satisfaction," he concludes, "to have these matters dealt with by a master whose expert knowledge is both unrivalled and universally recognized."

We trust that Fr. Delehaye's *Cinq Leçons sur la Méthode Hagiographique*, which we have summarized, will be promptly translated into English. The French original is a slender volume of 148 pages, published by the Bollandist Printing Establishment, 24 Boulevard S. Michel, Brussels, Belgium.

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Every man who not only does his work superbly well, but adds to it a touch of personality, making it peculiar, unique, individual, distinct, and unforgettable, is an artist. And this applies to each and every field of human endeavor.

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The trouble is not that one-half of the world doesn't know how the other half lives, but that it doesn't give a darn.



## Where Was Paradise?

By Trece Linden

Dr. Philo L. Mills of Washington, who has perhaps travelled more than any other person in quest of the site of Paradise, found a place over in the Himalayas, which he considered the most likely location according to the traditions of old, which, he holds, demand a mountainous country. He published an octavo volume on his findings. But Father McClellan, S. J., violently opposed him on the ground that he breaks loose from all biblical moorings and for that reason declared he cannot follow the Doctor, but must adhere to the unsatisfactory theories in vogue until a better theory is proposed.

If I could devise a theory that is based on the Bible text and approved by tradition, mythology, and science, a theory that will not only satisfactorily locate Paradise, but will solve all the puzzling questions raised by the first chapters of the Bible, then, indeed, I should be sure of the approval of Father McClellan. And again, if I should locate Paradise where it is enclosed by mountains, so that it forms an enclosed park, as is demanded by Dr. Mills, then, even though he would have to come down from his high perch, he would no doubt give this theory a sympathetic consideration. I shall locate Paradise in what is probably the most desolate country in the world. The Literary Digest's Atlas of 1929 intersects the 55th degree of East longitude by the 40th degree of north latitude right in the center of my proposed Paradise. This may not be exact, for the Britannica has the 40th degree of latitude passing a short distance to the south.

There is no doubt that the land of Eden was a rainless region. It is also certain that this rainlessness did not extend over the entire world, as would seem from Gen. II, 5: "For the Lord God had not rained on the earth," but that these words mean that in the experience of man it had never rained, nor did it rain until the Deluge, for otherwise the phenomenon of the rainbow would have been known to Noe

and his sons. Surely the great river of Eden had been fed by torrential rains, but beyond the vision and experience of man. Now such a land cannot be placed in the Himalayas, for if the Himalayas are a rainless country, they could not support the great river, and the elevation precluded the possibility of getting it from somewhere else, and if they are not a rainless region, then the phenomena of rain would have been within the experience of man.

In Gen. II, 6 we read: "But a spring rose out of the earth, watering all the surface of the earth." We readily notice that one spring could not water the entire surface of the earth without miraculous intervention, and conclude that there must be something wrong with this verse, and there is. The Hebrew text reads: "But a vapor arose from the earth, watering the entire surface of the earth." This would bring us to the conclusion that the earth or the land of Eden was watered by subirrigation. Under the stratum of fertile soil there must have been strata of sand and gravel in which the water level was kept high enough to irrigate the surface.

Now this could not take place in a mountainous region, even if there were no trouble about the river. You will find stretches of mountain land underlaid with sand and gravel filled with water to do the job of irrigating for a limited area, but you will not find a place, even in the Himalayas, where the extent of these stretches is so great that from the observer's point of view it is universal.

Take the land of Eden as I have theoretically located it, about one thousand miles wide and three thousand miles long. There would be no difficulty to consider such an extensive region as universal from the observer's view. According to my theory, we have a very extensive land, underlaid by sandy strata, into which the abounding waters of the great river of Eden fall,

and from which through capillary action a continuous vapor arises to give moisture in abundance to all vegetation.

Gen. II, 8 says: "And the Lord God had planted a Paradise of pleasure from the beginning." Is this "beginning" the same as that of verse one of the first chapter of Genesis? If not, what does it mean? Again we are dealing with a faulty translation. According to Allioli, the Hebrew text reads: "And God planted towards the east a garden in the land of Eden."

Now take my theoretic land of Eden, and you will find a great division into east and west—the Caucasian mountains. Hence, according to my theory, Paradise must be east of the Caucasus, where we have found one of the relics of the river of Eden. So far I could feel the Bible guiding me, but now I stood before the dreary expanse of the Caspian Sea and the endless stretches of the Kara Kun Desert beyond. What a hopeless region to look for Paradise!

Soon, however, I noticed that the sands of the Kara Kun Desert extend into an oval indentation, with a short axis of about fifty miles and a long axis of about seventy-five miles, reaching into something that seemed elevated above the rest of the country and bore the name of Ust Urt. I looked high and low for a description of this geographical section, but could not find any, until I ran across the Britannica's description of the Caspian Sea. According to this authority, the Ust Urt is a peculiar plateau of the quaternary formation, geologically very recent, which rises abruptly on the east, south, and west, and on the south reaches an altitude of 727 feet above the Caspian Sea. The Ust Urt's east, south, and west cliffs extend into the indentation and show this, not as oval, but as a jagged recess having somewhat the form of a hand with three fingers closed and the index extending, while the thumb is cut off at the joint—the hand, according to the scale given, measuring about forty miles across. With these two larger mountain valleys extending into the interior of the

Ust Urt, I felt confident that mountain scenery too small to note on the map was there in profusion. I placed myself in the entrance of this indentation. Protected from the east, north, and south from inclement winds, I called for a few feet of fertile soil to cover the sands, I called for the return of the great river whose relic lay before me, and I saw the verdure of Paradise returning. I looked to the south, cancelling the mountains which had been heaved up, and a gentle slope lay before me, extending to the hot plains of Arabia. Behind me the Ust Urt sloped from the northern steppes to the height of 727 feet above me. The cold blasts of winter would be kicked up into the air, creating a counter current, which carried the hot winds from the south, in summer, 300 miles up the great river, losing their heat and reaching me in delightful breezes. Where in the world could be found a place that could even now, with modern engineering, be restored to Paraisaical conditions as easily as this?

And behold the old river bed, designated as "the old course of the Oxus river," hugging close to the east cliffs, turning the southeast corner of the Ust Urt snugly up to the south cliffs, then at the indentation making a circular sweep southward, coming back closely up to the western cliff, and turning southwest! Behold, here is the gate of Paradise, a park enclosed by high mountains all around, except in front, where the river forms the enclosure!

The angels placed at the gate of Paradise, as far as they appeared as men, were phantoms, but the sword that "goeth hither and thither" was a reality, appearing like a sword, although not a sword. It is of faith that, at the time of Christ's death, the earth trembled and the rocks were rent. If that is a fact, is it not permissible to believe that the earth trembled and the rocks were rent when the first cause of that death was posited? This region is renowned for an abundance of oil, and it is a known fact that in the production of oil natural gas is produced, which had a wonderful storage place in

the Elburz anticline. Right in front of the gate of Paradise, to the south, is the volcano Demavend, 20,000 feet high. It is not active, but at times fumes ascend from its crater. At the commission of the first sin a crevice was formed from the gas deposits of the Elburz into the 20,000 feet long barrel of this volcano, and with titanic force the instreaming gas was hurled into the stratosphere, and, becoming mixed with oxygen, created an immense flash at every puff of the volcano. No, you cannot see the volcano from here, it being three hundred miles away; but so much more mysterious is it. You see the sword at night, but when you scan the horizon during the day, you see nothing from which these flashes might emanate.

I have selected this spot as the most likely site of Eden. What does Christian tradition say about it? Not a word. But the silence of Christian tradition is made up for by the mythology of the Greeks, which points directly to my location as the site of the original home of man. If you ask the Greeks how the Egean Sea received its name, they will tell you that it was named after Egea, queen of the Amazons, a giant female warrior who lost her life in that sea. Asked, where these Amazons lived, the Greeks will point directly to the spot I have selected for Paradise, across the east end of the Black Sea. This myth is in perfect harmony with Gen. VI, 4: "Now there were giants upon the earth in those days."

Even more remarkable is the myth of the Argonauts. Stripped of its poetic trappings and pagan mentality, it seems to me a wonderful transmission of the aboriginal tradition of the creation, fall, and redemption of man. Athamas and Hephele—in which names you can easily recognize Adam and Eve—had two children, Frixus and Helle. Their mother died and their stepmother planned to kill them, when the shade of their mother appeared to them and gave them a ram with a golden fleece on which to rescue themselves. According to the Greek mentality, nothing could be more sacred than that

sacrificial animal *par excellence*, the ram; nothing more precious than gold. They begin their flight on this ram, but Helle slips off and drowns, while Frixus sacrifices the ram to a dragon which guards the golden fleece in a grove dedicated to Mars. Jason, the savior of the golden fleece, has a right to the throne of Proclus, but he must perform the heroic feat of rescuing the fleece in order to obtain his throne.

According to Christian phraseology, it would be: The children of Adam and Eve received a precious gift from Heaven through their parents—sanctifying grace. First the female lost it, and then the male sacrificed this gift to Satan in Paradise, which is guarded by a flaming sword. "Jason" is the equivalent of the Hebrew "Josue," which is identical with "Jesus," savior. At the time of the Machabees the young men of Israel, who wished to be up to date and were named Josue, turned their name into the Greek Jason. Now this savior had a right to the kingdom of Proclus, for he was of royal lineage; but he was kept from enjoying his right by a usurper, just like Jesus, "who, being in the form of God, thought it no robbery to be the equal of God" (Phil. II, 6), had to contend with a usurper, the devil, who claimed part of His kingdom. But Jason, in order to get possession of his kingdom, had to perform the heroic feat of rescuing the golden fleece, just as Christ had to regain sanctifying grace for man through His Passion and death, in order to obtain the kingdom that was his by right, "Did not Christ have to suffer all this and thus enter into His glory?" (Luc. XIV, 26). But where did all these actions transpire? Over in the direction of Colchis, in a straight line to where my theory places Paradise. Either these signs support my contention or they are very puzzling coincidences.

A peculiar incidence of Johann Friedrich Blumenbach shall conclude this article. He is the father of anthropology and is responsible for the white race being called Caucasian. He has been sharply criticized for this name,

since the Caucasian region was never known to hold a distinguished part of the white race, but in spite of the criticism, the name is very likely to survive. What was the reason that induced Blumenbach to select this name? In this region he found a skull which, according to him, was 100 per cent perfect. What is remarkable about this? That man in his primitive perfection, as he came from the hands of God, lived here, even if history has no record of it. I do not know what museum is in the possession of this skull found by Blumenbach, but there may be something very remarkable about it, for there is presumptive probability that if it is a skull 100 per cent perfect it is very likely to be the skull of the father of the human race, formed by the hands of God Himself—the skull of Adam.

### A Plea for Social Justice

To the Editor:—

To the "Recovery Issue" of the *Dubuque Witness* (July 21st) the Rev. M. M. Hoffmann contributed an article on Social Justice which contains some doctrines and sentiments open to legitimate criticism. Social justice is not, and cannot be, a one-sided matter, but the parties concerned and the issues at stake, as well as prevailing conditions, must be carefully considered in each individual case. "*Justitia commutativa voluntatem inclinat ad jus suum strictum unicuique privato reddendum, servando tamen aequalitatem rei ad rem, i. e., rei redditae ad rem debitam.*" says Cathrein (*Phil. Mor.*, No. 141). Pesch (*Nationalökonomie*, II, p. 222) agrees with this definition; he teaches: "*Die kommutative Gerechtigkeit gewährt dem andern genau, was ihm strikten Rechtes gebührt (Äquivalenzprinzip), den gerechten Preis für die Ware, den gerechten Lohn für Arbeit, u.s.w.*"

Now, if there is to be justice for the employee, there must also be justice for the employer, and if for labor as a class, whether organized or not, then also for capital. Simply to state, or to insinuate, that one party has always been the

offender, and the other the innocent victim, when both have been alternately right and wrong, is not meting out justice. That the Catholic programme of adjusting social problems, and especially the labor question, is based upon charity and justice, is quite correct, but this programme cannot be executed unless the principle of "*sum cuique*" is strictly observed.

I cheerfully concede that Capitalism has at times, and perhaps frequently, taken an unjust advantage of labor, both in the treatment of workingmen and in the wages paid. I have often denounced this abuse from the pulpit, not to the edification of the guilty parties. But, if some capitalists have defrauded labor, it cannot be denied that labor has seized every opportunity to retaliate. Nor were the methods employed always justified, but not infrequently subversive of both the civil and the moral law. Intimidation, sabotage, even murder—in short, violence of every kind—were employed, whether the demands made were right or wrong. Why, we ask, were the so-called "Racket Courts" established in Chicago and other industrial centers, if not in order to eliminate conditions that can no longer be tolerated? What about the recent disorders in San Francisco and Minneapolis, and in the Chicago Stockyards, where even the beasts were made to suffer, nay, to perish, in order to enforce the (reasonable or unreasonable) demands of labor?

We notice in the daily press that labor is shifting the responsibility to the radical element in its ranks:—but why associate with Bolshevism, which thrives on the dissatisfaction of the broad masses? People are judged—and rightly so—by the company they keep, and if labor chooses to tolerate the radical and lawless element in its midst, it must be prepared to assume the responsibility and the consequences.

Not so long ago I met a high ecclesiastic, and when I remarked that the U. S. S. R. had promised to abstain from any and every form of propaganda in the United States, he said: "Who can and will believe a Bolshevik?"

Let them blame whomever they will:—trouble, and serious trouble, is at hand. We recognize the right of labor to organize, to resist abuses and all kinds of injustice, and to protect the interests of its members. However, for the sake of labor, if not for the sake of God and the general public, let them remain within, and not place themselves without, the limits of reason and law. When a number of years ago I addressed a meeting of union men in Dubuque, and uttered the sentiments I utter here to-day, one of the men arose and, admitting the substantial truth of what I had said, told the assembly that Capitalism had committed the mortal sins, while labor was guilty only of "the little fellows" (venial sins).

I am inclined even now, taking all things into consideration, to challenge that statement, not, indeed, because of any opposition to organized labor, but in the interest of the plain, unvarnished truth. It seems fair to cut the responsibility for industrial strife in half, crediting 50% to capital and 50% to labor.

We cannot get away from the principle that there must be a just proportion between the wages paid and the work performed. If the employer is obliged in conscience—as he certainly is—to pay a fair day's wage for a fair day's work, then, on the other hand, the employee is equally obliged to perform a fair day's work for a fair day's pay. We do not think that anybody can reasonably object to that. As a matter of fact, high wages have been and are being paid in many instances, not because they are earned, but because they are demanded, which does not constitute a just title. "Everybody for himself, and the devil take the hindmost," regardless of justice or injustice, appears to be the attitude of the contending parties to-day, exactly as it was in former years. Therefore, to absolve the one and condemn the other, when both are at fault, cannot meet the requirements of Social Justice. *Fiat justitia, ruant coeli.*

(Rev.) Augustine Bomholt

### Physical Science and the Spiritual World

In the *Ecclesiastical Review* (Vol. XCI, No. 3) Professor Wm. R. O'Connor, of Dunwoodie Seminary, interestingly discusses the dogma of transubstantiation in the light of modern physics and shows that while physical scientists until recently were, by their own admission, for the most part materialists and mechanists, this is no longer true, for such authorities as Millikan, Eddington, Jeans, etc., freely acknowledge a reality which the senses cannot perceive, yet which lies at the basis of physical phenomena. Thus Eddington says (*The Nature of the Physical World*): "This view of the relation of the material to the spiritual world perhaps relieves to some extent a tension between science and religion. Physical science has seemed to occupy a domain of reality which is self-sufficient, pursuing its course independently of and indifferent to that which a voice within us asserts to be a higher reality" (p. 281. . . . "Whatever justification at the source we accept to vindicate the reality of the external world, we can scarcely fail to admit on the same footing much that is outside physical science. . . . From this perspective we recognize a spiritual world alongside the physical world. Experience . . . comprises more than can be embraced in the physical world, restricted as it is to a complex of metrical symbols" (p. 288). And Sir James Jeans (*The Mysterious Universe*, p. 158): "To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than a great machine."

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Five years of depression have brought home with terrible force the burden of a separate school system, unaided by State help.—*Ecclesiastical Review*, Vol. XCI, No. 3, p. 319.

### Coffee, Alcohol, and Tobacco in Heart Diseases

To the Editor:—

On page 235 of the F. R. I note a review of a book published by Dr. S. Calvin Smith. The book in question (*That Heart of Yours*) is written for patients. The *Iowa Medical Journal* says: "We feel that before this book is recommended to any patients, the physician should be intimately familiar with the book and also with the mental stability of the patient."

As for Dr. Smith's recommendation of coffee, alcohol, and tobacco to those who suffer from any disease of the heart, this is contrary to the teachings of those who can best estimate the effect of these drugs upon the human heart. Alcohol is *never* a *stimulant*, on the contrary, it is a narcotic poison and a depressant, as is also tobacco. And as for alcohol being a food, that theory has been exploded long ago. Alcohol contains carbon, hydrogen, and oxygen which can produce heat when burned up in the body; but the amount a patient can take, or a healthy person either, is very limited, owing to the early supervention of extreme narcotization.

As for coffee, I have in mind one of my patients who developed a condition of the heart which gave as a symptom missing of one beat out of four. Nothing helped this patient until I ordered him to stop the use of coffee. After a few days the heart functioned normally again. I have had many patients, who could not use tobacco without accelerating the beating of the heart, and unless it is given up entirely, the result will be at first essential high blood pressure, and, if continued, hardening of the arteries and hypertension of the blood vessels, which cannot be cured.

If a tonic is required for the heart, the best tonic, and the one used by the modern up-to-date physician, is strychnia, in appropriate doses.

During a practice of nearly fifty years, it took me about two years to find out that there did not seem to be any advantage in giving the various kinds of alcoholic liquors to my pa-

tients. They seemed to become worse under the use of this narcotic drug. I asked advise among my colleagues, and with few exceptions their answer was that they had had the same experience and had given up the use of alcohol in any form to their patients. The only ones who did give alcohol, were usually those who could not seem to do without it themselves and had a bias in that direction. It has been years since I stopped using alcohol in my practice; but I continued to use beer very moderately for quite some time, in fact until 1904, when I put in eight months at Heidelberg University to do some special work to fit me better for a full-time teaching position in a medical college. I had to go to Germany to give up the use of alcohol! And I found that the very best and most experienced men in the medical profession were opposed to the use of alcohol in any form. I have before me a German book, published in 1924, the author of which is Dr. Hermann Pfeiffer, o. ö. Professor u. Vorstand der Lehrkanzel für allgemeine u. experimentelle Pathologie an der Universität Graz. I quote from this book on the action of alcohol, and the standing of alcohol in heart diseases, as follows: "Auch eine übermässige Aufnahme von Flüssigkeit belastet, wenn sie gewohnheitsgemäss lange Zeit fortgesetzt wird, das Herz über Gebühr. Hier bedeutet einmal der Umstand eine sehr beträchtliche Mehrarbeit, dass ständig grosse Flüssigkeitsmengen von den Stätten der Aufnahme zu denen der Ausscheidung gefördert werden müssen. Da es sich aber meist nicht um harmlose Flüssigkeiten, sondern um mehr oder weniger verdünnte Alkohollösungen handelt, die schon durch ihren Gehalt an diesem *Gifte*, ferner an Bitterstoffen, wie das Bier, Herz, Gefässe u. die Nieren schädigen und erfahrungsgemäss anatomisch krank machen, so wird durch dieses Zusammentreffen zweier Schädlichkeiten die Gefahr noch wesentlich erhöht. Hinzu kommt endlich ein mit dem Trunke häufig gepaarter Missbrauch von Tabak, mangelnde Erholung bei unzureichender Nachtruhe, so dass das End-

ergebnis: ein vergrössertes, entartetes Herz, kranke Gefässe und namentlich Nieren die schweren Folgen für den Kreislauf ohne weiteres verstehen lassen."

Amongst the German University (Medical) professors, it is "Alkohol, das Gift."

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## The Two Psychologies

By the Reverend Joseph C. Fenton, S.T.D., St. Ambrose College, Davenport, Iowa

Each of the three last issues of the FORTNIGHTLY REVIEW (Aug., Sept., Oct.) carried an article about psychology. These articles reveal a rather interesting cross section of the American Catholic attitude toward this branch of learning. Those in the August and October numbers betrayed a deep-rooted aversion to empirical psychology. The September contribution manifested a tolerance equally naive, together with the utterly outmoded concept of rational psychology as a branch of special metaphysics.

If we would develop a tolerable corporate mentality in this regard, we must take cognizance of what psychology really is, and what may justly be expected of it. First of all, we are to remember that the perennial philosophy has never considered it strictly as the science of the soul at all. That is the derivation of the term; it is not the definition of the science itself. The thing the psychologist, either philosophical or rational, is trying to learn about, is man himself; man in so far as he knows and reacts to things known. The phenomena of this psychic activity can be observed, measured and correlated. This is the province of the empirical or experimental psychologist. The same activity can be known and explained in terms of its causes and principles. Men can strive to learn the nature, the reason, and the purpose of that operation. The coherent and objective result of this tentative is the science of rational or philosophical psychology.

Rational psychology necessarily takes account of the existence and the nature of the human soul. Psychic activity carries its own evidence of an inherent vital principle that is substantial, im-

material, and truly spiritual. On the other hand, discussion and investigation of the human soul and of its properties has no place in the course of strictly empirical psychology. This is not consequent upon any mathematical content of the science, but upon its very nature. As an experimental study, it is necessarily limited to the field of phenomena.

When an experimental psychologist either affirms or denies the existence of the soul, he automatically passes outside the bounds of his own branch of psychology. If he recognizes the soul, he is stating a truth that forms a part of the philosophical science. If he denies that the soul exists, his statement is entitled to no more respect and consideration than the intellectual gaucherie of any other individual.

Incontestably, many able and ambitious experimenters in the field of psychology have been woefully lacking in philosophic insight. Our Catholic publicists are continually regaling us with the absurdities that emanate from their class-rooms and laboratories. Still, these errors are attributable, not to the science, but to certain individuals who interest themselves in that science. Logically, they should stimulate, rather than detract from, an intense Catholic concern with empirical psychology. As a matter of fact some of the most brilliant workers in this field are Catholics, laboring in Catholic institutions. Dr. Moore, of the Catholic University, Barbado, of the Angelico, Dwelshauvers, Gruender, and Froebes are well known to every serious worker in this branch of scholastic effort. Present-day prejudice against experimental psychology is as baseless as the early

medieval animus against the philosophy of Aristotle.

Metaphysics considers *being* or reality in general, and not in any of its special divisions or classifications. Rational psychology is very distinctly concerned with the activity of one kind of *being*. To classify this science as a part of special metaphysics, is to attempt to incorporate into Catholic thought and Catholic philosophy a theory of the sciences utterly uncongenial and incompatible with it. That division, first formulated by Wolff, contains an implication absolutely at variance with Thomism. It is imperative that this and the other consequences of the outmoded dualism of Descartes should cease to masquerade in the garb of the perennial and traditional philosophy.

### In Defence of the Boy Scouts

To the Editor:—

In No. 9 of the FORTNIGHTLY REVIEW, under the title, "The Juvenile Problem and Modern Fads," the Reverend Augustine Bomholt criticizes the Boy Scout Movement as a "modern fad." . . . In doing so he criticizes the present Pope and his two predecessors, one of whom authorized Cardinal Gasparri to say in 1919 that he "gladly bestows the Apostolic Blessing on all those who further the Catholic extension of the Scout movement under the auspices of the ecclesiastical authorities." Hence, if the Boy Scout movement is a fad, the three Popes were endorsing a fad. Archbishop Downey of Liverpool, Cardinal O'Connell of Boston, the Reverend John Cavanaugh, former president of Notre Dame University, Pope Pius XI, who bestowed the Papal Blessing upon the officers and Boy Scouts of Troop 207 of Philadelphia; the Bishops' Committee of the United States, not to mention the members of the hierarchy over the entire world who have endorsed Scouting—all have endorsed a "fad."

The present Pope, speaking to Boy Scouts about the Boy Scout movement, stated: "The more strongly you now hold to your purpose and duties as Scouts, the more faithfully you will

place, always, spirit over matter and matter under spirit, the more you will put the thought of God and the teachings of the Faith above all other thoughts and teachings." Over the length and breadth of the United States for twenty-five years, and over the entire world, there has arisen the knowledge that the Boy Scout movement and in fact all boy social work is necessary and valuable, to supplement the work of the home and to supplement the work of the schools so that the boys' recreational time will be properly filled.

Father Bomholt on the other hand states that "anybody who helps to tear asunder the family, assists in accelerating the ruin of society." With this we agree, but by implication he means that any activity which attempts to help to develop boys and girls is undermining society.

Originally the education of children fell upon the shoulders of the parents, and children were educated in their homes; now children are educated in schools and are necessarily taken from their homes in order to attend school. Would, therefore, Father Bomholt say that our educational system, including the parochial school system, should be scrapped as undermining and tearing down the family, because they take the children away from home? Father Bomholt argues that because in the United States 127,000 members of the Boy Scouts joined the Young Pioneers, a Communist organization, the Boy Scout movement is a failure and a fad. Would Father Bomholt say that because in the United States there are people who have left the Catholic Church to become atheists, and who have foresworn their allegiance to the United States government to affiliate with the Third International, therefore the Catholic Church is a fad and a failure—that the United States government is a fad and a failure?

Jesus Christ in founding His Church selected twelve Apostles and one of the twelve, Judas, deserted the group. Would Father Bomholt therefore argue that because Judas left the group, the principles of Christ were a fad and a



failure? It would seem to the writer that Father Bomholt's logic is poor. Father Bomholt says "that fads cannot be expected to exercise a beneficent and lasting influence on our young men and boys," and with this we agree; but that the Boy Scout Movement is a fad we deny. The Boy Scout Movement takes into consideration the fact that human beings, even in boyhood, tend to group together in societies. We have, therefore, the choice of permitting boys to group together in gangs—unorganized, filling in their recreational time unguided, or of organizing these boys into troops and into the Boy Scout Movement, which teaches them first that they have a duty to God, to their fellowmen, and to their country. God gave to Moses a law of first-love and duty to God, and second, love and duty to one's neighbor, and the Boy Scout Movement endeavors to help boys to fulfill these two great commandments of God. Surely Father Bomholt would not say the divine commands are fads.

Inasmuch as there is constant warfare between the forces of Satan and the children of God, does he argue that, because the warfare exists, the teachings of God are fads?

To again quote Father Bomholt: "Imagine the nonsense of enlisting country boys—farmer boys, if you please, into the Scouts. Farmer boys are outdoors more than indoors, at least during the daytime, in consequence of their occupation." In this sentence Father Bomholt exposes his misinterpretation of the entire situation. The Boy Scout Movement, while it is true, provides an outdoor activity for boys and gives the boys an opportunity to study nature and the wonderful handiwork of God at close range, is not just a movement for providing an open-air playground for boys. . . .

We will not conclude with a pert Latin quotation, but say: God bless all work for the guidance of our young—God prosper it and let the light of truth shine upon it!

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## Our Inefficient Public School System

Criticism of the public schools of the country has not been lacking, and the complaints voiced in the twenty-eighth Annual Report of the Carnegie Foundation for the Advancement of Teaching merely reiterate or emphasize what has come to be a generally accepted conviction. But why, one may ask, does reform follow recognition of the shortcomings of public schools so slowly?

Dr. Henry S. Pritchett, President emeritus of the Foundation, really tells us nothing new when he says that, in spite of mounting educational costs, "the typical child reads and speaks his native tongue badly. His handwriting is slipshod and formless. His command of elemental mathematical reasoning is weak. He has not learned to read books." All this has been frequently noted, as also has Dr. Pritchett's further assertion that in comparison with children in elementary schools of France and Germany and in board schools of England the American child has learned none of these fundamental subjects thoroughly.

Walter A. Terpenning, Ph.D., Professor of Sociology in the Western State Teachers' College at Kalamazoo, Michigan, discovered for himself a few years ago, while residing in a German village whose school his children attended, how thorough is the schooling given there. He was greatly impressed both by the information he gathered concerning this German school, acquired at second hand from his three children, who attended it, and from interviews with a number of teachers, repeated visits, and attendance at school festivities. "The only humiliating part of the experience from the foreigner's point of view," he writes in a valuable study of *Village and Open-Country Neighborhoods*, was the discovery that, although his children were well up to grade at home, "they were far behind German children of the same ages." "The eighth grader was," he admits, "far behind in arithmetic, for instance, where the Germans were studying algebra and geometry. The

Americans were equally behind in language and art study."

The most significant observation recorded by Professor Terpenning, in connection with education, "were the evidences, in the thoughtful seriousness and advanced interests of the German children, as compared with those of American children of the same age, of a powerful intellectual, moral, and spiritual neighborhood background—evidences which are too few, not only in American primary schools, but also among college and university students."

Language study, so greatly neglected in America, was diligently fostered in this village school of Saxony. Professor Terpenning's 13-year-old daughter "found several of her age who had studied English for as many as three years." Moreover, his children were surprised to discover not merely teachers, but pupils "in each of their rooms able to speak some English and anxious to serve as interpreters." The observing American professor declares that German educators do not seem to him to consider a few great leaders, fine-spun theories about the subject of education, or even the organization of a hot-house branch of education in a few experimental schools reason for pride, "but rather," and he italicizes the following remarks, "the thoroughness with which every child, whether rural or urban, has been exposed to the best possible teaching."

With Professor Terpenning's observations compare those of Dr. Albert Jay Nock, of Columbia University, as stated in his lectures on *The Theory of Education in the U. S.*, published in 1932. "Not long ago," he says, "I visited an undergraduate college—not one of those connected with Columbia University—and on casually looking into matters there, I told the president that I was surprised to see the college doing so much work that belonged far back in the grade schools. He said it was unfortunate, but it could not be helped; students came there with these holes in their preparation that had to be filled up. I observed that the under-

graduate college was perhaps hardly in a position to afford these diversions from its proper business and that it seemed likely to suffer from them. 'Yes,' he said, 'but don't you think we ought to do something for these poor fellows who come to us so imperfectly prepared?' 'Certainly I do,' I said. 'Fire them.' 'Ah, yes,' he replied. 'But then, you see, we should not have any students, and would have to shut up shop.' "

The reasons for the failure of the public schools to accomplish their tasks are many, and not to be sought, as Dr. Pritchett seems to think, merely in the mechanization of education in our country, although he is undoubtedly right (at least to a certain extent) in declaring: "We are caught in a vast machine, where the American passion to compete and the American genius for organization, have run away with the fundamental purpose of the school system." F. P. K.

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The "Toe H" organization, which is briefly mentioned in our *Dictionary of Secret and Other Societies* (pp. 458 f.), is slowly spreading through the English-speaking world, and Catholics here and there are asking: May we join it? Discussing the subject in No. 722 of the *Southern Cross*, of Cape Town, South Africa, the Rev. E. T. Varrie, O.M.I., quotes copiously from the *Compass*, official journal of the Toe H in that far-off part of the world. The name Toe H, it appears, was invented by "Padre" Tubby Clayton, founder of the society, and is merely T. H. (Talbot House) pronounced according to the British army signaller's alphabet. This house during the World War was a club of officers and soldiers, with a chapel called Upper Room and a ritual which distinctly savored of the Protestant religion. Catholicism is treated as an antiquated branch of Christianity, and hence we need not be surprised to see Fr. Varrie, after a careful study of the organization, decide that it is not one which a Catholic can conscientiously join.

## Czech and Slovak Catholics in the United States

Mr. Joseph Slavey Roucek, writing in the *American Journal of Sociology* for March on "The Passing of American Czechoslovaks," devotes some complimentary remarks to the educational activities of the Catholic Czechs.

"The vociferous and loud publicity of the 'Free-Thinkers,'" he writes, "somehow loses most of its initial energy when confronted with the quiet and substantial work promoted by the Catholics. For example, the former have tried to form a higher institution of learning in America and have failed. But the Catholics support the only Czechoslovak higher institution of learning in the United States, the St. Procopius College, at Lisle, Illinois, supported and managed by the Czech Benedictines of Chicago with twenty-eight instructors and 175 students."

Mr. Roucek also mentions the Sacred Heart Academy, in the same place, which "provides female education under the management of the Sisters of the Order of St. Benedict," and likewise the Notre Dame Academy of Omaha, Nebraska. He points furthermore to the Slovak Benedictine High School for Boys in Cleveland, from which institution 30 students graduated in 1931, and 25 in 1932. The Slovak Girls' High School in Pittsburgh, is "the first and the only Slovak four years' commercial academy in America, teaching all commercial subjects," while the First Slovak Girls' High School, situated at Danville, Pa., graduated 9 students in 1931.

It is interesting to note that Czech "Free-Thought" is said to have tried to imitate the Elks, Freemasons, Odd Fellows, and other groups of a similar kind. Just as the German "Free-Thinkers" of 70 and 80 years ago organized secret societies, countered by the German Catholics of the time with parish benevolent societies and the Catholic Central Verein as a national organization in 1855. While the latter still exists, most of the German secret societies organized at the time have disappeared. And again one is reminded

of the German Liberals, who founded "Free-Thought" congregations and even had "Free-Thought" chaplains appointed for a number of regiments composed of Germans serving in the federal army during the Civil War, since Mr. Roucek has discovered Czech "Free-Thought" to have "degenerated into a kind of new church, which has developed its own ritualism in meetings and at weddings and funerals." On the other hand, he declares, "the nationalistic background of these 'Free-Thinkers' leads them to support the so-called language (Saturday and Sunday) schools, where some 10,000 children of Czech and Slovak families are taught the language of their fathers and 'free-thinking'."

The author has some interesting remarks on the "Sokols," as turners' societies are called by the Slavs. Many of them are imbued with the radical spirit for which the German "Turnvereine" were noted formerly; consequently the Catholic Sokols, of which there are a considerable number in the country, hold aloof from them. All this lends color to Mr. Roucek's contention that Czech Catholicism in America is not so weak as the percentage numbers of its adherents would indicate. And that is still truer of the Catholic Slovaks, who, Mr. Roucek believes, number fifty percent of the total number of their nationals in our country. They have, he points out, followed the inclination to "Free-Thought" "to a markedly less extent" than the Czechs.

But while Mr. Roucek does justice to the educational endeavors of both of these Catholic groups, he does not mention the equally remarkable Catholic press sustained by them.

The C. V. Service, to which we are indebted for the above quotations from Mr. Roucek's article and the commentary on them, supplies this lack by giving the following data concerning the Bohemian Catholic press in the U. S.: "The very Benedictines responsible for St. Procopius College at Lisle, Ill.," says the C. V. Service, "have for fifty

years waged a noble battle against a 'Free-Thought' press. Soon after their coming to Chicago they discovered their labors were being frustrated to a degree by two radical dailies, whose attitude towards the Church was not outdone even by *The Menace* of evil repute. Poor as they were, they concluded it was necessary to meet the enemy with the weapon employed by him, and hence founded a daily, the *Narod*. It was for many years ably edited by the present Abbot of St. Procopius Abbey, the Rt. Rev. Valentine J. Kohlbeck, O.S.B. But the daily, which demanded great sacrifices, was only one of a number of papers published at the old abbey in Chicago, where all of them were set up and printed by lay Brothers. Since many Czechs went to the land, and these were the more conservative, the Abbey published for them in their language a farm paper."

"The Great World Theatre," a sacred play by the great Spanish dramatist Calderon, will, after an interval of five years, be again presented at Einsiedeln during the summer season of 1935. This well-known Swiss pilgrim resort has in recent months been the scene of a cycle of religious festivities in commemoration of the 1000th anniversary of its foundation, with pilgrims, church dignitaries, and visitors from many lands attending. Mystery plays were given at Einsiedeln from the early Middle Ages up to the French Revolution. On the initiative of Dr. Linus Birehler and under the auspices of the present Prince-Abbot, Dr. P. Ignatius Staub, these religious dramas were revived and artistically improved in the summer of 1924. The open-air stage—the acoustics of which are perfect—is the monumental Abbey Square, with the beautiful façade of the cathedral as background. Over 200 natives and a number of trained amateurs from the environs, all in colorful and authentic costumes, take part in "The Great World Theatre." In order to obtain better light effects, the performances are given in the evening.

## Notes and Gleanings

The Milan correspondent of the London *Times* (No. 46,861) telegraphs that the "luminous woman of Pirano" (see this REVIEW, current volume, pp. 145 f.), after a long stay in a Roman hospital, was sent back to her home without displaying any extraordinary phenomena. The Venice correspondent of the Reuter agency (see the same newspaper, same issue) wires that at a meeting of the Radio Biological Congress which concluded there Sept. 15, a report on the "luminous woman" was received from Professor Vitali, who with other doctors attended the woman when at Pirano. This report said: "At 10:35 p.m., without any sound, there suddenly appeared a glow of bluish-white light which seemed to come from the patient's chest and lit up her neck and face in such a way as to show up her features. But the light threw no shadow on the pillow or the wall behind. At the same time the woman stirred uneasily in her sleep and moaned, "O Jesus, help me!" The phenomenon lasted for only a second, during which time a photograph was taken; but when the photograph was developed, it showed nothing.

We are pleased to call special attention to two features of the October number of the *Classical Bulletin*. On pages 6 to 8, Fr. W. Weis, S. J., of Campion, gives a number of technical golf-terms in Latin, while page 1 is devoted to a beautiful Ode on Quintus Horatius Flaccus from the pen of Fr. A. F. Geysler, S. J., famous for his efforts in promoting a revival of the ancient classics in 20th century America. This ode, we understand, is the first of a series of contributions to the *C. B.*, dealing with Horace and his works, and with the appreciation and imitation of those works through the centuries, especially in the period of the Renaissance. In this manner the *Classical Bulletin*, which, by the way, has on its editorial staff Fr. Francis Preuss, S. J., a younger brother of the Editor of the *F. R.*, will contribute its

share to the celebration of the bimillennium of the great Roman master of lyric poetry whose verses are truly "aere perennius."

Fr. Francis Woodwell, S. J. sends to the press this interesting theological anagram:

Ave Maria Gratia Plena Dominus Tecum  
gives

Deipara Inventa Sum, Ergo Immaculata.  
"I have not," he says, "been able to trace the discoverer of this remarkable theological anagram. Could some mathematician calculate the odds against the 31 letters in the Latin version of the Angelic Salutation being found, when rearranged to express both the doctrine of the sinlessness of the Mother of God (Deipara, Theotókos of the Council of Ephesus) and also the reason for this unique privilege?"

Writing to the London *Times* (No. 46,851), Mr. R. Fitzgibbon Young calls attention to a curious passage in St. Adamnan's (+724) *Life of St. Columba*, II, 27, describing a creature (*bestia aquatica*) that infested the River Ness between Loch Ness and the sea, but giving no details regarding its appearance. Dr. W. Reeves in a note on the passage pointed out that the belief that certain rivers and lakes were haunted by water serpents was current among the Irish Celts at a very remote period, and at that time (1857) still persisted in many parts of Ireland. He cites passages from the lives of St. Mochua of Balla and St. Colman of Dromore, describing similar lacustrine serpents. The snake inhabiting the lake of Drumsnatt in County Monaghan, mentioned in the *Life of St. Mochua*, was "a very fearsome beast as big as a large boat." It is worth noting that two Gallic Christian poets of the fifth century describe the British heresiarch Pelagius (or Morgan) as a snake. Prosper of Aquitaine (about 425), in his poem "De Ingratis," I, 2, refers to Pelagius as *Coluber Britannus*, and St. Orens, Bishop of Auch (about A.D. 415), exhorts the faithful to tread down "the sea green neck" (*caerulea colla*) of the snake. (*Commonitorium*, II, 2). These writ-

ers in Gaul had probably borrowed the sobriquet for Pelagius from contemporary British ecclesiastics, and it refers not to the serpent of Genesis, but to the water snakes of Celtic legend and popular belief. It would seem, therefore, that the water beast of the River Ness rebuked by St. Columba, like the Loch Ness monster of the present day, was a product of that rich imagination for which the Celtic races have always been noted.

We see from Mr. Wilfrid Beaulieu's interesting little weekly, *Le Travailleur* (Manchester, N. H., Vol. IV, No. 38) that a new life of Catherine Tekakwitha has lately been published by a French-Canadian author, Mr. Robert Rumilly. It is the fruit of minute research and throws much new light on the life and conduct of the saintly Iroquois maiden, whose remains lie buried near the gates of Montreal, and whose process of beatification is well under way. Mr. Rumilly's book has a preface written by the Rev. P. Jacques Hilden, ecclesiastical notary in the cause of V. Catherine, and is richly illustrated. Copies can be ordered from the Service de Librairie of *Le Devoir*, the French Catholic daily of Montreal. The price is \$2, postpaid.

Professor Joseph Schmidlin, a pupil and former collaborator of the late Dr. Ludwig Pastor, has undertaken to continue and bring up to date the latter's classical *History of the Popes*. Vol. I of his *Papstgeschichte der neuesten Zeit* has just appeared under the subtitle, "*Papsttum und Päpste im Zeitalter der Restauration (1800-1846)*." It is published by J. Kösel & F. Pustet of Munich and deals in considerable detail with the pontificates of Pius VII, Leo XII, Pius VIII, and Gregory XVI. The volume is reviewed at some length by Msgr. Paul M. Baumgarten in No. 8 of the *Theologische Revue*. The erudite Monsignor finds many things to correct and censure in this big volume crammed with facts; but on the whole his verdict is favorable, and he sincerely congratulates the author and ex-

presses the hope that he will soon succeed in publishing the second and third volumes, and especially in doing justice to the seemingly so simple, yet in reality so complex personality of Pius IX. No doubt Dr. Schmidlin's work, like Pastor's, will in due time be translated into English. We sorely need a detailed history of the papacy from 1800 to date.

In reference to greeting cards, one of our bishops writes: "Christmas ideals and thoughts are passing away from our Christmas cards. It is up to Catholics to uphold these ideals by using cards that are Catholic in spirit and by influencing their friends to purchase them." Demand creates supply. Our stores are overloaded with profane and pagan cards. Catholics should demand such as show religious designs, and let all others lie upon the counter. Certain religious and missionary organizations and societies now offer truly Catholic Christmas greeting cards. Thus the Society of the Divine Savior, of St. Nazianz, Wis., sends us a set of cards which remind us that Christmas is first and above all the birthday of Jesus Christ, the Redeemer of mankind. They are strictly religious, well-selected, and tastefully executed in colors, and since the net proceeds go to the Salvatorian Seminary, they have a doubly strong appeal to the Catholic public. There is no longer any excuse for using Christmas cards representing dogs, ships, sledges, or other unfit subjects, when a box of these beautiful religious cards can be had for one dollar. A new feature of these particular cards is "the personalizing seal," by means of which the greeting sent to father or mother, sister or brother, wife or sweetheart can be made more personal and the impression avoided that it "was just another on the list."

All tribes and nations have practiced the ceremony of plastering the sins of all the people upon a scapegoat and driving him into the wilderness. But no scapegoat can bear away our sins unless we inwardly repent and reform.

This insistence upon a change in human nature may seem a counsel of despair. The nature of man we are told is the same the world over and remains the same forever. But such a fatalistic doctrine is—to the instructed Catholic—a heresy. One of the functions of divine grace is to change human nature, not of course in its essence but in its operations.—*Catholic World*, No. 835.

*Science for a New World*, planned and arranged by the late Sir J. Arthur Thomson and edited by J. G. Crowther (Harper), is a collection of fifteen studies by Sir Arthur himself and by such eminent authorities as Professor Eddington, Dr. Hogben, Mr. Dawson, and Dr. Marrett. The evidence to-day, says a reviewer of the volume in the *N. Y. Times Book Review* (Sept. 2nd) "points clearly enough to a universe which is not a machine, a universe in which there is room for free will." The *Times* reviewer calls particular attention to what he describes as "an acute essay on 'Science and Theology'" by the Rev. M. C. D'Arcy, a Catholic priest, who notes that in the opinion of our leading physical scientists "there is room now for personal gods, mysticism, free will" and says: "Men like Eddington see the need for religion and mysticism. . . . Science now sees what it lost and finds that its weighings, its measurings, are not tests of reality at all. Behind the revelations of the spectroscope, the telescope, and the microscope, behind the mathematical equations that tell of a finite universe and space-time, there is something that has not yet been touched—that cannot be directly apprehended, but must be experienced by some process unknown." Father D'Arcy is convinced that a science of theology can be based upon this "experiencing" of something beyond the reach of the physicist, although he confesses the need of supernatural revelation when it comes to understand the problems of predestination and free will, and the final destiny of man. One of the most remarkable contributions to this vol-

ume is Professor Max Planck's discussion of causality in physics—a principle that, as the *Times* reviewer points out, he himself did much to undermine—in the course of which he admits that free will may after all reign in the universe and that an ideal world exists beyond the real.

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A little booklet issued by the Catholic Truth Society of Oregon solves the problem of getting non-Catholics interested in "The Catholic Burial Service." We have here not only an English translation of the Requiem Mass, with prayers immediately preceding and following, but also brief, succinct explanations of subjects that are uppermost in the minds of most non-Catholics when they are actually in a Catholic church. The Mass, low Mass and high Mass, are explained. The altar, the sacrifice itself, the crucifix, the candles, special vestments, incense, use of the Bible, statues and images, veneration of the Saints, use of Holy Water, the doctrine of Purgatory—all these subjects are treated briefly but so simply that anyone can grasp the thought presented. The price of this 32-page booklet is extremely low and its potential power for good is difficult to estimate.

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Under the caption, "Schools Grow Less Wildly Progressive," the *N. Y. Times Book Review* prints a notice of a new book by Dr. Stanwood Cobb, entitled *New Horizons for the Child* (Avalon Press, Washington, D. C.). The authority of Stanwood Cobb to speak for progressive education, says the reviewer, Milnor Doret, is well known and respected, for he was the founder of the association which represents the movement, has written much on the subject, put it into practice in his schools, tested, rejected, adapted, and kept what he found best. Besides, Dr. Cobb is not a propagandist, but an honest and sincere striver after truth and genuine progress. At one time he was wont to stress the principle of "freedom in education;" now he writes: "Undue freedom permitted

children does not make them happy." He used to inveigh against any and all restrictions; now he compromises: "We should seek from the child harmony rather than conformity." He no longer believes that "progressive education" implies a "child-centered" school and a "child-made" curriculum, but writes that progressive education is "such an application of modern educational principles as will assure to the child the full benefit of the knowledge, wisdom, and guidance of the adult world." Dr. Cobb is not the only modern pedagogue who is slowly, by force of personal study and experience, returning to the time-honored and tested principles of education and pleading for schools "less wildly progressive" than those which are largely responsible for the present decay of society.

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Taxation, in this country and most others, is immorally high. We use the word deliberately. The State has no conceivable right to burden the citizen as it does by taxation to support huge armies, navies and air forces, to provide for a vast bureaucracy, luxurious roads and over-costly public services. Such things could never have happened if governments had not got into a way of thinking of themselves as apart from, and superior to, the people. The private citizen's right to have a roomy and decent home, good food in sufficiency, clothing and comfort is prior to any national right to big armies and so on. We ought to know all this. Some do know it, but the world is ignorant of it.—*London Catholic Times*, No. 3394.

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The Distributist League of England, whose president is Mr. Gilbert K. Chesterton, has for its general aim the restoration of liberty by a fairer distribution of property. It has lately issued a *Distributist Programme*, to which the *Month* devotes a note in its No. 843. The pamphlet paints a grim picture of the present-day industrial system and shows in detail how property should be equitably distributed and—a very im-

portant point—prevented from being reabsorbed by a few. The *Month* points out that this demand is “a central proposition of the famous ‘Rerum Novarum’” and adds that while it “is a sound aim, for liberty means independence, and no one can be free who does not own the means of subsistence, but depends on another for his livelihood,” this reform, “like all reforms that call for a change of heart as well as of mind, is likely to be slow, and the present generation is not apt to see it make progress;” but “unless the present generation works as the Distributists are doing, there will be no progress at all. Now that the popes have spoken so clearly and so insistently on social and economic matters,” adds our Jesuit contemporary, “Catholics can no longer remain ignorant of what the teaching of the Church is, at least in its broad outlines, and it is their plain duty to carry out that teaching with such detailed guidance as is within their reach.”

More hearts are broken by anxiety than by sudden calamities or physical pain. The effect is less visible and slower in its working, but none the less tragic. Pain of mind, if it continues long, is harder to bear than bodily suffering, and the anxiety from which it often springs may too easily become a habit, fixed in the character and hardening with the lapse of years.

The Rev. Dr. E. C. Messenger, in a newly published book, *The Lutheran Origin of the Anglican Ordinal* (Burns, Oates & Washbourne), brings out the fact, hitherto unknown or denied by Anglican controversialists, that the Ordinal printed in the Book of Common Prayer is Lutheran, not only in tone and tendency, but likewise in origin. His conclusion is: “The Anglican Ordination rite is definitely to be classed with the Protestant Ordination rites of the Continent; and in view of the non-sacerdotal character of these ministries, Anglican Orders are rightly regarded as sharing in the invalidity of Continental Protestant

rites, quite apart from other considerations.” The facts and arguments by which the author supports his conclusion cannot well be summarized in a brief review, but must be studied in his book, which is of undeniable importance. Dr. Messenger promises a larger treatise on Anglican Orders, which will probably put an end to the claim of the late Lord Halifax and his school that, as English Liberalism was different from Continental Liberalism, and English Freemasonry different from the Craft in France, so English Protestantism was different from German Protestantism and, in particular, different from Lutheranism, inasmuch as the Church of England had retained the three Orders of the ministry—bishops, priests, and deacons—in the Catholic sense.

This is the month when so many political promises fail to come true and the defeated candidate is ready to agree that he should not have run.—A. F. K.

“The New World of Science,” as shown at the Chicago Fair, is explained by Mr. A. Frederick Collins in an illustrated volume of that title, just published by the J. B. Lippincott Company. The author makes an intensive survey of all the scientific exhibits, so that these outstanding experiments, apparatus, and machines may be visualized by those who could not visit the exposition, recalled and studied by those who were there, and given a permanent place in the literature of science. He begins with an account of how light that left Arcturus forty years ago, when the World’s Fair of 1893 was in progress, was utilized to turn on the lamps of the Century of Progress Exposition in 1933. Among other matters dealt with are that latest tool of science, the “electric eye,” and some of the sensational things that can be done with it; television, its instruments, methods, and history; the short wave radio and its magical effects such as producing artificial fever and transmitting power; the “stroboscope” and the strange things that can be done



with it; the ten different kinds of electric light now in daily use; the photoelectric cell and the many fantastic uses to which it lends itself; the electro-mechanical man (robot) and his marvelous achievements and still more marvelous possibilities. There is also a chapter on the Adler Planetarium, an explanation how it is used, and a history of the development of the underlying idea.

### Current Literature

—*A Map of Life* by F. J. Sheed (Sheed and Ward) is a spiritual reader of a kind that we are sorely in need of in this day and age. It is a clarion call to return to the fundamentals of Christian life along the pathway that St. Ignatius of Loyola outlined in his famous meditations. Not that Mr. Sheed's volume is made from a pattern; its plan for the spiritual life has Ignatian earmarks, but its presentation is *sui generis*, as are all of this able English author's writings. The book's chief value lies in its irrefutable logic and crystal-clear language, eschewing all argumentation and proceeding on the satisfying assumption that axiomatic truths need not be argued, but only properly presented. The book is suitable for daily spiritual reading as well as for retreat meditations; for the enquiring non-Catholic as well as for the serious-minded Catholic.—H.A.F.

—*Priestly Perfection* is a vade-mecum for the clergy consisting of one hundred brief meditations based on the exhortation penned by His Holiness, Pius X, upon the occasion of his sacerdotal jubilee in 1908, and addressed to the Catholic priesthood throughout the world. The late Cardinal Merry del Val, then Secretary of State to the Pope, tells in his inspirational preface how he saw with his own eyes the Pope working on the Exhortation. "I had the privilege," says the Cardinal, "of witnessing day by day the Holy Father's work, and it astonished me to see how, during a busy morning and even between one audience and another, he managed to collect his thoughts

and complete the task he had at heart. It was truly a labor of love." The brief meditations that go to make up the greater part of the little volume were composed by the Rev. Robert Montoli, missionary oblate, and they have been done into English by the Rev. Thomas J. Tobin, S.T.D., of the Archdiocese of Portland, Oregon. The meditations fall into three groups. The first treats of the duty of holiness in the priest; the second, of the nature and object of priestly holiness; and the third, of helps to priestly holiness. All very practical, as one can see at a glance. There is a useful index containing morning prayer, prayer before and after meditation, evening prayer, examination of conscience, prayer for vocations, and one before study and for the grace to lead a holy life.—(Benziger Bros.)—C.J.Q.

—Herder's *Lexikon für Theologie und Kirche*, which is the new edition both of the old *Kirchenlexikon* and Buchberger's *Kirchliches Handlexikon*, is making satisfactory progress towards completion in spite of the disturbed political conditions of the Fatherland. Vol. VI, which has lately reached us, carries the alphabet from Kirejewski to Maura, and presents a lot of invaluable information on ecclesiastical topics in a concise and critical form. Only off and on is there a lack of criticism, as in the article on the Knights of Columbus, or a disfiguring misprint, as Edward Young *Clarce* (instead of Clark) in connection with the K. K. K. But by and large this entirely new Catholic reference work is almost flawless and deserving of the highest commendation, which we have given it several times before and which we are glad to repeat now that six of the contemplated twelve volumes are published. (Herder & Co.; orders received by the B. Herder Book Co., St. Louis, Mo.)

—*The Secret of the Little Flower*, by Henri Ghéon, translated by Donald Atwater (Sheed & Ward), is not worthy of the reputation of its author. It does not penetrate "the secret" of the "Little Flower" at all, but, as a

writer in the *Semaine Religieuse de Bayeux* has amply proved, gives an entirely wrong reading of her life. The Bayeux writer cites many witnesses against M. Ghéon and goes so far as to say that his book is “*émaille d’erreurs historiques*” to such an extent that “*certain traits mêmes sont de pure invention.*” (See *The Tablet*, No. 4898).

—That scholarly collection known as “*Die heilige Schrift des Neuen Testaments.*” edited by Dr. Fritz Tillmann of the University of Bonn, has been enriched by a 330-page volume on the Acts of the Apostles (*Die Apostelgeschichte übersetzt und erklärt von Dr. Alphons Steinmann*). This is not strictly a new work, but a “*Neubearbeitung*” of one which appeared twenty years ago, but it is so thoroughly overhauled and brought up to date with references to the latest literature as to be new to all practical intents and purposes. The chief recent authors consulted are Loisy, Jacquier, Ramsay, Weinreich, Harnack, Preuschen, Zahn, and Wikenhauser. The author is cautious and conservative in his interpretation of the inspired text and leaves no important objection of the modern critical school unanswered; his replies are, on the whole, quite satisfactory. If there exists a better commentary on the Acts than this one, we have not come across it. (Peter Hanstein, Verlagsbuchhandlung, Bonn).

—*The Religious State*, by Benedict Williamson, is the third volume of a series on “*The Doctrinal Mission and Apostolate of St. Therese of Lisieux.*” In twenty-five chapters the author traces the origin and development of the religious life and discusses its principal phases. Each chapter presents a theoretical exposition of its particular topic, illustrated by copious extracts from the writings of The Little Flower and by examples chosen from her life and the lives of kindred saints. The work is practical, it breathes encouragement and at times is truly inspiring. A few statements, however, may be open to criticism. For instance, re-

garding the call to the religious state, the author writes: “*Thus God speaks to the heart of each soul He has chosen, to some in one way, to some in another, but whatever the manner of His speaking, the soul is never left in doubt as to the fact of His having spoken*” (p. 24). If this be so, why do we encounter so many upright and sincere souls who entertain serious doubts about their vocation? Again: “*That is the essence of the vow of poverty, complete renunciation of all external possessions*” (p. 64). Only the solemn vow of poverty connotes complete renunciation of all temporal goods. Not the least attractive feature of the volume is the frontispiece, the reproduction of a photograph of St. Thérèse seated among her novices. (B. Herder Book Co.)—P.N.N.

—A meritorious work, which will be useful especially to students of liturgy and Byzantine hymnology, is that of P. Kilian Kirchhoff, O.F.M., *Die Ostkirche betet: Hymnen aus den Tagzeiten der Byzantinischen Kirche* (Verlag Jakob Hegner, Leipzig). The hymns and prayers presented are those of the Pre-Lenten season. Father Kilian, who has translated these hymns from the Greek, supplies an introduction in which he points out some of the characteristics of the sacred poetry of the Eastern Church, while Dr. Anton Baumstark contributes a chapter on the structure of the Byzantine Breviary. “*Beauty in variety*” is the thought that came to the present reviewer as he perused some of the fervent outpourings of the liturgical singers in this collection. For though the hymns are like those of the canonical hours of the Roman Breviary, yet they are also quite different. “*Laudate Dominum omnes gentes: laudate cum omnes populi. Omnis lingua confiteatur Dominum.*”—A.M.

—*How to Teach the Catechism*, by the Right Rev. Msgr. M. A. Schumacher, in three volumes (Benziger Brothers), will interest not only those who teach catechism in church or school, but also parents who are forced to send their children to public schools. The

first volume treats the Baltimore Catechism No. 1 quite sufficiently for children who attend the public schools, although it is primarily intended for parochial school pupils of the first three grades. It might be objected that the explanations are rather deep for small children, but the teacher will know how much his or her pupils will be able to grasp. The other two volumes take as text the Baltimore Catechism Number 2. By consulting the index, however, the matter is easily adapted to any text used. What distinguishes these handbooks from similar works is that they divide the course into units, thus making it possible to estimate the number of questions for each lesson and to avoid undue repetition. How to distribute the material for different rooms and groups is fully explained in the Introduction. The explanation and notes offered contain references to the Bible and Church History, the liturgy, the lives of the Saints, etc. Seemingly nothing has been overlooked. This fact greatly facilitates the preparation required from the teacher.—Kilian J. Hennrich, O.M.Cap.

—We are indebted to the Macmillan Company for a copy of the English translation of Cardinal Michael Faulhaber's five addresses on *Judaism, Christianity, and Germany*, which, because of the circumstances under which they were delivered, have become world-famous. The first four contain an estimate of the religious, social, and moral values of the Old Testament, while the fifth deals with the recent glorification of Teuton paganism by the Nazis. The translation is by the Rev. George D. Smith, with an introduction by George N. Shuster, who points out that these sermons must be read in the light of the discussion which has arisen in Germany concerning the status of the Jew and his tradition, and that they have no bearing on other questions at issue between the Catholics and the National Socialists. The Cardinal-Archbishop of Munich is a famous Old Testament scholar and a fearless advocate of the importance of the Bible in religion. He shows, in the words of Mr.

Shuster, that "to undermine the Jewish foundations of the Christian faith in order to prepare the way for a cult of racial nationalism is to leave that faith dangling in mid-air, without either roots or an excuse for any longer existing."

—Under the title, *Das Priestertum*, Dr. Wm. Stockums, auxiliary bishop of Cologne, has published in book form a series of lectures and conferences which he delivered to his theological students when he was rector of the Collegium Leoninum in Bonn. The volume is aptly subtitled, *Gedanken und Erwägungen* (Thoughts and Considerations), and is practical rather than scientific. The author sets forth with thoroughness and unction the idea and nature of the priesthood and describes the many duties arising therefrom for the priest. No one but a learned theologian of long and wide experience could write so impressively and effectively. This handsome book, which sells at the low price of \$1.25, can be warmly recommended to students of theology and to the reverend clergy. (Herder).—S.

—Fr. Albert Rembold, S. J., formerly professor of Old Testament exegesis in Valkenburg, Holland, who unfortunately lost his life in an automobile accident last summer, shortly before his death published a book entitled, *Der Davidpsalter des Römischen Breviers, lateinisch und deutsch*, in which he explains the Latin text of the Psalms quoted in the Breviary. Heavy print indicates the suggested changes. The author expresses the opinion that St. Jerome himself would probably be satisfied with these changes. The book is published by Ferd. Schoeningh of Paderborn, Germany.—T.H.

#### SITUATION WANTED

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### A SPRINKLE OF SPICE

"Johnnie," said the teacher, reprovingly, "you misspelled most of the words in your composition."

"Yes'm," explained Johnnie; "I'm going to be a dialect writer."

"There, now!" exclaimed the little girl, while rummaging a drawer in the bureau, "grandpa has gone to Heaven without his spectacles."

"These spoons which Aunt Jane gave us as a wedding present are not sterling silver," announced the bride.

"How do you know? Are you a good judge of silver?" asked the groom.

"No," replied the bride, "but I know Aunt Jane."

A contributor to the *Nation* tells an amusing anecdote concerning Mr. Berton Braley. It seems that gentleman, when editing an anthology of poetry, wrote to William Watson offering to pay for the privilege of reprinting two of that author's poems. He left the selection to Watson, but expressed the hope that he would see fit to choose the "Woman with a Serpent's Tongue." Unfortunately, Mr. Braley addressed the knighted British bard as William Watson, Esq. In reply he received a third-person note—refusing the permission requested—which read in part as

follows: "Mr. Braley's letter addressed to William Watson, Esq., and beginning 'My dear Mr. Watson' has been received by Sir William Watson . . . Neither could he on any terms whatsoever allow in any anthology the inclusion of a poem so relatively insignificant as 'Woman with a Serpent's Tongue'—a thing which nobody *outside America* would dream of regarding as one of its author's notable poems."

"A rough-coated dough-faced ploughman strode coughing and hiccoughing through the streets of Scarborough" was given as a spelling test recently at a school. Here is another similar one: "Though the tough cough and hiccough plough me through, o'er life's dark lough, my course I'll still pursue."

Professor: "What has form without substance and size without weight?"

Richard: "A shadow."

An Anglican bishop was presiding at "Mass" when, through some awkwardness of the master of ceremonies, the faldstool was not where he expected it. He fell, but fortunately hurt nothing but his dignity. In the sacristy afterwards the master of ceremonies was profuse in his apologies. "So stupid of me, my Lord. It must have made you feel very mortified." The Bishop, who had a ready wit, was amused at the word "mortified," and flashed back: "No, not mortified exactly. Shall we say, a little decomposed?"

"Yes, the smallest thing seems to upset my wife. The other day she was doing a crossword puzzle and she asked me, 'What is a female sheep?' 'Ewe,' I said, and she burst into tears."

"Have you brought many people to your way of thinking?"

"No," answered Senator Sorghum. "Public opinion is something like a mule I owned when I was a boy. In order to keep up the appearance of being driver, I had to watch the way he was going and follow on behind."

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(Signed) Arthur Preuss, Pub.

Sworn to and subscribed before me this first day of Oct., 1934

Verna Hanneken, Notary Public.

(My commission expires April 5, 1935.)

# The Fortnightly Review

Vol. XLI, No. 12

ST. LOUIS, MISSOURI

December, 1934

## Some Christmas Poems

♦♦♦♦♦

By the Rev. Charles J. Quirk, S.J.

♦♦♦♦♦

### I. BEFORE THE CRIB OF CHRIST

Time and Eternity are wedded here;  
Man's hours of joy and pain.  
We bow before Love's Miracle that comes  
To die and live again.

### II. GOD AND THE FIRST CHRISTMAS

What were God's thoughts on that First Christmas Day,  
When looking down the stars' vast silver-way,  
He saw His Son so helpless and so small,  
Shivering upon a harsh-straw manger stall?

Did His great Father's Heart bleed for His Son,  
Knowing His course of woe was just begun?

*Ah, God, how You must love this sorry earth,  
To let Your own dear Son have human birth.*

### III. "OMNIPOTENCE IN BOUNDS"

All things are bound: e'en the immensity  
Of sky has end. Thou, God, alone art free.  
But no! Within a crib of straw I see  
God swathed in bands of our humanity.

### IV. GOD AND THE HUMAN HEART

Ah, God, how You do know the human heart!  
You know how You can lure it far apart  
From futile things; that's why You have to-day  
Sent down from Heaven Your Son to walk life's way.

For seeing Him a little, helpless child,  
Shivering amid the snows of winter wild;  
Born for our sakes; unto our sad earth given:  
We turn to Him and by His love win Heaven.

### V. GOD SPEAKS

"Greatest of all the gifts I've given  
Unto this earth . . . Ah, how I've striven!"  
(Spoke thus the great Lord God of Heaven)  
"Come I this day to give to earth  
My love through My Son's human birth."

### Secret Society Notes

#### R O B H

These initials stand for the Royal Order of Boneheads, which is described by the *Christian Cynosure* (June, 1934, p. 19) as a loosely-formed association which has not much purpose or sense to it, but tomfoolery, and uses the black cat as its symbol. Perhaps it is identical with the Bone-Head Club described in our *Dictionary of Secret and Other Societies*, p. 272, note 1, in a quotation from the *Fraternal Monitor*, which spoke of "secret work" in connection with this Club, whereas the R O B H is classed by the *Christian Cynosure* as "non-secret."

#### Union of Busted Mugs

This is a translation made by some irreverent scribe of the name of a French organization which forms part of the *Union des Blessés de la Face*, a society of crippled soldiers. It has for its purpose to fight (figuratively speaking) for the right of men disfigured in war to take their place among the living and not to lead a sequestered life. Whether it is a secret society or not, the *Christian Cynosure*, to which we are indebted for this information, is unable to say.

#### Order of the Road

This is an English organization, latterly also known as Drivers of Their Own Automobiles. To be eligible for membership, a man must have a three-year record of no accidents. This Order appears to have no secret features and resembles the Goodrich Safety League in this country.

#### The Horse Feathers Apple Sauce Society

This new association, which recently applied for incorporation in one of our Western States (*Christian Cynosure*, June, 1934, p. 19), "exists for the purpose of protecting its members against theologically loaded dice, divinely marked cards, sacred gold bricks, holy shell games, rascally saints, and pious swindlers." It is apparently anti-religious, and the *Christian Cynosure*, to

which we are indebted for the information, fears it "will do much to keep people from the kingdom."

#### American Intercollegiate Association of Gigolos

An organization by this name has been formed at a certain college in California, "being conceived and born because of the co-ed demand for escorts to social events," according to the *Christian Cynosure*, which curiously queries: "What next?"

#### The Antlers

This is a junior order of Elks, to which organization we have devoted considerable space in our *Dictionary*, pp. 59-64. It has the same aims and objects as the parent organization. Too bad our young folks are inducted into "Elkology" already in their teens!

#### The Dozen Club

This is an organization of Knights of Pythias, established in 1928 by the Supreme Lodge. It has more than 16,000 members, who wear the "Dozen Club Button," "a mark of distinctive achievement." (*The Kablegram*, Mt. Morris, Ill., Vol. XX, No. 6).

#### Order of Yellow Dogs

An Associated Press dispatch from Altoona, Pa., dated June 20, 1934, said: "Charles M. Schwab, the steel man, has become a member of 'The Order of Yellow Dogs,' a charitable organization whose members must pledge themselves to look after the 'underdog.' Schwab, 72 years old, came from his summer home at Loretta for the initiation last night. The organization was founded in 1920 and is reported to have 6100 members."

We are unable to say from the meagre information available, whether this "Order of Yellow Dogs" is identical with that described in our *Dictionary of Secret and Other Societies*, p. 386. If it is, it is a secret or semi-secret society with degrees and an initiation ceremony. For the Masonic symbolism of "yellow" and "dog" see the *Encyclopedia of Freemasonry*, pp. 900 and 200.

## The Significance of Christmas

Christianity is all too frequently regarded as principally an ethical code. The perfect Christian, in such a view, is one who conscientiously fulfills all the dictates of his religion. This, of course, is true as far as it goes; but as a definition it is altogether inadequate.

Christianity is something very much more than a system of morality. It is *being* something rather than *doing* something, which gives a man the right to call himself a Christian. A Christian is not so much a follower of Christ as another Christ. Jesus Christ came into the world not simply to teach men to do what He did, but to make them to be what He was, to enable them to live with His divine life. The Christian vocation in all its fullness is just this: to be by grace what Christ was by nature, *viz.*: the Son of God. Christianity is essentially *life*. It is the participation by the creature in the life of the Creator in a manner far beyond anything we can imagine. Through Christ, God has given to men the astonishing privilege of being partakers in the divine nature, as St. Peter tells us at the beginning of his Second Epistle.

Through the sin of our First Parents, mankind was deprived of its higher life. If this supernatural life was to be restored, a direct and special act of God was absolutely necessary. It need hardly be said that there was no sort of obligation on God to give back grace to man; if He did so, it was out of pure benevolence. As Christ expressed it, "God so *loved* the world that He sent His only begotten Son," etc. (John iii, 16). Further, God could have restored supernatural life to the human race by His simple *fiat*, by a mere decree of His Sovereign Will, had it so pleased Him. As a matter of fact, the means chosen by His Infinite Wisdom for the great work of rehabilitating man was the Incarnation of the Second Person of the Trinity. St. Augustine sums up this great mystery in the succinct statement that "God became man, that man might become God" (Sermo XIII De Tempore, to be

found in the Roman Breviary as the lesson for the second nocturn of Matins on the Vigil of the Epiphany). God's Son, according to nature, became man in order that man might once again become the adopted Son of God. In the Person of Jesus Christ the Divine Nature was communicated to human nature by the fullest and most intimate union possible, and thus the Incarnate Word of God has become for all men the fount of supernatural life. This is what He intended to convey to us when He said: "I am the way, the truth, and the *life*" (John xiv, 6); "I am the resurrection and the *life*" (John x, 10). Apart from Him, supernatural life is not possible for any member of our fallen race: "No man cometh to the Father but by me" (John xiv, 6). For man to regain supernatural life, therefore, he must be united to the Incarnate Source of that life so straitly that, as it were, Christ's life becomes his: "I live now, not I, but *Christ liveth in me*," said St. Paul (Gal. ii, 20).

Jesus Christ, God made man, is the source of all our supernatural life. It is by our union with Him that we are made sharers in the life of God. Christmas, then, is certainly a time for rejoicing. How great is our good fortune! Verily, the Gospel of our Lord Jesus Christ is "good news." What better news could have been given to poor sin-stained humanity than that its sins are washed away and it is brought back to the state it enjoyed at the beginning of its career, of living with the life of God Himself. No wonder our Lord so ardently wished His Gospel to be spread throughout the world, so that all might enjoy the benefits His coming has brought. We, too, must wish and work for the diffusion of the good news, so that they who do not as yet enjoy the blessings conferred on our race by the Incarnate Son of God, may soon, with us, be partakers therein. W. G.

The government now tells business men how to do everything except make ends meet.

### Our Catholic Schools and the "Depression"

Among the resolutions passed by the Catholic Central Verein of America at its 79th annual convention held lately in Rochester, N. Y., is one on education as a community project, which we gladly reproduce because of its timeliness and sanity. It reads as follows:

"The difficulties experienced by our Catholic schools in consequence of the economic catastrophe of the past few years have in many cases gained proportions which seem to necessitate appeals for State aid. We take sympathetic cognizance of the deplorable distress of many of our schools and join with those who plead the justice of the Catholic school system participating in public relief provided for the maintenance of educational facilities. At the same time, however, we urge our members not to lose sight of the principles of self-help and solidarity which guided our forefathers, those sturdy self-sacrificing pioneers in the field of Catholic education, and became the source of a sound and efficient educational system as well as the best guarantee of its independence. The same principles, applied to present conditions, would meet with equal success.

"It is the obligation of the school to carry on, in behalf of a number of families banded together by common spiritual and religious interests and by reason of local or geographical expediency, the mission of educating the children of the community or parish, thus co-operating in a common cause. While education, in so far as it is restricted to the individual family, is incumbent on the parents, it becomes, in its organized endeavors within the community of families, the parish, under supervision and guidance of ecclesiastical authority, a community project. As such it calls for solidarity of all members of the parish-family and the sharing by all in the burdens and obligations indispensable for the maintenance and the direction of the school.

"Therefore, encouraged by the words spoken at this convention by His Excellency, the Most Reverend Archbishop Edward Mooney, Bishop of Rochest-

er, we urge careful consideration of the advisability of providing the means for the continuation of our schools by equitable contributions of all parish members, and the creation, for future emergencies, of school funds, also to be raised by all members of a parish."

In this connection the Verein calls attention to the beneficent achievements of the school societies flourishing in a large number of parishes in various parts of the country. They have been a blessing not only for the schools and the cause of education, but also for parish life in general, and have in a large measure helped to solve school problems caused by the great depression.

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When King Ezechias received a worrying letter, he took it into the Temple and laid it on the altar. It will be well if we, too, tell our troubles to our Father in plain and simple words, and then leave them to His care; and if the worry keeps on coming back, repeat the prayer as often as the anxiety recurs. We must learn, in fact, to turn worry, whenever it assails us, into prayer. If we would know whether the cure works, we may ask the experts. The lives of the saints are full of examples of men and women who, through faith and prayer, "out of weakness were made strong," and who could and did cry with invincible trust, "Though He slay me, yet will I put my trust in Him."

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There was published very recently a book begun by Arthur Thomson, the famous scientist, and finished after his death. The book proposes to give its readers a statement of the present position of science, theological, philosophical, and experimental, by ten men each expert in his field. In a review of the book featured by the *New York Times*, of the four contributions which the reviewer singles out as worthy of special discussion and praise, two are by Catholics. Is this an indication of a Catholic voice that will become increasingly more audible?—*Dominicana*, Vol. XIX, No. 3.



## The Popes and Freemasonry

In view of recent attempts at fraternizing between Knights of Columbus and the Freemasons, some of us are apt to forget the numerous papal condemnations of the Masonic sect, which have lately been summarized in an article published by the Paris Catholic daily *Croix*. The author cites no less than sixteen separate and distinct pontifical declarations, from Clement XII to Pius IX, in which Freemasonry is expressly and strongly condemned.

The first of these is an encyclical of Clement XII, issued in 1738 and beginning with the words "*In eminenti*," which condemns Freemasons as enemies of the public welfare and puts them under the ban of the Church. Thirteen years later Pope Benedict XIV, in his encyclical letter "*Providas*," denounced the revolutionary activities of the Masons. In 1821, Pius VII, in his Bull "*Ecclesia*," denounced secret societies in general, and Masonry in particular, as the cause of the revolutions in Europe. In 1826, Leo XII, in a Bull "*Quo graviora*," collected and reiterated all previous decrees of the Holy See on the subject of Freemasonry and solemnly reconfirmed them. He adjured the rulers of his day to suppress secret societies and urged the faithful to avoid them. In 1829, Pius VIII declared in his encyclical "*Traditi*": "Deception is the rule of Freemasonry, and Satan is its god." Gregory XVI, in his encyclical letter "*Mirari*," in 1832, compared Freemasonry with a gigantic sewer, filled with all the blasphemies, heresies, and criminal conspiracies of the sects. Pius IX condemned Freemasonry no less than five times on as many different occasions.

The strongest pontifical declaration against Freemasonry is undoubtedly Leo XIII's encyclical "*Humantum genus*," of April 20, 1884. It constitutes a veritable code of the things that Catholics should know about Masonry, its principles and activities, in order to combat them effectively, as is their sacred duty towards God and the Church of Christ. He defines as the

final aims of Masonry: the destruction of the Christian social order and the substitution of a pagan naturalism for the religion of Jesus Christ.

The last-mentioned papal document is accessible in various collections, but the earlier ones are difficult to obtain and the *Croix* writer quoted, who is evidently familiar with them all, would do the good cause a real service if he would gather up and publish all these documents in the original Latin, with a translation into French or English.

Those who doubt, as many of our brethren seem to do, whether the repeated condemnations of the popes affect Freemasonry as it exists in this country, can see from a perusal of *A Study in American Freemasonry* by Arthur Preuss (Herder) that "Masonry is one everywhere, not in rite, for such unity is merely accidental; not in jurisdiction, for this, likewise, is a mere matter of convenience; nor one among its exoteric members, for these are ill-instructed in the doctrines of the Craft; but it is one in its true and esoteric spirit; it is one in its aim and object; one in its light and doctrines; one in its philosophy and religion; thus forming one family, one craft, one institution, one brotherhood, one order, one world, aiming in its catholicity to substitute itself for the Catholicity established by Christ." (P. 411)

That is why Masonry has been condemned by at least sixteen popes and why that condemnation affects American Masonry no less than Continental Masonry, no matter what designing or ignorant members of the Craft may say or maintain. It is a noteworthy fact that while a *Study in American Freemasonry*, which was published as long ago as 1908 and has gone through five editions (not to speak of a French translation issued in Paris about ten years ago) was severely criticized in the Masonic press, no one has ever impugned the authenticity of the Masonic sources upon which it is based, or the genuineness of its citations from such eminent *American* Masonic authorities as Albert Pike and Albert G. Mackey.

In view of the facts thus set forth, it is evident that the Holy See can never, as some "Liberal" Catholics seem to think it will, revoke the condemnations issued by the popes, or issue a declaration that American Freemasonry is not identical in spirit, teachings, and aims with European Masonry, which has so bitterly and incessantly persecuted the Church for over two centuries and has been condemned by sixteen successive popes as pagan naturalism and a *cloaca maxima* of all anti-Catholic and anti-Christian conspiracies.

### Biblia Germanica

The popular fallacy, common even to-day among glorifiers of the Protestant Reformation, that Luther's German version of the Bible was the first one to be printed in this language, is once again refuted by the offer of an early printed copy of Holy Writ in German, contained in the latest catalogue of a well-known bookseller of Leipsic.

Under the title, "Biblia Germanica," he offers "the second German Bible, folio etc., printed at Strasburg by H. Eggesteyn, about 1466, with Gothic types, 2 columns of 60 lines each, 404 leaves all told." This Bible is priced at 14,500 marks.

The Leipsic bookseller in question, one of the most dependable dealers in old books, furnishes the following description of the volume just mentioned.

"This is the excessively rare second Bible printed in German, and in any modern language. A complete and excellent copy of remarkable freshness. One of the first copies to be pulled off the press. For a long time this Bible was generally credited with being the first printed German Bible, a place of honor it has now ceded to the Mentelin Bible, printed in 1466. The Eggesteyn Bible, however, turns up less frequently in the market than its predecessor.

"The entire volume is printed throughout with one small text-type (Proctor 5), the uniformity of the impression giving the pages an appearance of grandeur and simplicity combined. There are no printed signatures, catchwords or folios. Chapter

epigraphs and page headings have been added by the rubricator, and a profusion of colored initials in red, blue, and green adorn the text (among them some 90 large initials in two colors). On the opening page and on leaf 4r0 there is a large ornamental initial, with a scroll border very finely executed in subdued colors. The first leaves and the Psalter contain short marginal notes in a sixteenth-century hand, which is responsible also for the written foliation (incorrect from l. 321 onwards). Otherwise our copy, printed on strong crisp paper, is absolutely free from later additions. Size of leaf: 363:266 mm, size of cover binding: 385:280 mm."

A number of medieval German translations of the Bible have recently attracted considerable attention. No doubt many manuscripts on vellum of the Old and the New Testament, originally preserved in monastic and cathedral libraries, were destroyed since the advent of the Reformation. But even the few that remain testify to the incorrectness of the assertion that Luther's translation of the Bible was the first to be made into German. It was not even entirely original, for it is now established that he drew upon his predecessors, at times quite liberally.

Mr. Upton Sinclair's proposed "state workshops," says the C. V. Service, would probably not solve the problem of unemployment any better than did the famous "Ateliers Nationaux" of France. Nor is it so certain that, even should the scheme prove more successful here than it did in Paris, the workers would ultimately "own what they have produced." Here the history of the Communistic colonies founded in our country records a warning. As a novelist, Upton Sinclair might possibly create some kind of a new Utopia, different and more successful than those created by dreamers of former days; but should he be granted the opportunity to realize his dream, failure would seem inevitable.

The best way to face any problem is to refuse to make it a worry.

## An Early Poem on Florida

By the Rev. Maynard Geiger, O.F.M., Washington, D. C.

The *Biblioteca Nacional* of Madrid preserves an unedited manuscript entitled "La Florida." It is a long poem written by Alonzo de Escobedo, one of thirteen Franciscans sent to Florida in 1587. It comprises 449 pages, 18 cm. long and 11 cm. wide. That it was ready for publication at one time appears from the prologue, which contains various sonnets in honor of the author and his work.

Despite the circumstance that it is written in verse, "La Florida" is a trustworthy historical source. So accurately does Fr. Escobedo record his observations that Fr. José María Pou y Martí of the *Archivo Ibero-Americano* says: "The Franciscan historian does not depart one iota from historical truth." In particular, the account Fr. Escobedo gives of the success of the *Adelantado* of Florida coincides exactly with the letters and *relaciones* of the *Adelantado* himself and of other eyewitnesses. So much for the historical accuracy of the work.

The reader will no doubt be interested in a few of the details of this remarkable poem. The narrative begins with the life, death, and miracles of San Diego de Alcalá. There is an interesting genesis to this introduction, which we have from the pen of the writer himself. While he and the other Florida-bound religious were waiting to embark at the port of San Lucar de Barrameda (whence so many holy missionaries have sailed under the banner of the Cross), they were guests at a hermitage dedicated to the Blessed Virgin Mary, because at the Franciscan friary in that city there were a hundred other Franciscans all waiting for ships to take them to the Indies! While at the hermitage, they lived in community and in the refectory read the lives of the saints, among which was the life of San Diego (St. Didacus). The life of this saint thus served as the opening theme of the poem.

The narrative goes on to say that by order of his superior, Fr. Escobedo sailed ahead of the others and was to

await their arrival at Havana, Cuba, which in those days was a missionary rendezvous. Before he reached the West Indies, however, the ship was captured by English corsairs. Fr. Escobedo and four other prisoners were cast upon an island near Yaguana, where they endured great hardships. Even this small Spanish settlement did not fail to arrest the interest of our historian, for he has left a beautiful description of it. After a month he sailed to Baracoa, Cuba's oldest settlement; then to Bayamo, and finally, to Havana. After enjoying the meagre hospitality of the Franciscan friary of that city, he finally reached Florida, in 1587, and went to take charge of the Mission of Hombre de Dios, an Indian settlement that virtually formed part of the city of St. Augustine. The other missionaries were sent to the various other missions, then known as *doctrinas*.

Grateful for his safe voyage to Florida, Fr. Escobedo writes:

*En la balanza de su santo peso  
Nos dio segura carta de victoria  
Para llegar con paz, salud y vida  
A las provincias de la gran Florida.*

The newly arrived missionaries went to see the *Adelantado* of Florida, Pedro Menéndez Márques, the nephew of the great *Adelantado*, the final conqueror of Florida. That Márques was a deeply religious man, is known from his writings. Hence it is not surprising to read Fr. Escobedo's pen portrait of him:

*Al General Menéndez visitamos  
El cual nos recibió con faz serena:  
Todos de su salud nos alegramos  
Y él de la nuestra, y con fertil vena  
Habló Pedro Menéndez, cual si fuera  
Apostol del Señor desta manera:*

*Padres Franciscanos, pues, habeis venido  
De las remotas partes del Oriente  
A ocupar este seco y pobre nido,  
A donde absconde el sol su roja frente,  
Lo cual con humildad a todos pido,  
Prediqueis a estos indios de Occidente,  
Que tienen al demonio por amigo  
Y a Dios que los creó por enemigo.*

Fr. Escobedo gives many pictures of local color which are in accord with the situation of those times and the condition of the Caribbean area. Thus he describes a Spanish silversmith who had lived seventeen years among the Indians, adopted their manners, and married a squaw. He not only baptized his children, but also instructed them in the faith. There is, moreover, an account of the destruction of St. Augustine by the English pirate Drake. Fr. Escobedo's descriptions of the topography are exact and informative; his details of Indian life, extremely interesting. Thus, for instance, it belonged to the woman to search for food; each Indian family lived in a hut, called "buhío." The Gualean Indians of the Georgia coast took the hair from their Christian captives and tied it to their legs, after the manner of a garter.

What may be of special interest to modern Americans is Fr. Escobedo's report concerning a game which the Indians played. "This game," writes Fr. Pou y Martí, "with very little difference, was the same as football, which to-day is the obsession of civilized nations." There are, besides, many other details of extreme interest to the modern anthropologist.

Concerning his success and the good results of his confrères in the Florida mission field, he writes:

*A todos enseñé las oraciones  
Como la madre iglesia nos enseña....  
Baptizé de mi pueblo cien varones  
En la divina fe....  
Sin otros muchos pueblos comarcanos  
Que baptizaron otros Franciscanos.*

In conclusion, reference may be made to another Spaniard, a layman and soldier in the army of Juan de Oñate, who wrote the history of the conquest of New Mexico. This was Gaspar de Villagrà, who composed a poem on New Mexico about the same time that Fr. Escobedo wrote his on Florida.

The nudist cult is a sort of "horror-culture." Despite the alleged purity of their intentions, its devotees cannot keep away from water.—A. F. K.

### Golden Jubilee of the Catholic Truth Society

The stirring story of the English Catholic Truth Society's first fifty years is told in a special number of the famous two-penny tracts, just issued, by that veteran of Catholic lay activity, G. Elliot Anstruther. He gives an account of the first thirty years, with all their romance and adventure, and Msgr. Hallett, President of Womersley, tells of the last twenty years, with the flowering of the Society's early promise and the splendid Forward Movement after the World War.

A graph printed with the pamphlet speaks more eloquently than words. It shows that the sales of the Society's publications, which had already exceeded half a million in 1923, increased annually, until in 1931 they reached 1,400,000 (they should surely be well over the million-and-a-half mark in the jubilee year). And this huge result came of an effort begun as lately as 1884 with one little store-cupboard in James Britten's house in Southwark, in which were housed three small publications, brought out on a capital of \$60, subscribed by himself, Msgr. Cologan, Mr. Alfred Newdigate, and a few others. Dr. Coffin, the then Bishop, at once adopted the work, and at a meeting at the house of Lady Herbert, with Dr. Vaughan, Bishop of Salford, in the chair, and with Cardinal Manning's blessing, the C. T. S. was "formally re-established."

"Re-established" is the term, because as long before as 1868 the "Catholic Truth Society" had been established in Salford. The times, apparently, were not ripe, for the work languished, and it is really to James Britten that the Society looks as its actual founder. Convert, scientist, artist, he was above all a Catholic on fire with his faith. A little man, of enormous driving power, yet mercurial and temperamental, he not only built the Society up over a space of forty years, but imposed upon it his own ideals, which were of the highest and, fortunately, have persisted, and still characterize the Society's productions, which are regularly noticed in this REVIEW.

## Musings on the History of Man from the Murder of Abel to the Deluge

By Trece Linden

While others are organizing expeditions and engage in laborious excavations in search for traces of man of old, I am sitting in my lonely cottage in company with my four friends, the Bible, Tradition, Mythology and Science and allowing my imagination to commune with this man of old himself.

The Bible is painfully concise about the history of aboriginal man. Of course, I know that the object of the Holy Book was merely to give an idea about the creation of man and then to set down the genealogy of Christ from Adam to Noe. But does it not give us any inkling about the material progress of man? It does, in the fourth chapter of Genesis six verses are devoted to a description of the development of the material arts. I consider these six verses as the genealogy of the material arts, just as the fifth chapter is the genealogy of religion.

We find in these verses, first, that Cain built the first city, which he called after his son Henoch. Then there is an enumeration of five generations of Cain and his three times great-grandson, Lamech, who repeats the crime of his forbear and murders a man, which is the second death and the second murder recorded in the Bible. He also breaks another law of nature, that of monogamy, by taking two wives. This man, in spite of his bad record, seems to me more civilized than the reputed highly civilized men of the twentieth century. I deduce this from his wailing to his two wives about his crime. If he had been a prominent man of the twentieth century, he would have attended a social affair and considered himself, and been treated by his fellows as a hero.

We find that the four times great-grandchildren of Cain became conspicuous in various avocations. Jabel, the son of Lamech, is noted for being "the father of those who live in tents and of herdsmen." Now we know from the second verse of the fourth chapter that

Abel had been a shepherd. What does it mean that Jabel was the father of herdsmen? Is it a contradiction? Not at all. Abel was a shepherd for his family, while Jabel was the first to embark in the cattle business on a large scale; he was the first cattle rancher, which necessitated moving around with the cattle and hence living in tents. He raised cattle for sale, perhaps to supply the needs of those who lived in the city which his forbear had probably by now built. He would then be the originator of commerce.

His brother Jubal is recorded as "the father of them that play on the harps and the organs." Here we have the origin of music as a profession.

Another brother, Tubalcain, is reported to have been "a hammerer and artificer in every work of brass and iron." This implies that brass and iron were used for a variety of purposes and presupposes not only the mining of metal, but an advanced knowledge of metallurgy, the art of extracting metals by smelting, reducing, refining, alloying, etc. And mind, it is not said of him that he was the father of the "hammerers" of these metals, or that he invented their use. They were in use before Tubalcain, but if these words mean anything at all, they mean that he turned to the manufacture of them as a special profession. We would then have here the foundation of our present-day industry.

"And the sister of Tubalcain was Noema." There must be something wrong about this sentence. What business has this woman to appear here, unless she represents some art, as her brothers? Her name never recurs, and there is no apparent reason for its being mentioned. I presume that the transcribers of the Bible made a proper noun of the common noun of her art. As the sentence reads, I am permitted to make the bold guess that Noema (Nahamah) is derived from the Hebrew "Nahem" (to be lovely) in the causative form, which would mean

to make lovely, and that this lady practiced the arts of millinery or beauty culture.

In these six short verses the Bible thus recounts the advancement in this short space of time of agriculture, architecture, animal husbandry, commerce, and the arts, represented by music and feminine beautification. These are strides which in no way indicate that the original mind of man was undeveloped, since the invention of a principle is even now considered a greater feat of intelligence than the perfection of it. Edison is renowned for inventing the phonograph, and all honor is given to him for what we now possess, and very little credit goes to the improvers. That is also the case with Marconi, and Henry Ford has greater renown for his invention of "Old Lizzie" than he has for making her a "lady," even in her present form of V 8.

In the fifth chapter of Genesis we have the great genealogical tree of Noe. We are surprised at the longevity of these men, all but two going over the 900 year mark. Many interpreters put this age into the realm of fable. How can they judge without knowing the conditions under which men lived before the Deluge? I see one great effect of this catastrophe in the life of Sem. He was cut off 33 percent of the life expectancy of former ages, and he was born before the Flood. I know that Abraham, as a married man, lived with Sem, who had lived with Mathusala till a few years before the Flood, and he in turn had lived several hundred years with Adam. Even if they had no written records, it was easy for them to keep the story straight, since the items were so few.

It seems to me that science at the present time is working unconsciously to prove the correctness of the Bible. In recent years scientists have been greatly excited about the discovery of vitamins and are claiming wonderful things for them. Perhaps by the time they discover the twelfth vitamin, they will name it L, which would spell "Longevity." They are discovering new ones every day and new sources;

the last source seems to be pine needles. Now, if the combination of two such innocuous substances as nitric acid and glycerine can become one of the most destructive agencies, who, in the infancy of vitamin discovery can predict the possibilities of the combination of two or more specific vitamins into an agency for promoting longevity?

However, even though we do not find the proper vitamin of longevity, that is no reason why it should not have existed in prediluvian days. We have in the Bible the tree of life. This may have been the great sacrament of the world without sin. Surely, the quality of giving eternal life could not have been natural to that tree, as little as bread can have the natural effect of giving eternal life, but as bread, which is the universal sustainer of life, was made the matter of the Blessed Eucharist, perhaps a tree of longevity-vitamin which was universally distributed and furnished a staple food for the aboriginal man, was made the matter of this prediluvian sacrament. Perhaps, if sin had not been committed and it would have been necessary to look for a new location for the increasing human family, a cutting from this tree would have been taken along and grafted on the ubiquitous tree of longevity, which would have become the center of religious life, and people would have plucked the fruit of that tree, instead of going to Holy Communion, as we do. This tree in punishment of sin may have been destroyed throughout the world by the Deluge. Although it no longer existed, having eaten of it gave Sem the ability to live 500 years after the Flood, and he transmitted some of that longevity to his posterity, but in ever lessening degree, as the sturdiness of the old pioneers finally disappears in the course of generations.

The continuation of the procreative power of these men is even more astounding than their longevity. In this respect Mathusala is the most noteworthy as well as in longevity. He was older than any of the patriarchs when they begot their respective forbear of Noe, being 187 years old, and still it is reported of him that after this he be-

got sons and daughters. One-third of that age at the present time finds man devoid of all procreative power in the great majority of cases.

In view of this wonderful power it would be interesting to have some data on the increase of the human family. But failing in this, we are left to speculation.

Unperturbed by the fear that we might spread mankind too far for God to destroy all men by one fell stroke, let us first examine how far evidence of one kind or another shows the human race to have spread at the time of the Deluge, and then let us see whether we can get enough men by that time to fill up this space.

Gen. VI, 11 says: "And the earth was corrupted before God, and was filled with iniquity." Now it is evident that this corruption and iniquity came from man, and if the earth was filled with it, then man must have filled it. But it will be objected that this is merely a figure of speech and a record of conditions from the standpoint of the observer. Granted; but it cannot be denied that Gen. VI, 13 constitutes the great verdict of condemnation of the world by God, whose view is *not* limited. It would surely be irreverent to assume that God would cloak His dread judgment in a figure of speech, but there He states that He will destroy man, and the earth with him, because through man the earth has been filled with iniquity. How can you get around the universal dissemination of mankind at the time of the Deluge?

In Gen. X, 5, we find a hint about the extension of the human race in a direction to which neither science nor mythology has ever pointed. It is said of the children of Japhet: "And these divided among themselves the islands of the nations." An annotation in my Bible says that this term, "the islands of the nations," was used by the Jews with reference to all distant countries with which they carried on trade. But, this term was coined before the Jews had any commerce, and hence must have had a different meaning. We find at the time of Judas Macchabaeus that

the Spartans wrote a letter to the Jews, telling them that they had found in the old records evidence that they were of the same stock as Abraham. This cannot refer to anything else but the division of the nations and the descent from Noe. Now in this division of nations there was only one place left for Japhet to go, and that was west of Asia, and so he took possession of the islands of the Egean Sea and Greece, and in fact of all the country that lay beyond. Now, why did Moses call these islands "the islands of the nations"? There can be but one reasonable explanation, and that is that these countries had been occupied by various nations before the Flood.

What has science unearthed so far in this line of evidence? The University of Pennsylvania, in conjunction with the British Museum, has just brought to light a city in Ur Chaldaeorum that has undoubtedly been destroyed by the Deluge. The University of Cincinnati has excavated in the Troy of Homeric fame and found under its debris a sixth city that had been destroyed even before the Flood. Another expedition has unearthed the remains of a city in the sands of the Sahara, where history does not record any civilization, and we have a right to assume that this city also is a remnant of the predeleuvian world.

Now let us see what mythology has to say about the spread of man. In Plato's "Timaeus" it is stated that the priests at Sais told Solon about an immense country, larger than Lybia and Asia put together, situated over against the Pillars of Hercules, the limits of which immense empire extended to Egypt and Thyrenia. A terrible earthquake devoured the armies of Greece, and the whole island was swallowed by the sea. Now, if we describe a circle with Ust Urt as center and a radius to Gibraltar, we will find that we are carried down below the Equator in the south and as far as Peking in the east. If all this territory was inhabited, what is the reason that mankind did not spread further to the extent mentioned in the Bible? We have here three wit-

nesses testifying to the universal extent of the human race at the time of the Deluge.

But one might ask: Where would you get the people to fill up this immense space? A more reasonable question would be: What in the world did they do with all these people? Remember that, according to the ages of the forbears of Noe, the average age of man was 900 years. Remember also the inexhaustible fecundity of the human race and that the span of time from the murder of Abel to the Deluge is equal to the time that has passed from the Roman persecution till now. Adam being grown, and the Deluge happening about 1650 B.C., we can divide the time into 17 generations of one hundred years each. Let each generation bring only 8 children to puberty, which is nothing exceptional even to-day, each performing the task of its forbears, and you will have over thirty-four billion people born in the seventeenth generation, which, together with the survivors of the foregoing generation, would bring the possible number even at these low figures far beyond forty billion, or twenty times as many as inhabit the earth at present. Indeed, every foot of ground could have heard the death rattle of a dying man, and to every foot of earth could have been brought the interpretation of the verdict of God over Adam and his posterity: "Thou shalt die the death."

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Human nature will always remain fallen nature. And fallen nature—the radical cause of the class struggle and of social conflicts—remains always, whether there be private ownership of property or class distinctions or not. Cain, the first murderer, was no whit worse than his latest Soviet follower: and greed and oppression will prevail amongst men, no matter what economic conditions prevail, unless and so far as men are governed in their mutual relations by the laws of God. Good economic provisions are, of course, an aid. But they are merely an outward aid. They do not dominate the inward evil passions of men.

### Empirical in its Relation to Philosophical Psychology

To the Editor:—

In the November issue of the F. R. the Reverend Joseph C. Fenton, S.T.D., of St. Ambrose College, Davenport, Iowa, in a contribution "The Two Psychologies," taxes a September contribution of the undersigned on "Rational vs. Empirical Psychology" with having "manifested a naive tolerance" with reference to empirical psychology.

As my own convictions concerning empirical psychology and its relation to "rational or philosophical psychology" are precisely identical with those of Dr. Fenton—our two contributions make this perfectly evident—I suppose what he objects to is my assertion that the behaviouristic, endocrinological, and psycho-analytic methods of empirical psychological research have proved most fruitful in certain results, certain important and valuable results, of course, one means.

Does Dr. Fenton care to deny this? If so, it is he and not I who will appear "naive" in the sight of those of your readers who are well-informed and judicious.

Dr. Fenton also asserts that I manifest an "utterly out-moded concept of rational psychology as a branch of special metaphysics." "Metaphysics," he says, "considers *being* or reality in general, and not in any of its special divisions or classifications. Rational psychology is very distinctly concerned with the activity of one kind of *being*. To classify this science as a part of special metaphysics, is to attempt to incorporate into Catholic thought and Catholic philosophy a theory of the sciences utterly uncongenial and incompatible with it. That division, first formulated by Wolff, contains an implication absolutely at variance with Thomism. It is imperative that this and the other consequences of the out-moded dualism of Descartes should cease to masquerade in the garb of the perennial and traditional philosophy."

Concerning which I comment as follows:



(1) The division of metaphysics into ontology (general metaphysics) and special metaphysics comprising rational cosmology, rational psychology, and natural theology unquestionably stems from Christian Wolff, the distinguished systematizer and bowdlerizer of the great Leibniz.

(2) This division, freely adopted, does not in the least necessarily imply or connote the peculiar principles and tenets of the famous Leibniz-Wolffian philosophy.

(3) It does not in the least necessarily imply or connote the Cartesian dualism or any other unsound dualism.

(4) It has been very widely adopted as a matter of convenience by scholastics both of the strict Thomistic and of the Suarezian variety, in spite of the fact, and perhaps partly because of the fact, that it necessitates treating the theory of matter and form as a thesis of special metaphysics (rational cosmology) instead of as a thesis in physics (natural philosophy).

(5) As a matter of fact, the ancients and the medievals did not feel the necessity which we feel of distinguishing between empirical physics and rational physics. To the modern mind of whatever school of thought all application of the Aristotelian theory of causes, efficient (genuine efficient causality, not merely invariable antecedence), formal, material and final, savors of metaphysics, doubtless because any such application involves an interpretation, rather than a mere constatation and measurement of experience and its objects. It is for this reason, I believe, that very many scholastic philosophers in recent times have adopted the Wolffian device of grouping all adequately philosophical treatment of cosmology and biology-psychology together with natural theology as constituting three branches of special metaphysics in which the general theorems of ontology are applied to different kinds of being.

(6) Personally, though admitting in general the convenience and harmlessness of this division, I join Dr. Fenton in disliking it; though chiefly for a

reason different, perhaps, from his: for the reason that, by making natural theology a branch of special metaphysics, the Wolffian rubric might seem to the unwary to imply that God is a special kind of being, whereas He is the Unnameable One, who not only infinitely transcends all *genera* and *species*, but to whom even the transcendental notions of being (*ens, res, aliquid, unum, verum, bonum*) are applicable only by the most tenuous analogy of proportionality.

For the benefit of Dr. Fenton and all careful readers of his contribution in the November F. R. and of mine in the September issue, I reiterate that it is arguable that all scientific study of finite reality which amounts to something more than mere description and classification, *and which stops short of the application of some metaphysical or anti-metaphysical theory of causality*, is actually or virtually applied mathematics.

The great occupation and the great service of the men of empirical science of modern times—those of them who understand their own business and who shinny on their own side—is to constate and, as far as the subject-matter admits of it, put into quantitative or quasi-quantitative formulas, the uniformities of coexistence and sequence that obtain in events or, if anyone prefers the term, phenomena. As a matter of fact, this occupation is engaged in and this service performed, by many men of science, who, alas, do not always shinny on their own side and who allow their ignorance of metaphysics, their love of novelty, and the mere myth-making propensity which is in all of us to induce them to concoct theories which are frequently unsound, theories which are consequently fair game for the adverse criticisms of the metaphysician or the censures of ecclesiastical authority. None of this, however, has anything to say against these unsound theorists' constatation and measurement or quasi-measurement of facts insofar as they do constate and measure them or against the utility—for instance in child training

(behaviouristic conditioning of reflexes), in mental therapeutics (endocrinology psycho-analysis) — of their methodological devices.

In other words, so far as Dr. Fenton is concerned, while rejoicing at my perfect agreement with him in regard to the chief matter at issue in your recent series of articles on psychology, I stick to my old *mumpsimus*.

Russell Wilbur  
Notre Dame de Lourdes Rectory,  
St. Louis, Mo.

### Notes and Gleanings

Once again, for the forty-first time in its history, the FORTNIGHTLY REVIEW, still under the same ownership and editorial direction as in 1893, wishes all its subscribers, contributors, and readers a Merry Christmas and a Happy New Year.

The Editor and Publisher of the F. R. is again compelled by the state of his health to spend the winter in a milder climate than that of his native St. Louis. Those who wish to correspond with him directly may address him in care of General Delivery, Jacksonville, Fla.

The F. R. has lost a faithful friend and erudite contributor in the death, at Colorado Springs, Colo. of the Rev. John S. Zybura, Ph.D. Fr. Zybura was of Polish descent, and a native of Cleveland, O.; he was ordained to the priesthood in 1898, and was a bed-ridden sufferer from tuberculosis and other ailments for the last seventeen years, which he spent partly at the Glocker Sanitarium and partly at St. Francis Hospital in Colorado Springs. Propped up in bed, using a board for his desk, this heroic priest wrote several important books (*Contemporary Godlessness, Its Origin and Remedy; The Problem of Evil and Human Destiny; Present-day Thinkers and the New Scholasticism; Progressive Scholasticism*, and *The Key to the Study of St. Thomas Aquinas*) and, on the side, occasionally contributed articles to this

REVIEW. His courage and patience amid unusual trials and sufferings were truly admirable, and all who knew him, loved and venerated him in an extraordinary degree. He is one of the very few men upon the news of whose death we felt more like saying, "*Ora pro nobis*," than "*Requiescat in pace*."

Mr. Frank R. Kent, Washington correspondent of the Baltimore *Sun* and reputed to be one of the best-informed writers on politics in the U. S., has written a book under the title *Without Gloves* (Wm. Morrow & Co.). The subject thus roughly dealt with is Roosevelt's "New Deal." While not everything Mr. Kent says will find universal approval, his chapter entitled "The Unorganized Goats" is well worth studying. Therein he points out that the "New Deal" will most assuredly be paid for through taxation, not, however, on the basis of capacity to pay, but by the rank and file of the less wealthy taxpayers. This line of criticism is something which, with Professor Harry Elmer Barnes, we can "fairly ask Mr. Roosevelt to paste in his hat."

The ideal of the corporative state, Fascist or Hitlerite, is a nation where poverty and destitution no more exist and where conflicts between capitalists and non-capitalists have ceased. To achieve this ideal, a dictatorship is imposed and liberties are strictly reduced. But poverty has so far not been abolished in any corporative state, though the disputes called the strike and the lock-out have been made impossible by abolishing trade unions. The papal encyclical "*Quadragesimo Anno*" promises no utopia; neither does it contemplate the perfectibility of mankind in this world of our earthly pilgrimage. But it does call on all who will heed the message to end the shameful exploiting of the poor by combinations of financiers, and it does lay down certain clear principles that may guide mankind to a wiser and more neighborly social order. If men and women by the help of God will so use their free will,

the grosser oppressions that man inflicts on man can be got rid of, and the power of the covetous and the avaricious to defraud their neighbors can be curtailed, and finally ended.—Joseph Clayton.

The *Kablegram* reports the establishment, in New York City, of a new Protestant religious organization, to be known as "American Apostolic Missions," whose avowed object is "to build for Protestant unity upon a foundation of the oldest Protestant churches in the world—the Eastern Apostolic and Orthodox churches." This is evidently an attempt to transplant an English idea to American soil. The Anglican Church has long tried to bring about a union of modern Protestantism with the ancient schismatic churches of the Orient against Rome, but without success. It is not likely that any but a few High Church Anglicans will be interested in the movement in this country. Outside of that small group it is more probable that 20th century Protestants will turn to the Mother Church of Christendom, which has its seat in Rome, than to any of the schismatic churches of the East.

The *Official Bulletin of the Catholic Women's Union* calls attention to an interesting custom conducive to solidarity among the members of St. Theodore's congregation, Flint Hill, Mo. Whenever the pastor announces the marriage banns for the third time, he also declares on what day and at what hour the wedding will take place, and in the name of the groom, the bride, and their parents invites all the members of the parish to attend the nuptial Mass and to participate in a luncheon and gathering held afterwards in the parish hall. Formerly the bridal couple was expected to provide the food for the feast, but now a group of women parishioners prepare the meal, the participants paying a nominal sum and the parish reaping the benefit, if any. A noteworthy feature of the custom is that participation in the happy event is not confined to the relatives

and friends of the young couple, but is offered to all parishioners. Every wedding thus becomes a parish event, in which all the members have a personal interest.

Out of a number of resolutions adopted by the forty-fourth convention of the Catholic Union of Arkansas, one is of especial significance because it draws attention to the perils the Church is evidently facing in Germany. "To the Catholics of Germany we address words of encouragement. Since the fathers of not a few of our members left the country of their birth and likewise their kin, seeking here what their fatherland denied them, the unmolested exercise of their religion, we observe with apprehension the evident tendency of the present government of Germany to alienate the people, especially youth, from the Church and to submit conscience even to the dictates of the State. We hope and pray our coreligionists in the land of our forefathers may be spared the painful experiences of a new Kulturkampf. But whatever the future may have in store for them, let them remember the example of the great confessors of the faith whom those abusing the power at their command, could not tempt or force to relinquish the rights of God nor the no less sacred rights of the Church." This resolution evidently accords well with the unfortunate conditions prevailing in Germany at the present time.

Discussing the *Handbook of Catholic Action* by the Rev. Joseph Will, a German Jesuit, in the *Central Blatt and Social Justice*, the Rev. Charles Bruehl, Ph.D., of St. Charles Seminary, Overbrook, Pa., says: "It appears that Catholic Action is nothing new, but rather a return to the early days of Christianity when Christian life was completely unified and totally integrated. Catholic Action has to overcome two evils which resulted from the Reformation—secularism and the gap between the laity and the clergy. Its purpose is to rebuild the laity organically into the Church and to make all laymen

active members of the mystical body of Christ. Of course, it does not wish to efface the line of demarcation separating the hierarchy from the laity, but it does intend to do away with the actual cleavage that has arisen between the two. It restores to its true sense the idea of the royal priesthood of the laity, to which St. Peter refers, and which was obscured by the false teachings of Protestantism concerning the nature of Sacred Orders. It has again become possible to emphasize coöperation of the hierarchy and the faithful without obliterating the essential difference between laity and clergy. Catholic Action will result in a richer unfolding of Catholic life and lift the lay element out of its present state of aloofness and indifference into a full and coördinated participation in the activities of the Church. Viewed thus, Catholic Action is truly the need of the hour."

An important volume on the history of monasticism, which supplies the *lacuna* left in Montalembert's famous *Moines d'Occident*, reaching from the eighth to the eleventh century, has been compiled, largely from the papers of Montalembert himself, and edited by Antoine de Meaux, with the aid of the Benedictines, and published by the Librairie Vrin of Paris. It deals mainly with the missionary work of the medieval monks, from St. Augustine in England and St. Boniface in Germany, to St. Adalbert, Apostle of Poland, and St. Bruno, Apostle of the Ruthenians. If the other seven volumes of this monumental work were re-edited in the light of modern research, *Les Moines d'Occident* could resume its role as a great religious classic.

Robert M. Hutchins, President of the University of Chicago, is quoted as having said that, "unless broadcasting assumes the role of educator, it will find itself in the immediate danger of government ownership." The question of standards in radio programmes is of special interest to the thousands of "shut-ins" who have come to depend in an increasing degree upon radio for

inspiration, entertainment, and relief from monotony. The ingenuity of radio manufacturers has provided this great army with small radio sets that can be carried from room to room. The latest and most original example is a compact radio about the size of a one-pound box of candy. It weighs only  $3\frac{3}{4}$  pounds and can easily be picked up in one hand, yet is said to bring in with great fidelity everything the stations in its range (about 1,000 miles) have to offer. It now remains for the broadcasters to provide the high type of programme that alone can be bearable to those who have to listen regularly over a long period of time.

All of us are secretly hoping that Capitalism will again run riot (as it will: because nothing has been done to retard it)—and our worthless and spurious stocks will again, not so much pay dividends, as assume such preposterous values, that they can first be redeemed, and then bought and sold at ridiculous profits on the market. We are imitating the Staviskys and Kreugers and the others of their ilk who are still considered honest philanthropists with divine gifts of possession. Where is the sincerity in this whole business? Where even the disinterested selfishness? Where the least iota of altruism? Everybody is out for his own little racket and against everything and anybody that can unfavorably affect it.—Arthur J. Conway in the *Commonweal*, Vol. XX, No. 25.

According to *El Palacio*, Dr. John P. Harrington, of the Smithsonian Institute and the School of American Research, has discovered and translated the long-lost manuscript of Father Jeronimo Boscana, one of the earliest, if not the earliest, description of the Indians of San Juan Capistrano, California. The manuscript dates from 1822 and relates that the Indians ascribed their arts and crafts to Chiniginix, who once lived among them, and who, they believe, after he left them for the spirit world, continued to watch over them and to guide them. The sanctuary of Chiniginix could

not be approached by youth, and the elders who entered it spoke only in whispers. An Indian accused of crime could find refuge in the sanctuary, where Chinigchinix would see that justice was dealt out to him.

Dr. Eoin MacNeill, Professor of Early and Medieval Irish History in the National University of Ireland, has published a book (Burns, Oates and Washbourne) on *Early Irish Laws and Institutions*. As a result of many years of research he challenges the widespread belief that European civilization is almost exclusively the result of Latin culture, and puts forward the thesis that Celtic influences and traditions were vastly more important than is generally supposed.

Richard Sanderville, a 70-year Black-foot Indian, is at work in the Bureau of American Ethnology at Washington, D. C., recording Indian language signs through motion pictures. Several thousand cards give the meaning of the signs which have been compiled by the late Major General Hugh Scott. The Indian sign language has not been static, but signs have been and are being constantly added to express modern words such as automobile and aeroplane.

The membership of the C. T. S. has grown from 1,737 in 1920 to 16,000. May it live long and prosper!

The problems which we make the best of, we make the most of. That anyhow, is what the saints tell us.—*Ave Maria*.

The darkest shadows of life are those which a man makes himself when he stands in his own light.

When the movies are cleaned up, we hope the "dirty look" will disappear from American life.—A. F. K.

In our mad race for speed we are still slow to acknowledge our faults.—A. F. K.

### Wasteful Methods of School Ventilation

Serious objections against standards obtaining in school ventilation are voiced by a survey recently issued at Teachers College, New York City, offering proof that the findings of scientists have been abused, and that abuses are protected by law. The report, according to the *New York Times*, points out that many States require school rooms to have a flow of 30 cubic feet of air per minute per pupil, to insure which forced ventilation was installed in many cases. But the report contends that the standard set is too high and that good window ventilation is quite adequate. "The development of our knowledge of physiology," the authors declare, "has removed the theoretical basis upon which this type [fan-ventilation] of regulation was established. Careful experimental studies and extensive practical experience have demonstrated that an air supply of from 10 to 15 cubic feet a minute per pupil is adequate and satisfactory, and that the window-gravity system will meet this demand." This is supported by the statement: "Associations of public health authorities, physicians, and educators unite in recognizing the value of the window-gravity system in school ventilation and in seeking the repeal of the arbitrary regulations calling for an air supply of 30 cubic feet per minute."

As may readily be seen, the authors of the survey are not merely combating a theory; their contentions have a practical application. "Assuming," they declare, "that 15 cubic feet of air per minute will supply ample ventilation, the fan system, supplying 30 cubic feet per minute, wastes the heat necessary to warm 15 cubic feet of air 30 degrees every minute and for every child. If but one-half of the 2,000,000 school children in New York State are in fan-ventilated school rooms, there is a direct waste of \$2,000,000 a year in money burnt up and poured into the circumambient atmosphere."

Unquestionably, the desire to correct the abuse criticized will meet with ob-

jections on the part of those who believe progress is always with the new, and who, therefore, believe a return to window-ventilation to be little short of criminal. Unfortunately, selfishness is also interested in preventing correction of wastefulness of the kind under discussion. The survey in question "implies," says the *Times*, "that vested interests lobbying for commercial concerns are keeping the antiquated ventilation laws on the statute books and thus needlessly depriving the schools of the country of millions of dollars annually." C. V. S.

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### Current Literature

—In a volume entitled *The Franciscan Père Marquette* (Franciscan Studies, No. 13, New York, 1934) the Rev. Marion A. Habig, O.F.M., offers a contribution to Catholic American history that for painstaking investigation and critical appraisal of source materials deserves high commendation. Particularly well done are the eight map drawings executed by the author; the critical edition of the four documents in the Appendix (pp. 207-256), and the exhaustive study of the "Principal Primary Sources" in the Bibliography" (pp. 264-278). The author's purpose in writing the volume was to rescue from oblivion the name of Father Zénobe Membré, O.F.M., who both as a missionary and as a chronicler played so prominent and important a part in the enterprises of Cavalier de la Salle between 1675 and 1687. Students of American history who first and always seek the truth as the available sources reveal it, will be grateful to Fr. Habig for having collected and estimated valuable sources on Membré and La Salle. Vital issues, however, that bear on La Salle's enterprises and for this reason call for a possible interpretation, are left unnoticed. In this respect the study is somewhat disappointing. Then, the author falls into the common error of referring to the Mississippi as "the Father of Waters." The correct rendition of the Indian name of the river is "Great Water."

Instead of accepting Shea's rendition of the text from *La Florida del Inca* (p. 89, note 1), it would have been better to consult the original Spanish work. What the present reviewer objects to mainly, however, is the title under which the study appears, namely, *The Franciscan Père Marquette*. The author's "good reasons for bestowing this title upon" Father Membré are certainly not, as he states in the Introduction, "apparent from the narrative which follows" (p. 2). However catchy or sensational the title may be, it is faulty and unscholarly: faulty in that it fails to indicate the real character of the study, which the subtitle says is "A Critical Biography of Father Zénobe Membré, O.F.M., La Salle's Chaplain and Missionary Companion;" and unscholarly in that it, of necessity tends to revive, and by implication accepts as historically tenable, the exploded myth of Father Marquette's préeminence among the missionaries and explorers of North America. In neither of the two, if authentic records mean anything, was he so préeminent as to be typical of even his contemporaries in the mission field; and that he did not, like Father Membré, write the chronicle of the expedition in which he served is now a matter of general, though in some cases reluctant, acceptance. — Francis Borgia Steck, O.F.M.

—Dr. S. A. Raemers is doing American students of Church History a real service by making accessible to them, and adapting to their needs, the French Benedictine Dom Charles Poulet's famous two-volume text-book. The first volume of this authorized and very accurate and readable adaptation, which has just appeared (*A History of the Catholic Church for the Use of Colleges, Seminaries, and Universities*) comprises the early period, the Middle Ages, and the beginnings of the modern period up to the Protestant Reformation. The second, which is almost ready, will complete the work. The adaptation is in some ways an improvement over the original, not only from the typographical point of view, but also because of numerous additions,

among them many more pertinent documents than appear in the original, a series of questions after each chapter, by means of which the student can make sure that he has mastered the contents, much supplementary information scattered throughout the volume, and numerous additions to the already copious bibliographies of the French edition. After a careful perusal of this splendidly printed volume of some 800 pages we heartily agree with Dr. R. H. Lord, who contributes a valuable introduction (pp. xiii-xviii), that this Church History is "a scholarly, well-rounded, and very readable exposition of a great theme," which offers a happy medium between the brief, hurried, and often desperately dry accounts in the ordinary one-volume manuals and the multi-volumed works which make inordinate demands on the reader's time, and we share that eminent scholar's hope that this fine work will draw the attention not only of college and seminary students, but also of "far wider circles, of all those readers, Catholic and non-Catholic, who desire, through a thoroughly reliable, always interesting, fairly detailed but not too prolix text-book, to familiarize themselves with the unique history of the Catholic Church." (B. Herder Book Co.)

—The great value of *Training the Adolescent*, by Father Raphael C. McCarthy, S. J. (Bruce, Milwaukee), lies not so much in the new matter it contains as in the gathering and systematizing of a variety of thoughts, findings, and views that were hitherto widely dispersed and not usually applied to the Catholic educational process. The book may, therefore, be called a psychology of adolescence from the Catholic educational viewpoint, of which Father McCarthy is an efficient exponent. It covers the physical, mental, emotional, moral, and religious aspects of developing youth. Primarily intended as a college text—the first one of its kind that has come before this reviewer—it is popularly written and has, for this reason, an appeal reaching far beyond academic circles. This

is a valuable feature, since home and school must co-operate as the principal moulders of adolescents. To each of the XX chapters the author has added a bibliography. This feature could have been improved by distinguishing the works recommended by special signs as fit for students, teachers, or parents. Some of the books may not be objectionable, but others do contain matter that is not wholesome for all types of readers. The "Topics for Discussion" based on the individual chapters are very practical and suggestive, and show at a glance what a wealth of material is compressed within these 300 pages. As the general editor of the "Science and Culture Series," to which this volume belongs, says in his preface: "The present book is but another instance of the timely provision that is everywhere being made for the youth of our generation." The author is to be congratulated and ought to be rewarded by the realization of his hope that the book "will find its way most widely into college, home, and rectory, and into every other place where adolescence is a problem that calls for scientific understanding, prudent counsel, and kind help."

—We are glad to see that excellent general encyclopedia for Catholics known as "*Der Grosse Herder*" making such rapid progress in spite of the unsettled condition of the "Fatherland." Through the courtesy of the publishers, Herder & Co., of Freiburg i. B., Volume IX has lately reached us. It carries the alphabet from "Osman" to "Reuchlin" and is as copious, as reliable, as well printed, and as richly illustrated as its predecessors. We have made a number of tests of this, as of the preceding volumes, and found almost invariably that "*Der Grosse Herder*" yielded us the information we desired, succinctly, correctly, and in a manner strictly up to date. The publisher says in an accompanying letter to those who use this encyclopedia, that he and the editors, in undertaking this gigantic venture in spite of grave difficulties, purposed to furnish a reference work which would prove a real

advisor to Catholics in all questions that might arise in everyday life. This plan led to the adoption of certain new methods and features which are peculiar to "*Der Grosse Herder*" and make it a work entirely *sui generis*, and, it is to be hoped, the prototype of many similar encyclopedias in other languages, including our own. We look forward to the remaining three volumes with genuine pleasure. "*Der Grosse Herder*," when completed, will be a priceless treasure. American Catholics conversant with the German language will make no mistake in subscribing for this model encyclopedia through the B. Herder Book Co., of St. Louis.

### A SPRINKLE OF SPICE

An old California missionary relates what happened to him at one of his missions on the first visit: "I found a likely-looking lad ready to serve my Mass. Do you know the Latin, I asked. Naw, came the prompt rejoinder. I just pack the book around and feed you the wine and water and stuff."

### LOWE, THE EPIGRAMMATIST

Viscount Sherbrooke (Robert Lowe), popularly known as Bobby Lowe, to whom is attributed—in modified form—the famous dictum, "We must educate our masters," was a distinguished nineteenth-century British statesman and politician. A splendid classical education had equipped him with a fine faculty for the epigrammatic.

One of the contemporary wits suggested the following epitaph for him while he was still alive:

Here lies poor old Robert Lowe;  
Where he's gone to I don't know.  
If to the realms of peace and love,  
Farewell to happiness above,  
If, haply, to some lower level,  
We can't congratulate the devil.

It is said that Lowe was delighted with the effusion, and promptly converted it into Latin in this wise:

Continentur hac in fossa  
Humilis Roberti ossa.  
Si ad coelum evolabit,  
Pax in coelo non restabit.  
Sin in inferis iacebit,  
Diabolum eius poenitebit.

H. J. H.

Teacher: "What's your name, little one?"  
"Maxie, mum."  
"And is that your little sister?"  
"Yes, mum."  
"What is her name?"  
"Minnie, mum."

In his *Reminiscences of a Spanish Diplomat*, recently edited by Alice P. Kleeman (London: Hutchinson), Don Francisco de Reynoso tells some good stories, among them one about Pope Leo XIII. When, as Monsignor Pecci, he was papal envoy at Brussels, he one day at a dinner party met a distinguished cabinet minister who tried to embarrass him because he was a priest. Displaying a costly snuff-box, decorated with the figure of a naked Venus, the minister said: "Do you like it, Monsignor?" "Beautiful, beautiful," answered Msgr. Pecci, quickly, "Is it the portrait of your wife?"

"Write what you know about the depression we hear so much about," ordered the teacher.

"The depression," wrote little Jimmy, "is a period in which we go without things our parents never had."

She had driven past a red light, then stalled her car in the midst of heavy traffic, made a left turn against the light, and finally pulled over to the curb and started to park against a water plug.

A policeman rushed over to her. "Lady!" he shouted, "are you familiar with *any* of the rules governing drivers?"

She looked up at him with a lovely smile. "Why, sure, officer," she said. "What would you like to know?"

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Arthur Preuss †

## A Prophecy

(Written in 1933.)

The Angel swept like a lightning shaft,  
Through the court of heaven, to the throne on high;  
"All hail! dear Brothers," he said, "this day,  
My hoary Chief is about to die."

"No martyr he, nor Pontifex,  
Nor warrior bold, with a blood-dripping sword;  
For well-nigh fifty years he fought,  
With pen in hand, by deed and word."

"Full many's the time he smote the foe,  
In old Saint Louis of Fleur-De-Lis;  
Full many's the victory I put on the scroll,  
That he gained for our God and eternity."

"With counsel sane and a prophet's gaze,  
The word that he wrote was the word of the wise;  
He hated both fad and fool novelties,  
My Chieftain of Truth, the great Smiter of lies."

"In truth have we seen," cried the angelic throng,  
"His words and his works have ascended on high;  
'Tis meet we applaud with an Alleluja,  
For the hoary old Chief now about to die."

Thus spake from His throne, as the soul came in view,  
The Father: "Come close to My side to-day;  
A man who has counselled and written as you,  
In heaven shall also have something to say."

*Tsinchow, Kansu, China*

*Rev. Rudolf Blockinger, O.M.Cap.*

## Reminiscences of Dr. Arthur Preuss

By the Rt. Rev. Monsignor John Rothensteiner, Holy Ghost Church, St. Louis, Mo.

Many a springtide has rolled through the narrow streets and lanes of the old Frenchtown in St. Louis, since I first met Arthur Preuss. We both were members of S.S. Peter and Paul's Parish and looked up with admiration and affection to its distinguished pastor, Father Goller, who was one of the staunchest defenders of the rights of German Catholics. After I entered on the study for the priesthood I frequently met Arthur's father, the celebrated convert from Lutheranism, then editor of the *Amerika*. He was a welcome dinner guest every Sunday at S.S. Peter and Paul, where he was honored for his staunch Catholicity, and varied attainments, not only in theology, but in philosophy as well as in history. The elder Preuss had something of a mystic in his spiritual makeup. As he was about forty years old when his son was born, Arthur never became very intimate with his father, who was rather stern and exacting in regard to the education of his children; as philosophy and theology were uppermost in the mind of the old professor, Arthur's mind was naturally turned into this same channel: There was but little room for poetry and romance, none at all for frivolity. Of course Arthur was sent to school for his further education first to S.S. Peter and Paul's, St. Louis, then to Canisius College, Buffalo, and lastly to Quiney College in Illinois, where he received his A.B. and A.M. degrees. He was among the servers at my First Solemn Mass, and frequently afterwards.

After his return from College my personal acquaintance, which soon ripened into friendship, began. He was the younger man by eleven years. But our early reminiscences were on the same line: S.S. Peter and Paul's Rectory and its pastor, Father Goller.

It was in 1891, the twentieth year of Arthur Preuss, that Father Goller made his much discussed address of welcome to the Archbishops, Bishops and priests assembled in St. Louis for

Archbishop Kenrick's Golden Jubilee. It was on the topic of the venerable Archbishop's wise and just treatment of the Catholic immigrants, the adopted sons and daughters of America. "Do not call them foreigners: for they are true Americans. Learn to abstract the essential from the accidental, the primal duties of citizenship, from the customs and manners of private life. They are loyal Americans, for they love liberty and independence above all earthly goods, above the gaudy pomp of royalty, above imperial splendor. We have a country, but we are not as yet a nation in the full sense of the term. We are the *rudis indigestaque moles* of a nation in the state of formation. All Europe is our Mother."

This became the programme of Arthur Preuss, and two years later he published an article on it in the first number of his journalistic venture, at first called, the CHICAGO REVIEW and then successively the REVIEW, the CATHOLIC FORTNIGHTLY REVIEW, and since 1905, the FORTNIGHTLY REVIEW.

This little but mighty magazine was always an organ of the Church militant, Catholic to the core, but outspoken on matters that were not of faith and morals. *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

Ah, there is the rub!

"What of his charity, the *caritas in omnibus*? Arthur may have been very charitable to his friends and neighbors, but what of his treatment of literary opponents?" Indeed, Arthur Preuss was a most loveable man, a true gentleman, kindhearted and considerate of other peoples' feelings. This quality won him so many friends among prelates, priests and laymen who came in contact with him. He was not effusive in speech, but you felt in his presence, that there was no malice in his heart against anyone. "But," says one who has a grouch, "you should have read his REVIEW and you would have found proofs for the contrary." Well, we have read almost every number for the last

forty-one years, and found things that startled us, but never shook our confidence in Arthur's charity.

The truth is that Arthur regarded himself as a defender of the Church which was so dear to him, against all attacks from without and within. It is true, he had no official position in the Church save that of a layman in good standing. But he felt at the same time that he had a call from Divine Providence by which he was endowed with all the weapons of offense and defence a lively faith, a penetrating mind, a sure judgment and a singular fund of knowledge of all kind and a style clear, concise and idiomatic. Such a man certainly had a call to defend the Church of God. "But," comes the voice once more, "he should have done all this more charitably." I say, he did not cast charity to the winds, but used it, as a doctor using the scalpel does so to save the life and promote the health of his patient. And certainly, many men of his times, were afflicted with the disease of "Americanism," later on rechristened "Modernism." They were times of violent battles, and Arthur Preuss was one of the bravest warriors in them. He did not use the bludgeon, nor the stiletto, as many of his enemies did, but rather the sharp two-edged sword of the spirit. And his enemies only got what they richly deserved and needed. But Arthur Preuss was not only a conqueror of enemies, he was also a mighty constructor of walls in the city of God on earth.

"Mr. Preuss translated three monumental modern theological works from the German. The first, in 12 volumes, is known as "Pohle-Preuss Dogmatic Theology," the second, in five volumes, is the "Koch-Preuss Moral Theology," and the last, in four volumes, is the "Brunsmann - Preuss Fundamental Theology." These works have become standard reference works for the clergy and in Catholic seminaries," says Mr. Kenkel in his noble tribute.

To single out but one of these distinguished works, what an honor would not Pohle's great Dogmatic Theology have conferred on the Catholic Uni-

versity of America, if it had been written in English and published by him in Washington where he was Professor at the University, but was removed from his post by sinister influences of the nationalistic party? Now the gift of this monumental work to America is only one of the distinguished labors of Arthur Preuss.

From 1896 until his death, Mr. Preuss was literary editor for the B. Herder Book Company, 17 South Broadway, a leading Catholic publishing company, and for many years he also served as literary adviser for the Society of the Divine Word Press, Tehny, Ill.

He was also corresponding editor for the Buffalo *Echo* and the St. Paul *Wanderer* and published three original books: *American Freemasonry*, *The Fundamental Fallacy of Socialism* and *Dictionary of Secret and Other Societies*, which will be indispensable for a long time to historians and sociologists.

From this commendation it will appear that Mr. Arthur Preuss was one of the most important and voluminous writers of his age, one of the ablest and truly honest journalists. Beside the title of Doctor Philosophiae H. C. conferred upon him by Notre Dame University, Arthur Preuss declined all titles, honors and positions. A free and honorable journalist and writer he would remain unto the end. His death grieves many who learnt to love the man and to respect his greatness. To the Catholic Church in the United States his departure is a great loss. His name is imperishable. A goodly part of his work will live on and bring fruit for long years to come.

As for Preuss himself we can say: "He lived but to know and be unknown," and both ends he attained. For in view of his transcendent merits, he remained almost unknown.

The poet Thomson said:

"What makes the hero truly great  
Is never, never to despair."

Our departed friend was such a hero.

## Arthur Preuss †

By Joseph Matt, K.S.G., St. Paul, Minn.

Arthur Preuss is dead. He died on Dec. 16, 1934 at Jacksonville, Florida, at the age of sixty-three years and nine months.

Arthur Preuss was the editor and publisher of the FORTNIGHTLY REVIEW, which he founded forty-two years ago (originally as a weekly under the title *The Catholic Review*); author of several important books on Freemasonry and other secret societies; editor-translator of a number of outstanding theological works; the most brilliant American Catholic journalist of a generation; one of the ablest and most unselfish Catholic laymen of this country; a man of knightly qualities, an *anima candida*; a true friend, unwavering to the last.

Whenever I think of my first meeting with Arthur Preuss I am reminded of the description given by Msgr. Dr. Hettinger (*Aus Welt und Kirche*) of the beginning of his friendship with Alban Stolz. It was on a Sunday afternoon in June, 1904. Just as I was about to leave the house a visitor appeared at the door. My face, I presume, expressed incredulity when the slender, modest, youthful looking visitor introduced himself with the laconic words: "Arthur Preuss!" But one glance into the meditative and at the same time so energetic eyes in the finely chiselled intellectual features of my guest, who at that time was thirty-three years of age, at once made me correct my first impression of having before me a college student. Those who remember the grateful esteem in which we German Catholic editors held "Preuss' *Review*" will readily appreciate the joy with which I, six years his junior, received the welcome guest into my home.

A stranger only physically, Arthur Preuss had long been a living exemplar to me in my journalistic profession. Even in the days of my apprenticeship in Buffalo, my Editor-in-Chief William Keilmann had directed my attention to the work of Dr. Edward Preuss and

Arthur Preuss, his son. Dr. Edward Preuss, whom the late Father Enzberger was wont to call "the prince among the German-American journalists," was a former Lutheran theologian who had fought his way back to Mother Church in the face of tremendous difficulties and personal sacrifices, and subsequently became editor of the Catholic daily *Amerika* of St. Louis. His son, Arthur, not only acted as his assistant on the *Amerika* staff but at the same time also published the *Catholic Review*. Originally his father had sought to persuade him to enter a practical profession but when, barely nineteen years of age, Arthur Preuss graduated from St. Francis College at Quincy with the degree of Master of Arts, he permitted him to join the *Amerika* staff. One year later, young Preuss took over the helm of the *Kath. Sonntagsblatt* in Chicago.

Preuss' entry into journalism came at a time when the Catholic camp was divided in bitter strife. It was the era of deplorable fights centering around questions such as the continuance of the parochial school, the dissolution of the flourishing German parishes, in fact, all "foreign" parishes, the suppression of the German societies and organizations, the right of the Catholics of German tongue to exert, through their "Catholic Days," an influence on public opinion, particularly in the field of social action. It was a time of "misunderstandings" and of subjective and objective calumnies; a time when all kinds of interests were mobilized against the German-American Catholics and when the slogan of "Cahenslyism," carried even into the halls of Congress by Senator Cushman K. Davis of Minnesota, was used to create and sustain antipathies and prejudices against them among their fellow Catholics as well as non-Catholic fellow citizens—prejudices which in many instances continue to this day.

These conflicts and their regrettable concomitants arose not merely from



considerations of expediency, but from deeper and more dangerous sources. They touched on principles of natural law and ecclesiastical legislation and tradition. They were the first manifestations of that dangerous spirit which, fraternizing with the errors of the times, sought to translate into action its nebulous views on the relation of Church and State, on concessions to the powers and jurisdiction of the State, on the ideals of a national church, and on the "reconciliation" with modern culture; that spirit which, in the logical development of its ideas and aims, was bound eventually to arrive at the implicit and explicit negation of vital Catholic principles.

The climax of the conflict was at hand when, in the first troublesome years of the Catholic University, the views and doctrines preached and practised for many years became solidified and systematized, so to speak, under the collective name of "Americanism." In books published in our own day, we still find glowing comments on that period. The historic fact is, however, that Catholicism suffered tremendously. The best talents of Catholic leadership were forced into controversy of but meager constructive results; bitterness was engendered on all sides; dark shadows were cast across the entire Catholic life of the country, so that when Pope Leo XIII condemned the tenets of "Americanism" on February 1, 1899, in the brief, "*Testem benevolentiae*," honest Catholic opinion had to come to the regretful conclusion that time and effort had been dissipated on a destructive program while constructive tasks remained undone.

The German Catholic press of the United States, at that time at the height of its influence and guided by such splendid journalists as Klapproth, Schultheis, Keilmann, J. B. Müller, Dr. Heiter, Enzlberger, Faerber, Jessing, Gonner Sr., Andries, etc., had entered into the conflict with dauntless Christian fortitude. It will ever stand to the credit of the leaders of the German Catholics of America among the clergy, in the press, and in the societies, that through all the bitter years of

strife and conflict they wavered neither in their principles nor in their courage. Willingly taking upon themselves the burden of an undesired conflict, they devoted their entire strength not only to the preservation of inalienable rights of the German-American Catholics but also to the welfare of the whole Church in the United States. When Rome had spoken the last word in the fight, they could truthfully say that they stood "where Peter stands." (Cf. Saint Clement: *La Liquidation du "Consortium" Américaniste*, Paris 1899, P. 54, where a quotation from *Der Wanderer* is used as a basis to illustrate the correct position of the German American Catholics in these conflicts.)

Withal the German Catholics and their press were greatly handicapped in the fight because of the isolation into which their language had forced them. That they finally received a hearing and that they were enabled to assist in bringing about the decision which was of such vital importance for the welfare of the Church must in a very large measure be credited to Arthur Preuss. Filled with youthful enthusiasm and courage, the editor of the *Sonntagsblatt* joined lustily in the fight of his older colleagues. But his penetrating mind soon discovered that the forces in the fight were unevenly matched—on the one side the German and the French press, fighting separately, without mutual contacts; on the other, almost the entire Catholic press published in English, heartily seconded by the secular press interested primarily in the "sensational" character of the conflict and in mocking and abusing and destroying "foreign and un-American ideas," and the synthetically established "public opinion" having no grasp whatever of the real issues involved and convinced that the conflict revolved about the question whether the Church in this country was to be progressive and American or backward, foreign, "ultramontaine."

To overcome this inequality Arthur Preuss, then only twenty-two years old, founded his *Catholic Review* in Chicago as a link between Catholic pub-

liations in various languages and as a forum in which the true voice of the German Catholic press, hitherto heard only in raucous mutterings as reproduced in falsified translations in the *Western Watchman*, *Catholic Citizen*, *Northwestern Chronicle*, etc., could receive a fair hearing. Undaunted by the unfriendly reception with which his undertaking met, Preuss threw himself into the thick of the fight. True, the classic serenity and the invincible superiority of knowledge which distinguished his later works were yet undeveloped. But the purity of his motives was unmistakable and his clear exposition and logic and the unimpeachable truthfulness which was part and parcel of his being could not fail to impress even his foes. At first there were those who laughed at the impetuous young editor—but before long they found it necessary to change their minds about him and soon he became one of the best-hated “refractaires,” “ultramontaines,” and whatever other descriptive epithets the “Americanists” could hurl his way. But the international Catholic press also took notice: the German Catholic press had become articulate through the *Catholic Review* and its voice, transmitted via Tardivel’s *Vérité*, penetrated to Paris and Rome. And Arthur Preuss himself—who meanwhile had taken his *Review* back to St. Louis, where he reentered the staff of the *Amerika*, soon became the pivot of the conflict. Contacts were established with all those opposing the fallacious doctrines of “Americanism,” Cardinals, Bishops, priests, and laymen at home and abroad, even in the very center of the Catholic Church. Thus it came about that Preuss was probably the best-informed journalist in this country and that, long after the condemnation of “Americanism,” he was able to enter into many controversies with authoritative knowledge of the persons and things involved.

But the important rôle played by Arthur Preuss also explains the existence of an organized opposition which has never been entirely silenced. With

deep sorrow for the departed friend but at the same time with a sense of real satisfaction, I have perused copies of a lengthy correspondence which took place in 1912. An attempt had been made to humble Preuss in an entirely undeserved manner which must have hurt the innermost sensibilities of this faithful son of the Church. The manner in which he frustrated the designs against his honor, obtaining expressions of good will from his own Archbishop, is one of his most brilliant journalistic victories. But for a long time thereafter he suffered keenly from the unfair attack on his Catholicity.

In fact, his whole life was rich in disappointments, bitterness and sorrow. No one who enjoyed his affable conversation and was edified by his serene conduct could guess that his days and nights were pursued by relentless and pressing worries. For decades his health had been failing and he was forced to spend the winters in Florida, where he was to end his weary pilgrimage. And there were the continuous worries about the material welfare of his large family.

But despite bodily suffering and infirmity and despite the pressing cares, he continued to labor conscientiously and bravely on the important theological works he presented to the English-speaking world, not as translator, but adapting and rewriting his German sources in accordance with the needs of English readers. At the same time he continued to the last to publish his *Fortnightly Review*, despite the fact that the publication, with the disappearance of the older generation, had gradually become a real burden. In addition he was a regular contributor to a number of Catholic newspapers, among them *The Wanderer*, every single edition of which has contained contributions from his pen. Two days before his death, he asked his daughter to notify me that he intended to continue his work with *The Wanderer* as soon as he were able. The letter containing this information arrived on Monday—a day after Arthur Preuss had entered eternity.

Now he has gone from us. The Catholic press, Catholic science, the Catholic Church, have sustained a heavy loss. Those who could call him friend are all the poorer for his loss.

Quietly and unknown to the world which hails all idols he has passed away. He has never sought the approval of the world. He has never asked for gratitude. But we Catholics owe him a heavy debt of gratitude. We have allowed the prince among Catholic laymen to suffer poverty and ingratitude during his lifetime. Let

us be just and grateful to him at least now that his earthly work is ended. Let us give to this unselfish champion of the Catholic cause the gift of our prayers, and let us pray according to his intention for the welfare of the Church he loved so well, that it may stand firm and safe amid the tempests of time.

And though the world forgets, let us at least, to whom his life and his work has meant so much, keep his memory green until we too come to the end of the last weary mile. *R. I. P. The Wanderer*, St. Paul, Minn. Dec. 20, 1934

### The Passing of a Distinguished Publicist

By F. P. Kenkel, K.H.S., K.S.G., Director, Central Bureau, Catholic Central Verein of America

To no other American Catholic publicist of recent years does the term "a veteran of many intellectual battles" apply with a greater degree of justice than to Arthur Preuss, whose soul death released from a pain-ridden body at Jacksonville, Florida, on December 16. To an endowment of extraordinary journalistic and publicistic talents, the deceased added that large measure of profound knowledge which his friends admired and his opponents were forced to respect. To these qualifications of an intellectual nature he added a rare measure of diligence and perseverance. All of these accomplishments were applied to the obligations of a thankless profession and the production of a vast volume of work without incurring the danger of superficiality, the bane of so many journalists.

The early part of Mr. Preuss's career, after leaving college and an apprenticeship on the daily *Amerika* of St. Louis, had Chicago for its background. Here, hardly twenty-one years of age, he was made editor of the "Kathol. Sonntagsblatt." Trained by his father, the late Dr. Eduard Preuss, a convert and for many years editor of the daily referred to above, the young journalist soon proved his mettle.

The last decades of the nineteenth century were years of dissension in the

Catholic camp of the nation. Together with such prelates as Archbishop Corrigan, of New York, the Archbishops Henni and Katzer, of Milwaukee, Bishop McQuaid, of Rochester, and others, German Catholics at this time constituted the conservative wing of the Catholic body in our country. While the Catholic papers, printed in the German language, were ably edited, they did not reach those unfamiliar with this tongue. It was Mr. Preuss, who realized the need of providing an organ in English to propound the principles and defend the opinions of this group regarding controversial issues. Hence his decision to found what was first known as the *Chicago Fortnightly Review*, which, having suffered several changes of title, has in more recent years been called *The Fortnightly Review*. A man of positive convictions, zealously devoted to Catholic doctrines and discipline, and the Church, the deceased made of this journal of few pages a power, the poignancy of which was not always relished by opponents. For years controversy raged around questions such as these: the parochial school and the Faribault plan, the language question, Cahenslyism, the Diana Vaughan swindle (the Leo Taxil affair), Americanism in all of its various phases, the Fr. McGlynn case, etc.

To many of the present generation these subjects may seem meaningless. The storm that raged so fiercely 30 and 40 years ago has been layed. Very few of the actors engaged in those battles over principles and institutions are still active. However, not all of the issues are dead. Both in England and Australia a certain decision regarding the McGlynn case has recently been abused by single-taxers to assure Catholics that the theories of Henry George are not opposed to the Church's doctrine on private property. Hence, Mr. Preuss's book on *The Fundamental Fallacy of Socialism*, a criticism of Henry George's theories and an exposition of the McGlynn case, is again serving a good purpose.

The labors of the latter part of his life have proven those wrong who considered the deceased publicist a gifted, though carping critic, largely engaged in seeking opportunities to display his talent for negation. His translations and adaptations of theological works, such as Pohle's *Dogmatic Theology*, Koch's *Moral Theology*, and the learned Fr. Brunsman's *Fundamental Theology*, twenty-one volumes in all, have proven Preuss a scholar of no mean attainments. Leading theological reviews of Europe and America have expressed little else but praise for the accomplishment of so difficult a task as that attempted by the deceased in this

instance. His book on *American Freemasonry*, based on original sources, is authoritative; in fact, it has been translated into French and published at Paris. Preuss's *Dictionary of Secret and Other Societies*, the fruit of years of research and labor, will be quoted by historians and sociologists in future times in proof of the assertion that the American people were indeed in our days "joiners" to an unparalleled extent.

The deceased had many friends among distinguished churchmen and laymen the world over. They realized his attitude was not dictated by personal motives of any kind. He fought, however hard, for his convictions, based on principles. Personally, he was a most charming individual, lighthearted even, charitable and reasonable to a degree which those who had not met him, would think impossible.

On a number of occasions he was to be made the recipient of honors; he refused them all. The burden of ill health, so heavy for a publicist, the deceased bore with Christian fortitude and cheerfulness. Mr. Preuss lived a most retired life, and hence even in his native city, St. Louis, he was comparatively unknown. But, nevertheless, he will be mourned by a host of friends and admirers, who realize that a faithful son of the Church has passed to his eternal reward.

### Appreciations of the Late Editor of the Fortnightly Review

"I have known Dr. Arthur Preuss too briefly; only 27 years. He was a friend with willing hand, a friend 'who lived above the fog in public duty and in private thinking.'"—Fr. Jerome, O.S.B., St. Leo, Florida.

"He was a very dear friend. May he rest in peace."—Rev. Charles J. Quirk, S. J., Mobile, Ala.

"I feel his loss more than that of any friend who has been called to his eternal reward."—Prof. Horace A. Frommelt, Milwaukee, Wis.

"...a very learned, yet humble man—an outstanding Catholic, and though a layman a great theologian; an editor *sine qua non*—whose place will be hard to fill—if it can ever be filled."—Rev. Charles W. Oppenheim, Raymond, Ill.

"...one whom I esteemed as a great and noble Catholic gentleman and whom I loved and revered as a loyal and valuable friend."—Rev. Francis Borgia Steck, O.F.M., Ph.D., Washington, D.C.

## In Piam Memoriam

By the Rev. Francis Borgia Steck, O.F.M., Ph.D., Catholic University of America, Washington, D. C.

On December 16, Mr. Arthur Preuss, founder and editor of the FORTNIGHTLY REVIEW was summoned to his eternal reward. For the last few years he had been afflicted with arthritis and compelled to spend the winter in the warmer climate of the South. As usual, early last November he again left St. Louis, Mo., and took up his abode in Jacksonville, Fla. Here shortly after, his ailment having seriously affected his heart, he was forced to seek medical attention at St. Vincent's Hospital; and here, with his wife, Mrs. Pauline Preuss, and his daughter, Mrs. John Looney, in attendance, he passed away. The corpse, prepared for burial, was taken to St. Louis, where solemn funeral services were held on December 21 in St. Rose's Church. A brother of the deceased, Rev. Joseph Preuss, Pastor of St. Michael's Church, Shrewsbury Park, was celebrant of the Solemn Requiem at 9:30, assisted as deacon by Rev. Francis Preuss, S. J., another brother of the deceased and Prefect of Studies at St. Stanislaus Seminary, Florissant, Mo., and as sub-deacon by Rev. Gabriel Lucan, O.F.M., St. Louis, a former classmate of the deceased at Quincy College, Quincy, Ill. Rev. J. Hoffman, S.V.D., served as master of ceremonies, while Rev. Albert Muntsch, S. J., Professor of Anthropology at St. Louis University, in his sermon paid a glowing tribute of esteem and love to the memory of the deceased. After Mass he read to the congregation the following letter of condolence: "To Mrs. Arthur Preuss and family: With the sentiments of sincere sympathy," signed by the Apostolic Delegate, the Archbishops of St. Louis, Cincinnati, and St. Paul; the Bishops of Sioux Falls, Omaha, Kansas City, and Galveston; the Auxiliary Bishops of St. Louis and Cincinnati; and the Vicar General of St. Louis. The absolution after Mass was pronounced by the Auxiliary Bishop of St. Louis, Most Rev. C. H. Winklemann, who participated

in the functions as the official representative of the Archbishop of St. Louis. Besides Bishop Winklemann and about sixty priests, there were present in the sanctuary Rt. Rev. Abbot Martin Veth, O.S.B., of Atchison, Kansas; Rt. Rev. Abbot Philip Ruggle, O.S.B., of Conception, Mo.; Rt. Rev. Charles Gilmartin, Pastor of Sacred Heart Church, East Saint Louis, Ill.; Very Rev. Samuel Horine, S. J., Provincial of the St. Louis Province; and Very Rev. Optatus Loeffler, O.F.M., Provincial of the Chicago Province. In Calvary Cemetery, where so many distinguished priests and laymen of the archdiocese of St. Louis are buried, Mr. Arthur Preuss was laid to rest.

Surviving the deceased are his aged mother, Mrs. Concordia Preuss; his wife, Mrs. Pauline Preuss; four daughters: Miss Isabelle Preuss of Montgomery City, Mo., Mrs. Raymond Dilschneider of St. Louis; Mrs. John Looney of St. Louis; and Mrs. Raymond Aubuchon of Oklahoma City; six sons: Alfred, Wilfrid, Charles Arthur, and Francis, all of St. Louis; Edward Preuss, of Terre Haute, Ind.; and Austin Preuss, of Fort Sill, Ok.; five brothers: Rev. Joseph Preuss; Anthony Preuss, of Granite City, Ill.; Louis Preuss, of Shrewsbury Park; Rev. James Preuss, S. J., of Creighton University, Omaha, Neb.; and Rev. Francis Preuss, S. J., of St. Stanislaus Seminary, Florissant, Mo.

Mr. Arthur Preuss was born in St. Louis sixty-three years ago. He was educated at Canisius College, Buffalo, N. Y., and at Quincy College, Quincy, Ill., where he pursued the prescribed collegiate courses with marked success and was honored with the academic degrees of A.B. and A.M. Barring a few years spent in Chicago in the early nineties, he resided all his life in St. Louis, and its environs. Hardly out of college, he began his journalistic career as reporter in Chicago and St.

Louis, in the latter city assisting his father, the late Dr. Edward Preuss, in the editorial department of the St. Louis daily *Amerika*, a newspaper published at the time in German. On leaving college and ever after, Mr. Preuss pursued privately those higher studies in philosophy and theology which fitted him so eminently for his later literary career and especially for his contributions in the field of Catholic philosophy and theology that will forever stand as eloquent monuments to his profound learning and for many years to come will be consulted as standards of sound scholarship by teachers and students in our institutions of higher learning. In 1893 Mr. Preuss founded the periodical with which he was familiarly identified as editor during the past forty-one years and which during this time attracted world-wide attention—the FORTNIGHTLY REVIEW, the name by which it has been known since 1912. In addition, for the past thirty-eight years he was literary editor for the B. Herder Book Company, St. Louis, Mo.; also, literary adviser for the Society of the Divine Word Press, Techny, Ill.; and at the time of his death he was identified with the editorial department of *The Echo* of Buffalo, N. Y., and of *The Wanderer* of St. Paul, Minn.

A bibliographical list of Mr. Preuss's numerous literary contributions, if ever drawn up, will prove a formidable array of wide learning and profound scholarship. Besides the forty-one volumes of the FORTNIGHTLY REVIEW (1893-1934—a veritable storehouse of information on topics of current Catholic thought and action—Mr. Preuss wrote and published a number of standard reference works. In 1908 appeared *The Fundamental Fallacy of Socialism*, being "an Exposition of the Question of Landownership" and "Comprising an Authentic Account of the Famous McGlynn Case." Shortly after, he published his *Study in American Freemasonry*, of which the fifth edition came out in 1924 and of which a French edition appeared in Paris. Next in order followed in book form the fruit of thirty years of research

and study, the invaluable *Dictionary of Secret and Other Societies*, further contributions to which he published later on in the pages of the FORTNIGHTLY REVIEW. Widely recognized for their scholarship in the field of theology are the twelve volumes comprising what are usually referred to as the Pohle-Preuss, the Koeh-Preuss, and the Brunsmann-Preuss series of *Dogmatic Theology*, *Moral Theology*, and *Fundamental Theology*, respectively. These are not merely translations from the German, but careful adaptations, their contents suited in relevant parts to American conditions and richly supplied with source materials for the English-speaking world. It was only last year that the final volume of this three-fold series appeared, greatly to the satisfaction of the indefatigable author, who in a letter to the present writer expressed his deep gratitude to God for having given him sufficient strength and energy to complete the work he had felt was urgently needed in this country and would be welcomed by priests and seminarians.

IN PIAM MEMORIAM—No more appropriate and expressive heading occurred to me for this tribute—however inadequate—to our deceased, implying as I believe it does sentiments of friendly love and high esteem, of sincere recognition and gratitude, of deep sorrow, heartfelt sympathy, and prayerful remembrance—sentiments that fill the heart of thousands in this country and abroad who knew Mr. Preuss either personally or professionally and who regarded him as a scholar and journalist of first rank and as an ideal Catholic gentleman and American citizen. In the funeral oration Father Muntsch, his friend and collaborator of many years, most appropriately referred to the "brilliancy of intellect" and the "goodness of heart" of Mr. Preuss and applied to him with deeper significance than may have seemed so at the moment the words of Tennyson: "He ever wore the white flower of a blameless life."

Mr. Arthur Preuss was a scholar, every inch of him, exceptionally well

versed in the sacred as well as in the profane sciences, thorough and painstaking in research, broad in vision and concept, careful almost to a fault in publishing the results of his long and arduous studies. As literary editor he was kind and helpful to those whose work was submitted to him before publication for critical inspection and ever ready to counsel such as came to him for advice and information. There was nothing in his vast fund of scientific knowledge that he was not willing to share with friend and colleague. Many a book now on the market under another's name—the present writer could mention two such works—were practically either in part or wholly rewritten by this true and unselfish scholar, who cared so little for personal reward and credit and so much, yes everything, for the preservation of Christian ideals and principles, for the unblemished glory and sanctity of Holy Mother Church, for the dissemination of undefiled truth, and for the impartial exercise of honesty and justice. Scholars of this kind are rare, and correspondingly heavy is, therefore, the loss that the learned professions in this country and abroad have suffered in the death of Mr. Preuss—a loss that will be felt and regretted by all who realize the indebtedness of mankind to sound and unselfish scholarship.

It was in the capacity of journalist, the profession he served as editor of the FORTNIGHTLY REVIEW for forty-one years—precisely two-thirds of the earthly sojourn allotted him by God—that Mr. Preuss was perhaps most widely known and most generally estimated. Whatever opinion one may entertain concerning the policy and character of the FORTNIGHTLY REVIEW either now or in years gone by, no honest doubt can possibly exist as to the exceptional ability and the large-hearted sincerity that gave it birth and guided its destiny. To demonstrate this one need only refer to the fact that, despite its limited appeal and unyielding policy of free discussion, the FORTNIGHTLY REVIEW at the time of its editor's death numbered five thousand readers and many more ardent admirers. It was a Catho-

lic publication which many may have inwardly misrelished and outwardly avoided, but which all had to admire for its refreshing candor and treasure, for its inestimable value as a vehicle of Catholic thought and action. As a journalist who by his brilliant mind, profound learning, and wide experience was fully capable of and justified in taking a very definite stand on current questions and who in the loftiness of his purpose could afford to be fearless in manifesting and defending his stand—in this capacity of journalist Mr. Preuss necessarily had his opponents—professional opponents, not personal enemies—who, while occasionally disapproving his methods and rejecting his judgments, could never with justice deny his intellectual ability or question his honesty and sincerity. If he wrote clearly, it was because he saw clearly; if he wrote warmly, it was because he felt warmly. He had a mind that visioned truth clearly and distinctly; a heart that thirsted after justice eagerly and ardently. When truth and justice as he conceived them were at stake, he rejected every compromise; in their defense he neither cried for quarter nor gave it. Fair and impartial in controversy, he never refused a personal opponent ample space in the FORTNIGHTLY REVIEW and generously opened its pages for controversies and rebuttals when other periodicals refused to carry them. For the present, its readers will be glad to learn, publication of the FORTNIGHTLY REVIEW will continue; if permanently, its readers hope and pray that also the policy of its founder and editor will continue, valiantly espousing the cause he stood for and faithfully supplying the need his periodical filled so many years.

Men of Mr. Preuss's type live and labor in large measure more for future generations than for their own; in the unborn future will come the adequate extent of appreciation that is lacking so often in the living present. Hence it is that in the next generation those who seek information on the history of the Catholic Church in the United States between 1893 and 1934 will page through the forty-one volumes of the

FORTNIGHTLY REVIEW. Here they will find to their great delight highly valuable and decidedly unique and unequivocal discussions, rich with facts and figures, on some of the burning questions that at the turn of the nineteenth and during the first three decades of the twentieth century affected the intellectual and social life of the Catholic Church in this country. Then will the great value of the FORTNIGHTLY REVIEW be more generally recognized, and more adequately appreciated, the yeoman service which its founder and editor rendered the cause of Catholic ideals and principles at a time when these were in danger of losing their hold in some measure even on leaders of Catholic thought and action.

Immersed as he was in scholarly pursuits and consecrated to the largely thankless task of a journalist. Mr. Preuss was by no means a self-secluding bookworm and soured critic. He was intensely human, affable beyond expectation, simple and unassuming in demeanor, light-hearted and even jovial in conversation. He could laugh over the literary tilts he engaged in and enjoyed a good pun or joke, gladly inserting it for the benefit of his readers in the space devoted to "A Sprinkle of Spice" in the FORTNIGHTLY REVIEW. He was a kind husband and father, solicitous for the moral and material welfare of his dear ones, keenly interested in the intellectual progress of his children—a husband whom a devoted wife knew how to appreciate and a father to whom loving sons and daughters looked for safe guidance and wholesome inspiration. To his friends he was a real friend, loyal, generous, and sympathetic. Toward the clergy, among whom he enjoyed wide personal acquaintance, he showed a deference that edified without embarrassing, a respect that was born of faith and not of policy, manly, upright, and sincere. To his Church he was a loyal son, deeply and earnestly devoted to her divine mission, ever alert to dangers that menaced her God-given doctrine and dis-

cipline, and ever ready to leap to her defense against lurking foe or declared antagonist. In short, all who had the privilege of knowing Mr. Preuss personally and of visiting with him in the circle of his family or in the seclusion of his study could not fail to be impressed by his winning personality. Here was a scholar of highest rank, a journalist of undeniable power and influence, and in every way an ideal Catholic gentleman.

*REQUIESCAT IN PACE!* Yes, may he rest in peace! Many a time since his death, so utterly unexpected and therefore so shocking, has this prayer of the Church he loved been lisped for the repose of his soul by his many friends among the clergy and the laity. And for many a day to come this prayer will be repeated by those who collaborated with him in espousing the cause of truth and justice; who profited by his heroic example of loyalty, perseverance, and singleness of purpose; who were for so many years and in so marked a degree the beneficiaries of his learning, devotion, experience, and scholarship. May he rest in peace—in everlasting peace with God whom he served so faithfully in this life and in whom, we pray, he is now enjoying the reward of the just, glorified in the embrace of Eternal Truth and of Eternal Justice. To his family, to Mrs. Preuss and the children, I extend with the readers of the FORTNIGHTLY REVIEW sincerest sentiments of heartfelt sympathy. Our bereavement is even more intimately and personally theirs. Supported by that faith, however, in the light of which our dear departed one measured the things of this world, we will resign ourselves to the holy will of God and together we will ask Him in prayer to reward with eternal glory and happiness His loyal and fearless champion, who never wavered in the battle for God's cause and who was so well prepared when his divine Master called him to a better life. *REQUIESCAT IN PACE!*



## Social Injustices—Who is to Blame?

To the Editor:—

In the November number of the *F. R.* the Rev. Augustine Bomholt demands that we recognize that there must be justice for the employer as well as for the employee. He objects to the impression created by Catholics that the blame for the social injustices in the Capital-Labor sector is all one-sided and must be shouldered entirely by the employer.

There is no doubt that such an impression may be gathered from the writings of those few Catholics who occasionally deal with this problem, but no one would conclude that, therefore, these scribes believed employees to be blameless. The chief blame rests on the employing classes. They showed the way in these injustices, they possessed the greater advantages yet employed them for immoral ends, they acted out of avarice and greed, whereas the employee group were goaded to acts of injustice frequently only after the greatest provocation. The "rackets" perpetrated in Chicago and elsewhere by labor are as nothing compared to those engaged in by business generally, though the latter have been, and still are, glossed over with the respectability of wealth and economic power. Anyone who has ever belonged to a labor union, as this writer has, knows that the blame must be shared by Labor, but he also knows that Labor has had very efficient teachers in the economics of injustice.

Finally, it must be remarked that the few Catholic writers and speakers who have courage enough to speak up concerning these injustices, have an excellent example in Pope Leo XIII for using strong language in scoring the wrongs committed by the employers.

But after all, where will such a discussion bring us? Who can prove to a demonstration that the blame must be divided fifty-fifty, or sixty-forty, or in any other ratio? A far more profitable employment for all of us, especially our Catholic leaders, both lay and

cleric, is a consideration of the reasons for Labor's present plight, its pitiful leadership, the injustices evident in its activities, the impotency of the entire movement. Who is to blame if Labor knows no other demands than shorter hours and higher pay? Who is to blame if Labor knows nothing but class hatred and class warfare? Who is to blame if Labor is guilty of injustices in its demands upon the public and the employer, and who denies that such guilt exists? Who is to blame for the pitiful and tragic impotency of the entire movement that bases its philosophy on the full dinner pail, the fuller stomach, and the fullest pocket-book?

What have we American Catholics given them of the only philosophy that can possibly save that movement? Where are our leaders bringing workmen together in parish groups, not necessarily to form supplanting unions, but to create parallel study clubs or groups in which our Catholic workers can be given the philosophy of Catholic social justice. To the knowledge of this writer, not a single effort has ever been made in this country to establish a Christian outlook in the labor movement.\* The present administration in Washington has done more than any other in the history of this country for Labor and unionism and collective bargaining. But it is all to no avail, because Labor has no leaders and no real philosophy of action—unless class hatred and material acquisition can be considered parts of a philosophical programme.

Let us not comfort ourselves with the thought we have had no time for these things. In the pioneer stage through which we have passed many other things demanded attention. If

\*) The writer evidently overlooks the Catholic Workmen's Associations, once flourishing in St. Louis, of which one, St. Andrew's Cath. Workmen's Sodality, is about to celebrate its Silver Jubilee. In Buffalo, N. Y., and Dubuque, Iowa, there were, and possibly are, similar organizations, established as a fruit of suggestions emanating from the Central Bureau of the Catholic Central Verein of America.—Ed.

fewer of the material achievements of American Catholicism had been effected and the time and energy devoted to these had been directed to the problem of the workingman, instead of occasionally referring to the encyclicals of Leo XIII. American Labor would perhaps not find itself in its present plight. It is a safe assumption that although we American Catholics form but twenty per cent of the total population, the percentage in the ranks of the workers is closer to forty. What could have been accomplished with forty per cent of the membership inspiring the movement with a unified programme of Christian justice and charity!

H. A. Frommelt  
Marquette University,  
Milwaukee, Wis.

\* \* \*

To the Editor:—

In the November issue of the FORTNIGHTLY REVIEW, the Rev. Augustine Bomholt, mentioning me by name, stated that an article I recently contributed to the press on "Social Justice" contained "some doctrines and sentiments open to legitimate criticism." No one's writings are above constructive criticism, and the thorough student should be glad to invite wholesome suggestions. Father Bomholt, however, failed to specify a single statement of mine to which he took exception. He did imply, though, that I spoke only of justice for the employee and that I neglected to argue for justice for the employer. He stated further that if "some capitalists have defrauded labor, it cannot be denied that labor has seized every opportunity to retaliate," and he finally sums up the situation by saying: "It seems fair to cut the responsibility for industrial strife in half, crediting 50% to labor."

My article was not confined to a discussion of capital and labor, but dealt with social justice as it applies also to the monetary system, to agriculture, to banking, and to trade. My strictures on capital were based entirely on the quotations I made from the encyclical "*Quadragesimo Anno*" of Pius XI.

Nevertheless, let us take Father Bomholt's statements that "labor has seized every opportunity to retaliate" and his easy mathematical division of responsibility of 50% to capital and 50% to labor, and let us examine them in the light of the very encyclical of Pius XI whereon I based my article. Pope Pius speaks explicitly of the "flagrant acts of injustice perpetrated against the working classes." I would ask Father Bomholt if he can find a single allusion in the entire encyclical to any flagrant acts of injustice perpetrated against capital. I, however, can point, if he so wishes it, to at least a half-score of passages in the papal encyclical wherein modern capital and its actions are severely censured. On the other hand, the only word of censure directed toward the working classes was uttered merely against the Socialistic branch of labor, and the radical attitudes of this branch, the Holy Father hastens to add, was caused by the provocations of capital: "Such men, vehemently incensed against the violation of justice by capitalists, go too far in vindicating the one right of which they are conscious." As in my article, criticized by Father Bomholt, so here again do I take my stand on the words of the Holy Father.

The history of the labor movement in America will not bear out Father Bomholt's contentions. I would suggest, if he wants a popular version of it, that he read James Truslow Adams' *The Epic of America*. Mr. Adams has a great deal to say about the conflict between capital and labor in the course of the development of our Republic which might enlighten Father Bomholt. Some of Mr. Adams' strictures are very severe: "The Southerner exploited labor in the shape of legal slavery, the Northerner in the shape of wage slavery. Neither was conscious of any moral guilt in adapting himself to the social structure that had been shaped by the economic situation of his own section."

If Father Bomholt prefers more technical works from unimpeachable authorities, I would respectfully refer him to *The Labor Problem in the Unit-*

*ed States*, by Dr. E. E. Cummins. Professor Cummins, in reply to Father Bomholt's statement that "Intimidation, sabotage, even murder—in short, violence of every kind—were employed, whether the demands made were right or wrong," answers as follows: "Violence sometimes accompanies strikes and because of its news value receives publicity out of all proportion to its seriousness and extent. Indeed in the public mind strikes and violence are almost inseparable, although the fact is that a majority of strikes are carried on without any serious disturbance. As the strike leaders themselves usually condemn resort to violence, it is seldom part of a carefully and officially planned campaign. There are so many inflammable elements in a strike that the wonder is less that violence does occur at times, than that it occurs so infrequently. For such violence as there is, the employer and the State must bear some of the responsibility." And John Fitch, in his celebrated *The Causes of Industrial Unrest*, disagrees still more pointedly when he says: "In the course of a dozen years' experience, as investigator, reporter, and editor, I have been at the scene of action of many strikes, but I have yet to see with my own eyes an act of violence in a strike."

I would not be so foolish as to deny that much injustice can be laid at the door of labor; I have never tried to exculpate it completely. However, with the Pope and the American scholars, I take the position that much can be said in extenuation of labor's excesses, but very little can be said in palliation of capital's. I dislike to challenge Father Bomholt's unsupported word, but I would much prefer if he would quote a single reputable authority in support of his nice mathematically calculated allocation of responsibility between capital and labor on the 50-50 basis.

(Rev.) M. M. Hoffman,  
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Columbia College,  
Dubuque, Iowa.

### Sources of Papal Documents Condemning Freemasonry

To the Editor:—

Your timely and very enlightening article captioned "The Popes and Freemasonry" (F. R., Vol. XLI, no. 12) has been read with interest and profit. Using, as you do, the Paris Catholic daily *Croix* as a source for your article you state: "The last-mentioned papal document is accessible in various collections, but the earlier ones are difficult to obtain and the *Croix* writer quoted, who is evidently familiar with them all, would do the good cause a real service if he would gather up and publish all these documents in the original Latin, with a translation into French or English." Desiring to be of assistance in this important matter I am pleased to give the sources of these documents:

Clement XII, encycl. "*In Eminenti*," 28 Apr., 1738 — *Codicis Juris Canonici Fontes*, no. 299, pp. 656-658; *Bullarum Romanum*, tom. 14, pp. 236-237.

Benedict XIV, const. *Providas*, 18 Maii, 1751—*Fontes*, no. 412, pp. 315-318; *Benedicti Papae XIV Bullarium*, tom. 3, pp. 373-377.

Pius VII, const. *Ecclesiam*, 13 Sept., 1821—*Fontes*, no. 479, pp. 721-724; *Bull. Rom. Cont.*, tom. 15, pp. 446-448.

Leo XII, const. *Quo graviora*, 13 Mar., 1825 (not 1826) — *Fontes*, No. 481, pp. 727-733; *Bull. Rom. Cont.*, tom. 16, pp. 345-355.

Pius VIII, *Traditi*, 1829, not found in *Fontes* but will be found in the *Bull. Rom. Cont.*

Gregory XVI, ep. encycl. "*Mirari vos*," 15 Aug., 1832—*Fontes*, no. 485, pp. 744-752; *Acta Greg. XVI*, vol. I, pp. 169-174.

Leo XIII, encycl. "*Humanum Genus*," 20 Apr., 1884—Excellent English translation in *The Great Encyclical Letters of Pope Leo XIII*, by the Rev. John J. Wynne, S. J., Benziger Brothers, 1903.

*Fontes: Codicis Juris Canonici Fontes*, cura Emi Petri Card. Gasparri, Typis Polyglottis Vaticanis, vol. I, 1926, vol. II, 1924.

Bullarum Romanum: Bullarum, Privilegiorum ac Diplomatum Romanorum Pontificum Amplissima Collectio, opera et studio Caroli Coequeles. Romae (1739-1744). Sumptibus Hieronymi Mainardi. (Catholic U. of America, Washington, D. C.).

Bullarii Romani Continuatio, Romae (1835-1858). Typographia Rev. Camerae Apostolicae. (Cath. U. of America).

Benedicti Papae XIV. Bullarium, Mechliniae (1826, 1827). Typis P. I. Hanicq. (Cath. U. of America).

Acta Gregorii Papae XVI, Romae (1901-1904). Typographia Polyglotta S. C. de Prop. Fide. (Cath. U. of America).

The documents found in the Fontes are not always complete, yet these noted contain the substantial portions relative to the secret societies, especially the Masonic society.

(Rev.) Leo Jaeger

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### Medical Science and Faith

There is an old proverb, the origin of which I believe has never been traced, that where there are three physicians, there are two atheists. I once wrote a volume, *Makers of Modern Medicine*, to show that the really great thinkers in medicine were deep believers and that the founders of medical science were all of them religious minded. Men of small minds who get a great deal of science, or sometimes supposed science into them, often have no room for faith in conjunction with the science. It is these men who are the disbelievers in religion. They blame it on their science, but the real reason is the size of their minds.

I suppose that practically everyone with a right to an opinion in this matter would agree that the most distinguished member of the medical profession in this country to-day is Dr. William J. Mayo of Rochester, Minn. He has recently put himself on record with regard to this question of medical science and faith. He said, as reported in the *New York State Journal of Medicine*, November 1, 1934:

"There is a tendency of the time for a group of intellectuals, that is persons who have been educated beyond their intelligence, to underrate the value of religion as the universal comforter in times of physical or spiritual stress, but to the mass of the people religion has the same potency that it has had for two thousand years. The sick man needs faith, faith in his physician, but there comes a time when faith in a higher power is necessary to maintain his morale and sustain his emotion. I do not know how the doctor can strengthen that faith, unless he himself knows and practices the values of religion, not necessarily the creeds and dogmas of any particular church."

It is easy to understand that last sentence when it is realized that there are altogether some five hundred sects in this country, separated from one another by divisive dogmatic creeds, each of them the invention of some man during the past three or four hundred years whose name, as a rule, has become attached to them.

James J. Walsh, M.D., Ph.D.  
New York City

Fr. Woodlock's wonderful anagram in the *Ave Maria* (see F. R., XLII, 11, p. 257) according to a correspondent of the London *Universe* (No. 3848), is found above the entrance door of the College Church at Meppen, Germany, underneath a statue of the Blessed Virgin cut in stone. No author or date is given with it. The same correspondent calls attention to a number of similar anagrams made from the angelic message. P. Beissel, S. J., in his *Geschichte der Verehrung Marias im 16. und 17. Jahrhundert* mentions a full hundred composed by Cardinal Julius Rospigliosi about the middle of the 16th century. Here are a few of them:

*Pura unica ego sum, mater alma Dei nati.  
Alma Virgo, ante casum Adae prenumita.  
Ista Eva Regina, mundo almae pura micat.  
Una Deo immaculata es, Mater puri Agni.  
Eva regina pura, summo amanti dilecta.*

A page digested is better than a volume hurriedly read.—Macaulay.

## A Mythical Saint

The German "Institut für Forschungen zur Volkskunde" has contributed a valuable study to hagiology in the form of a monograph entitled, *Sankt Kümmeris und Volto Santo* (Düsseldorf: L. Schwann). It is by Dr. Gustav Schnürer and Dr. Joseph Ritz, two priests who have devoted long and intensive research to the subject of the cult of the female martyr usually depicted with a beard and hanging on a cross, known variously as St. Liberata, St. Wilgefortis, St. Uncumber (in England), St. Ontkommenda (in Belgium), St. Liberata or Kümmeris (in Germany), and St. Livrade in Gascony. Holweck in his *Dictionary of the Saints* (p. 609) calls her "a mythical saint" and says that, according to a fictitious legend, she was a sister of SS. Genivera, Victoria, Eumelia, Germana, Gemma, Martia, Basilisca, and Quiteria, a daughter of the prefect of Galicia (Spain), Lucius Catellus Severus, and his wife Calsia. All nine sisters were said to have been of one birth. Born at Balchagia (Tuy) during the persecution, they fled to various places and all suffered martyrdom. Liberata's father wanted to marry her to the King of Sicily, but the girl, having taken the vow of virginity, asked Christ to help her, whereupon a beard and mustache grew in her face. The bridegroom rejected her, but her father, in a fit of anger, had her crucified, at Castroleuca in Portugal, c. 139. Her body is venerated at Siguenza, Spain, since 1300; other alleged relics of her are at Brussels. According to the legend, all who are mindful of her passion will be delivered from worry and trouble. "Her story," says Holweck, "is a worthless religious romance," which "probably grew out of devotion for the picture of the celebrated crucifix (Volto Santo) of Lucca."

It is an investigation of this legend that Dr. Schnürer and Dr. Ritz have made, tracing especially the connection of the cult of Liberata with the Volto Santo. Though they are not able to answer all questions that have arisen

concerning this curious cult, which was wide-spread from the 15th to the 18th century, and is not yet quite extinct, they succeed in throwing light on some of its essential aspects, such as the alleged dependence of this cult upon certain analogies in the Nordic, Celtic, Egyptian, and Indian mythology.

The conclusions at which the authors arrive may be briefly stated as follows: (1) the saint known as Wilgefortis, Uncumber, Kümmeris, etc., is purely legendary and hides no historical personage; (2) the legend of St. Liberata, who was venerated at an early date in Spain and Aquitania, in its original form is essentially distinct from that of Wilgefortis; (3) the cult of St. Wilgefortis cannot be traced, either in writing or pictorially, beyond the 15th century; (4) the home of this cult is in the Netherlands, whence it spread to the neighboring portions of France, to the Lower Rhine country, as far as Mecklenburg, and in the 16th century to South Germany, Tyrol, and Switzerland, but not to Italy and Spain; (5) the cult of St. Wilgefortis apparently originated at Steenberg in North Brabant, where there was a cherished miraculous image, now no longer extant, which in all probability represented the figure of Our Saviour on the cross, clad in a long tunic with a girdle. The so-called relics of St. Wilgefortis make their first appearance late in the 17th century, which is easily explainable, since the cult attached itself not to relics, but to an image. How this happened, and, in particular, whether the cult together with the legend arose from the image or from some older legend, is a question which the authors have not been able to answer. Apparently the cult of St. Wilgefortis has no connection in its origin with the cult of the Volto Santo which, by the way, did not originate in the 8th, but in the 10th century. The two devotions were not commingled or confused until after the close of the Middle Ages.

## Notes and Gleanings

The poem, "A Prophecy," by the Rev. Rudolf Blockinger, O.M.Cap., which appears on the first page of this issue was sent to Mr. Arthur Preuss in 1933. It originally bore the caption, "A Bit In Anticipation." We have made use of it because of the genuine pleasure Mr. Preuss derived from it.

Commenting on certain cheap reprints of important Catholic books recently put out by Sheed & Ward, the London *Tablet* (No. 4927) says: "We trust that Catholic readers will not get into a habit of awaiting cheap reprints. If our enterprising Catholic publishers are not adequately financed by the buying of their new books, they will not be able to maintain their present high standard of service to the Catholic body."

Mencken's new book, *Right and Wrong*, elicits the subjoined scathing but deserved criticism from a writer in the London *Tablet* (No. 4926): "By a sweeping condemnation of all religion, and a vulgar mockery of what is most sacred in Christianity, Mr. H. L. Mencken, an American sceptic, sets himself up as a champion of Communism in a *Treatise on Right and Wrong*. On page 52 he speaks of 'the present ribald book;' and as the *O.E.D.* gives for 'ribald' the definition: 'that which is blasphemous, irreverent, scandalous and obscene,' we make no quarrel with the author's choice of words. That his work should be published by Kegan Paul, a name with which one associates many a noble and dignified volume, is a sad indication of how the old order changeth in the world of books."

Buried in old spiritual books one often finds thoughts well worthy of being resurrected and propagated—thoughts as memorable and unfamiliar as this for example: "Every duty that we neglect obscures a truth that we should remember." A deep thought; in fact, a sermon in itself.—*Ave Maria*.

The *Catholic University Bulletin* in its Vol. III, No. 1, prints an interesting snapshot of "the original four professors of the [Catholic] University" of America (Drs. Hyvernat, Bouquillon, Schröder, and Pohle) engaged in playing a game of billiards. The original photograph from which this picture was made, was taken forty-six years ago, and all four professors, with the exception of Dr. Hyvernat, who is still connected with the University, are now dead. Dr. Pohle is probably the most widely known because of his dogmatic theology, the English edition of which is used in all seminaries of the English-speaking world. Msgr. Schröder took an active part in certain controversies concerning the school question and the nationality problem, and contributed many articles and notes to this REVIEW in its early years, until his return to Germany, where he became the rector of a university and died a good many years ago. Msgr. Pohle became professor of dogmatic theology in the University of Breslau and died shortly after the outbreak of the World War. His *Lehrbuch der Dogmatik* has of late been completely recast by a German Jesuit.

The same issue of the *Catholic University Bulletin* contains a small picture of another (occasional) contributor to the F. R., Professor Dr. Paul Gleiss, who is doing such scholarly work in the University's German department. There are also a few brief notes on his work, from which we gather that, besides holding the chair of German Language and Literature in the Catholic University, Dr. Gleiss edits a German weekly, the *Washington Journal*. For the coming year there have been enrolled in the University's German department fifteen graduate students majoring and ten minoring in German language and literature. In all, graduate and undergraduaté, there are about 150 students following the German courses there.

Some of our moderns would even attempt to "stream-line" Christianity.—A.F.K.

In a timely paper on "Popular Pulpit Fallacies," printed in Vol. XCI, No. 5 of the *Ecclesiastical Review*, the Rev. Francis J. Connell, C.S.S.R., among other things speaks of the so-called "Great Promise" reputed to have been made by Our Lord to St. Margaret Mary Alacoque, to the effect that one who receives Communion on nine successive First Fridays, will be granted the grace of final repentance and the opportunity of receiving the Sacraments of the dying. Fr. Connell says it is "unjustifiable for a priest to promulgate such an unqualified promise as a divinely granted revelation," because, "in the first place there is considerable doubt whether a revelation of this character was ever granted to the Saint; secondly, there are different versions of the promise, substantially divergent from one another; thirdly, even though the promise in its unqualified form be authentic, its meaning is far from certain." He then quotes Dr. Petrovits as saying, in his treatise, *Devotion to the Sacred Heart*: "To advocate the absolute and infallible efficacy of the 'Great Promise' is equivalent to running the risk of giving rise to material superstition, and perhaps even to scandal." and quotes that learned author's final conclusion that, unless the Church should give a different interpretation, no one is justified in going further than to state that the reception of the promised graces *may be humbly expected* by all who with the proper dispositions receive Holy Communion for nine consecutive First Fridays of the month."

The London *Times* recently printed several letters from subscribers on the use of Latin as an international language. Sir Percy Hurd, among others, admitted that the universal adoption of English suggested by some as the medium of international conferences, is impracticable, as may be seen from the following incident reported by another correspondent, who says: "At one international congress a proposal to make English an official language promptly brought the German delegate to his feet with a statement

that if it were adopted he must insist on the same privilege being accorded to German; he was immediately followed by his Spanish colleague in the same strain." Still another correspondent says: "As one who has attended congresses and conferences. . . I can testify to its [Latin's] utility. . . . Papers were read and discussed in Latin, there were heated debates. . . . humorous interjections and business resolutions." This appears to be the only possible solution of the international language difficulty—a simplified Latin. How this can be done is outlined by M. Joseph Cahour in a work entitled *Manuel pour l'Etude de la Langue Latine adaptée aux usages de la vie moderne.*"

According to Fr. J. McSorley, writing in the *Catholic World* (No. 836), the most significant part of Dr. Fulton J. Sheen's new book, *Philosophy of Science* (Bruce), is in those few pages in which he dissects the first principles of metaphysics and shows that scientific progress has not really refuted any of the fundamental teachings of the great Scholastic tradition. Dr. Sheen, as Fr. McSorley notes, "shows great reluctance to commit Scholastic philosophy to an enthusiastic endorsement of recent scientific theories, even when these seem to be so many admissions of the antecedent probability of Catholic faith. Smilingly he reminds us that philosophies built upon scientific theory pass away with the age in which they were born. 'To marry the spirit of any age means to be a widow in the next.' And he finds good reasons to believe that 'within twenty years Professor Alexander's space-time philosophy will be just as much behind the times as the mechanistic philosophy of Spencer is to-day behind the times.'"

The inside NRA estimate is that it costs industry \$10,000,000 a year to support the various code authorities and administer the codes.

If men are so wicked with religion, what would they be without it?—Benjamin Franklin.

## Current Literature

—Dr. Paul Heinisch complements his commentary on Genesis with one on Exodus in the well-known series, "Die Heilige Schrift des Alten Testaments," edited by Drs. Feldmann and Herkenne. His *Das Buch Exodus übersetzt und erklärt, mit 2 Karten-skizzen und 11 Abbildungen*, forms Part II of the first volume of the series and is equal in every respect to the same author's classic commentary on Genesis. Dr. Heinisch adheres to his well-known theory of the origin of the Pentateuch, as set forth in the previous volume, but again declares in the preface that it is merely a hypothesis, which in many of its details "can claim no more than a certain probability." His remarks on the Decalogue (pp. 265-271) seem to us deserving of special attention. (Peter Hanstein, Verlagsbuchhandlung, Bonn, 1934).

—When all sciences are progressing, it is a pleasure to see the teaching of religion arouse so much interest among teachers. In the field of religion nothing new can be invented, but the presentation must follow the modern mind and must be applied to problems that confront the Church and its members to-day. To achieve this, a new series on religion has recently been published in the *Science and Culture Texts* (Bruce, Milwaukee), of which the Rev. Joseph Husslein, S. J., is the general editor. The first of these texts is *Religion and Leadership*, by Daniel A. Lord, S. J. It sketches the purposes and objectives of college courses and presents the high points of dogmatic, moral, and devotional religion, and scholastic philosophy. It outlines viewpoints, standards, and fundamentals that must be supplemented by other college courses related to religion. The twenty-seven chapters deal with the qualities of Catholic leadership, worship, the Church, Faith, Sacraments, Prayer, Catholic Action, etc., and are all actual and practical. But, this book requires study, and only those who give it earnest application will derive benefit therefrom. It also requires a teacher who is well versed in religion, has time to prepare himself,

and understands the times. As an aid to the professor, Father Lord has published a special *Teacher's Manual*, which is quite necessary to bring out the wealth of material proposed in the text and to apply it properly. Besides being useful as a textbook, many of the chapters furnish good sketches for sermons or religious talks. Newman Clubs and similar organizations might profitably use it as an outline for studies or discussions.—The second volume in this series, *Christian Life and Worship*, by Gerald Allers, S. J., is a much needed text for the liturgical movement. Although intended for students in the second semester of the freshman year, it is written in such a manner that it will please the average educated layman. This fact induced the publisher to issue a popular edition. After discussing what it means to be a Christian, Christ the Redeemer and Mediator, the childship of God through grace, the author turns to the mystical body of Christ and considers it in its corporate worship. This worship comprises the liturgy of the Mass, the Sacraments, the Sacramentals, and the Divine Office. Father Allers prefers to draw his proofs and examples from the early Christians as being the most trustworthy and appealing. Topics for class discussion and readings are added to each chapter and provide much interesting material and incentives for further study. It can readily be seen that this text-book differs from others hitherto used in religion classes. It takes into special consideration the modern problems and elucidates them by means of the words and actions of the liturgy, applying the "lex orandi" to the "lex credendi." How the students will react to this text depends mainly upon the teacher. It is certainly worth a trial.—The third volume in this series is *The Catholic Church and the Modern Mind*, by Bakewell Morrison, S. J. It aims to lead the advanced student to understand, appreciate, and defend his faith. The subjects treated by the author, if fully grasped, provide a powerful prophylaxis against modern errors and paganism. It is not a mere outline, as the



text by Father Lord, but presents the matter like ordinary text-books, and on this account it is not without interest to the general reader. Analytical summaries follow each chapter. Special stress is laid on modern religious conditions, problems, errors, etc. The book will prove useful to preachers.—Not belonging to the above series, but leading up to it is the *Highway to Heaven Series* (Bruce, Milwaukee), the last volume of which is entitled *The Highway to God*, edited by Dr. Edward A. Fitzpatrick, and was prepared by the Catechetical Institute of Marquette University. The *Highway to God*, a book of over 400 pages, covers the entire Baltimore Catechism and brings much biblical and other material that will make the study of religion more agreeable to pupils and teachers. Rev. Dr. R. Bandas has published the "Answers to Problems" occurring in the book separately. Although intended for the seventh and eighth grade of parochial schools, its matter is quite sufficient for students in high schools, nurses' training and normal schools, who have never attended Catholic schools before. This, as well as the five smaller books preceding it are a departure from the penny Catechism so long used and, to a degree, cheapening religion. These books are well bound, nicely printed, and illustrated with colored pictures and half-tones.—Kilian J. Hennrich, O.M.Cap.

—*Das Leiden im Weltplan*, by Thomas Molina, a pseudonym which indicates that the solution offered by the author mediates between Thomism and Molinism, is an original and important attempt to solve the problem of pain and evil. Though it dives deeply into theological lore, the work is written in popular style and contains many beautiful and consoling thoughts. The theological basis involves a drastic departure from traditional views and, as a result, has aroused strong criticism. As a critic in *Studies* (XX, 78) points out, it would be an advantage if the essentials of the author's theory were further elaborated and set forth in systematic form, with only the scientific theological arguments and without the

unnecessarily venturesome and speculative additions that occur in this book. One grave tactical mistake the author makes is that of appealing to private visions, such as those of Ann Catherine Emmerick, in support of certain of his views. (Innsbruck - Vienna - Munich: Verlag Tyrolia).

—*Virtues and Christian Refinement*, according to the spirit of St. Vincent de Paul, is a book of monthly devotions treating of the sayings and maxims of the founder of the Sisters of Charity, written by the recently canonized Don Bosco. In the preface, Don Bosco informs his readers that "the intention of this book is to offer to the faithful a model of the Christian life in the acts, virtues, and words of St. Vincent." The volume has been translated by a Sister of Charity and carries a preface by Cardinal Bourne and an introductory word by Dr. Chas. Souvay, Superior General of the Priests of the Mission and of the Sisters of Charity. (B. Herder Book Co.)—C.J.Q.

—Professor Dr. Adolf Donders presents *Lichtstrahlen*, a beautifully consoling work packed with religious thoughts and meditations that would lighten the shadowy path of many a wayfarer if it were put into his hands. The author in each chapter takes a text from the Sacred Writings as the material out of which he coins jewels of thought that are suffused with a sound Catholic philosophy as well as a healthy asceticism. We heartily commend this book to all who can enjoy a choice product of the human mind expressed in the German language. (Herder).

—*Mirror of a True Religious*, translated from the German of Rev. P. Boone, S. J., by Sister Mary Eva, O.S.F., is an unpretentious treatise on religious perfection. The small volume, which contains only 145 pages, considers the various sacrifices entailed in the religious state: solitude, poverty, obedience, abnegation; together with the fundamental virtues, such as piety, fidelity to the Rule, love of one's neighbor, and humility. There are also con-

soling reflections by St. Bernard on the benefits of the religious life, counsels of St. Teresa, and a Letter on Suffering from the saintly Bishop de Lamotte of Amiens, who lived in the 18th century. Such a book filled with so much solid spirituality would make a suitable gift for religious and be of service to them in their spiritual reading, monthly recollection, or annual retreat. (Benziger Bros.)—C.J.Q.

—The first volume of the eighth edition of the French Academy's dictionary has, after about half a century of preparation, made its appearance. It comprises all words which are considered to be worthy of the French language, from A to Can. The complete work is expected to be ready by the end of 1935. The Academy's first dictionary appeared in 1694 and has been followed by successive editions in 1718, 1740, 1762, 1798, 1835 and 1877. The dictionary is the court beyond which there is no appeal.

—*In Season*, by the Rev. Frederick A. Reuter, is a collection of short sermons with stories for Catholic youth on the eve of the Ecclesiastical Year. While the reviewer admires the intention of the Reverend author, still he must confess that he was not especially impressed by the contents of his sermons. They are good, thoroughly in keeping with the spirit of the Church, but they seem to lack force and originality. They will not hold the attention of modern youth. Nor does this reviewer care for the pious stories at the end of each sermon. They seem a bit too pietistic and sentimental. An index would, we believe, have helped the work. (Joseph F. Wagner, Inc.)—C.J.Q.

—*The Catholic Missal* newly translated by Frs. Chas. J. Callan, O.P., and J. A. McHugh, O.P., and arranged by them for daily use is, we believe, the first American presentation of the *Missale Romanum* in English for the laity. It is distinguished by simple arrangement, correctness, large clear print, and a good quality of paper at a moderate price. The volume is less

bulky than other similar books. The Latin has been entirely eliminated except in the Ordinary of the Mass, which appears in two opposite columns, and is located in the center, thus allowing a perfectly balanced book to be held in the hand. Every rubric and direction that does not pertain to the lay user has been eliminated, and all parts of the Ordinary used at Solemn Mass have been transferred to a separate section, along with prayers preceding the communion of the people. Wearisome page turning is thus made unnecessary, and the Ordinary becomes a flexible instrument for convenient use rather than a bewildering conglomeration of prayers, rubrics, and sermonettes. The requiem masses are complete, carefully arranged, and easy to use, while the votive masses and occasional prayers enjoy a new and simple presentation. For convenience, four silk markers have been inserted in addition to a patented cord to mark the Ordinary of the Mass. The book can be cordially recommended to those who, in the phrase of Pope Pius X, wish to "pray the Mass." (P. J. Kenedy & Sons, 12 Bareley Str., New York).

—*Social Studies*, by Burton Confrey, Ph.D. (Benziger Brothers), is a textbook in social science for Catholic high schools, comprising the following parts, separately paged: A Textbook in Social Science, 260 pages; Readings in Social Science, 652 pages; and a Teachers' Manual to accompany the Textbook, 112 pages. There is a large amount of material presented in these pages—we might wish it were less profuse—and still, some of the most important matter is lacking. One might reasonably expect to find extracts from Leo XIII's "*Misericors Dei Filius*" and Pius XI's "*Rite expiatis*." The Third Order being, according to papal pronouncements, actually the first eminent auxiliary to Catholic Action, should have been mentioned. The combined membership of the different Third Orders is approaching the five million mark, and their omission among other auxiliaries of much less importance is inexcusable.—Kilian J. Hemmrich, O.M. Cap.

—The Bellarmine Society, composed of theological professors and students at Heythrop College, England, has issued four-page leaflets on Catholic doctrine, of which the London Catholic Truth Society has gathered sixteen into a pamphlet. These leaflets deal with such pertinent topics as: "Your Immortal Soul," "The Fall," "The Gospels," "Jesus Christ is God," "Unity of the Church," "The Mass," "Divorce," etc. All of them are written competently and effectively and will no doubt do much good if spread among enquiring non-Catholics.

—A delightful and splendid detective tale, full of action and adventure, is the *Secret of the Dark House*, by Frances Y. Young. While the novel is especially intended for young girls, this does not mean that it will not also be enjoyed by young men in their early teens. The heroine of the story, Jean, wishes to know all she possibly can about crimes and mysteries such as engrossed the time and attention of a Sherlock Holmes. In a word, her one wish is to be a female detective. How this wish is realized, and how she meets with thrilling adventures with gangsters, is the subject of the author's plot. We are convinced that young readers will not put the book down until they have read every bit of this exceptionally well-written narrative. (Cupples & Leon Co.)—C.J.Q.

—*A Primer of Prayer*, by the Rev. Joseph McSorley, C.S.P., 120 pp., 12mo (Longmans, Green & Co.), is a stimulating booklet. Why is it that so many persons say a multiplicity of prayers, yet lack the fundamental virtues? It is because they conceive of prayer as the repetition of formulas which they have learned by heart and can recite mechanically. But real prayer, as Father McSorley insists, is a lifting of the mind and heart to God. For a housewife to wash dishes when she would rather be on her knees saying the Rosary, can be a prayer if in the act she unites her will with God's. Making oneself agreeable around the home because one believes God wants one to scatter sunshine, can be a much

better prayer than retiring to the privacy of one's room to recite long litanies. In Father McSorley's conception, prayer is above all practical, and if one's praying does not make one a better person to live with, there is something wrong with one's praying.—R.

—*Rudiments of Sociology*, by E. J. Ross (Bruce, Milwaukee), is a text-book based on the author's larger work. *A Survey of Sociology*, favorably reviewed in these pages some time ago. The general public will find this book interestingly written and very suitable to supply up-to-date information on things frequently talked about. At the same time it has all the qualities of a good text-book and is aptly illustrated with fine pictures. It fully supplies the urgent need of an introductory sociology written from a Catholic point of view. Study clubs will find it useful in supplying topics and pertinent information.—K.J.H.

—*Why Not Be a True Bible Christian?* is the title of a Catholic Truth Society pamphlet in which the author, Sir Stuart Coats, Bt., a convert to the Catholic religion, makes a study of the Scriptural passages in which Christ instructed His followers with regard to the basic authority which He was about to establish to rule and govern His Church, and which was to be seen working under the guidance of the Holy Ghost immediately after Pentecost in the Acts of the Apostles and subsequently in the history, not of the Protestant sects, but solely of the Catholic Church. The argument will not, of course, interest Rationalists and Modernists, but it ought to have a strong appeal to Protestants who believe in the inspiration of the Bible. If they are of good faith, they cannot help seeing, as the ages pass by, the gradual unfolding of the divine plan and the Holy Spirit, according to Christ's promise, guiding His Church "into all truth" (John XVI, 13).

—In *The Unknown God*, Mr. Alfred Noyes tells us how this distinguished convert, through his wide reading, finally discovered God. The volume is

not one of controversy, nor is it an apologia for the author's conversion to the Catholic faith. It describes the pilgrimage of a poet sincerely searching for the truth in this age of chaos and unbelief. "I remember," he tells us, "the cold sense of reality, and the deepening shadow of a new loneliness that crept into the mind and the heart of one boy of seventeen who began to read Huxley in the last decade of the nineteenth century. Later generations can hardly even guess at the mental sufferings of the more thoughtful in that time of transition." Being an agnostic, Mr. Noyes found that each of the great apostles of this belief, Spencer, Darwin, Huxley and Haeckel, postulated one special thing, which could only signify God. Though each spoke differently, still they gave the impression that they were endeavoring to say more than they knew they were saying. Taking this as his clue, Mr. Noyes turned to Swinburne, Goethe, Matthew Arnold, John Stuart Mill, and Voltaire, and found that the rule was invariable. And thus by devious ways the author finally comes to the end of the long journey, which brings him into the great city of the faith and of God. There is much charm in these pages, and the book holds one until the end. (Sheed and Ward)—C.J.Q.

—The Catholic Truth Society has recently published the following pamphlets: *Nursing For Catholic Girls*, by M. Cunnane; *The Priest Heroes of 'The '15'*; *Guide to Galstonbury Abbey*, by the Rev. Ethelbert Horne, F.S.A.; *The Jubilee for the Whole World 1934-1935*; *The Sestet of the Belfry*, by E. Bancroft Hughes; *St. Colette*, by the Rev. Dominic Devas, O.F.M.

—*Catholic Evidence Training Outlines*, compiled by Maisie Ward and F. J. Sheed, is a book of 336 pages primarily designed to train speakers in the English Catholic Evidence Guild, the members of which enlighten their fellow-countrymen in public squares and on street corners about the Catholic Church and her teaching. The little book is intended, too, for laymen and for priests, for everyone,

in fact, who seeks to know the doctrines of the Church. Religious teachers will find here a treasure for their classes; busy priests, vivid and new outlines for their sermons. It is a book for the whole Catholic world. The work is now in its third edition, its sixth printing, and it has been completely revised and enlarged. We trust it will have a wider and more appreciative circulation than it has ever enjoyed before. (Sheed and Ward.)—C.J.Q.

Most of us have too much to do, and never start doing it. Maybe that is one reason why much necessary work remains undone.—A.F.K.

Even an economic democracy has to reckon with the frailty of human nature.—A.F.K.

Men speak of regimentation and of dictatorship. Most of the saints were more afraid of themselves than of any one else.—A.F.K.

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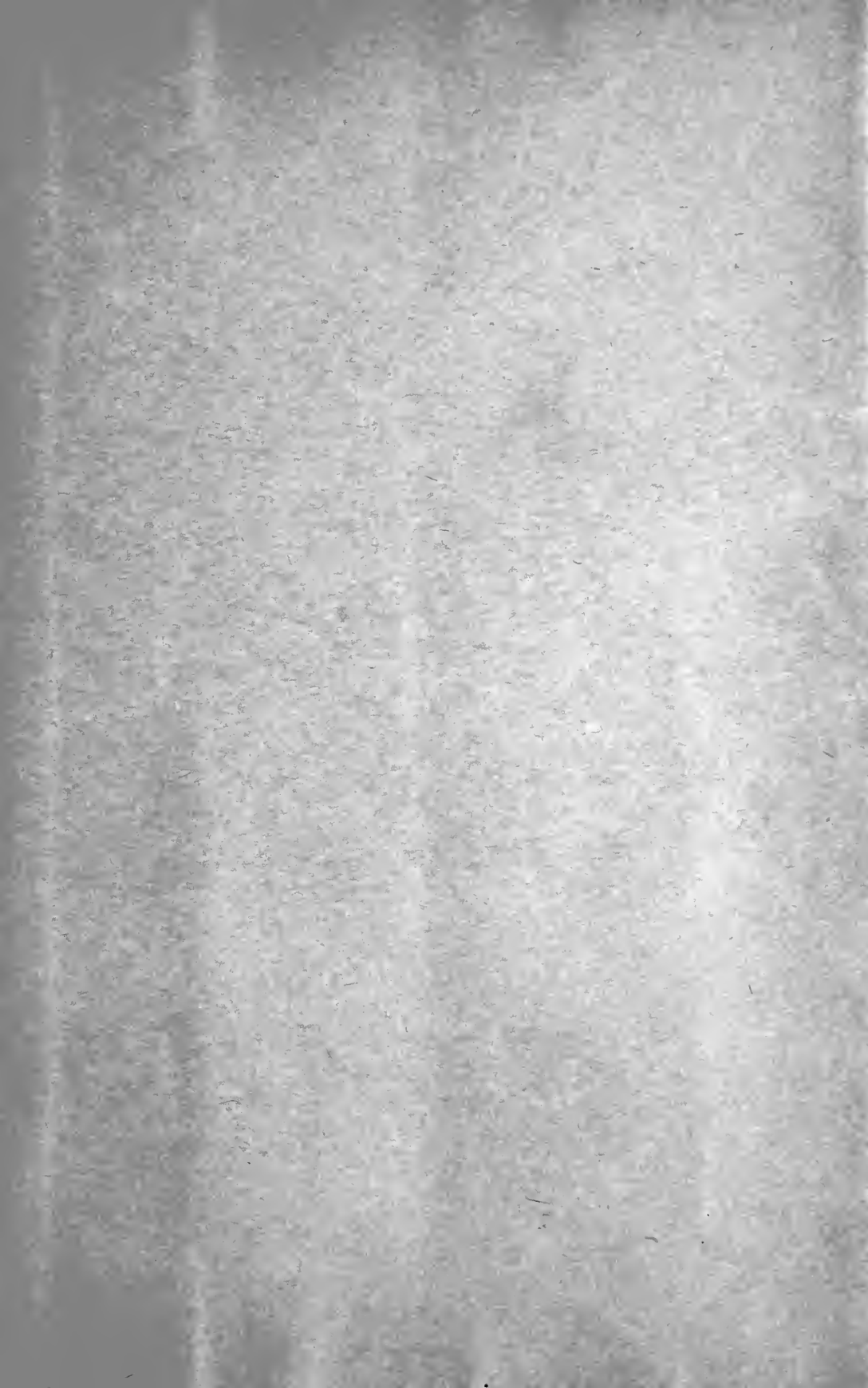
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